

Passover Fulfilled

*A Dramatic Exploration
of
Seder Supper
from
A Christian View*

Leader's Notes

Introduction

It was at Jesus' last Passover that He instructed believers to keep the Lord's Supper, in remembrance of His sacrificial death on the Cross. We will go through a Passover supper as many Jewish families will. But we will also see how this supper clearly points to Jesus, the ultimate Passover Lamb.

Four Cups will be celebrated tonight. Your cup is full, before you. Please only *sip*. If you are thirsty, drink as much water as you like.

The order of service we will follow tonight is from the HAGGADAH, a word meaning "the Telling ". The Torah, the Five books of Moses, says in Exodus (13:8)"You shall tell your son of the Exodus.... " There are over 2000 versions of the Haggadah, some dating back to the time of Christ.

The word Seder means "Order", as in order of service. This meal will be celebrated in the same ancient tradition that it has been through thousands of years, since the first Passover.

Searching for Leaven

Leaven in Scripture is almost always a symbol of sin or as the Rabbis say "the evil inclination". Putting away of Leaven is a picture of sanctification. The Hebrew word for Leaven means bitter or sour.

The evening before the first day of Passover, the start of the Feast of Unleavened Bread, the head of the household makes the final preparation for Passover by searching for leaven throughout the house. It is customary to place a few pieces of bread in various places, so that when the search is made, leaven is found.

The apostle Paul wrote of leaven and Passover:

Reader:

Don't you know that a little leaven works through the whole batch of dough? Get rid of the old leaven that you may be a new batch without leaven -- as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old leaven, the leaven of malice and wickedness, but with bread without leaven, the bread of sincerity and truth. (1 Corinthians 5:6-8)

Blessed art Thou, O Lord our God, ruler of the universe, who made us holy with his commandments, and commanded us to remove the leaven. (exodus 12:15)

Now the young may get up and search for leaven bread to see if any is left in the house. The Bread found is to be thrown outside.

(The search for leaven is conducted)

LIGHTING OF THE CANDLES

We remember that God promised that Messiah, the Light of the World, would come into the world as the promised seed of a woman. So, a woman will light the candle to begin our celebration.

The mother of the house will light the candles and read the blessing from Numbers 6:24-26

Blessed art Thou, O Lord our God, King of the Universe, who has sent Thy Son, Thine Only Son, Jesus the Messiah, to be the light of the world and our Paschal Lamb, that through him we might live. Amen.

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD lift up His countenance upon you and give you peace.

Hymn: Darkness Like a Shroud

Darkness like a shroud covers the earth.

Evil like a cloud covers the people.

But the Lord will rise upon you, and His glory will appear on you.

Nations will come to your light.

Chorus:

Arise, shine, your light has come.

The glory of the Lord has risen on you!

Arise, shine, your light has come.

Jesus the light of the world has come.

Children of the light, be clean and pure.

Rise you sleepers, Christ will shine on you.

Take the Spirit's flashing two edged sword

And with faith declare God's mighty word

Stand up and in His strength be strong.

Chorus:

Here among us now, Christ the light

Kindles brighter flames in our trembling hearts.

Living Word, our lamp, come guide our feet

As we walk as one in light and peace,

Justice and truth shine like the sun.

Chorus:

Like a city bright, so let us blaze;

Lights in every street turning night to day.

And the darkness shall not overcome

'til the fullness of Christ's kingdom comes,

Dawning to God's eternal day.

Chorus:

KIDDUSH (Blessing) - First Cup

(Hold up cup)

This first cup is the cup of blessing.

At the time of the first cup, during Jesus' Last Passover, the Bible tells us:

Reader:

They prepared the Passover. 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. 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 of the fruit of the vine until the kingdom of God comes." (Luke 22:13-18)

With this cup we set this night aside, as different than all other nights.

Blessed art Thou, o Lord our God, ruler of the universe, creator of the fruit of the vine

Blessed art Thou, o Lord our God, ruler of the universe, who chose us from all peoples and exalted us among all nations, By making us holy with His commandments.

Blessed art thou, o Lord our God, ruler of the universe, who Has given us life and brought us to this happy season.

We lean to the left as a sign of freedom.

[Lean to the left and drink the Cup.]

UR'CHATZ - THE WASHING OF HANDS:

Leader will wash, symbolically, on behalf of all in attendance.

Now for the Washing of Hands: (Exodus 40:29-32)

Blessed art Thou, O Lord our God, king of the universe, who has sanctified us with Thy commandments and commanded us to wash the hands.

The washing of hands was customarily done by the servant or the slave of the house. But, it was at this time during the washing that the Bible tells us Jesus...

Reader:

John 13:3-17 tells us: "During supper, Jesus, well aware that the Father had entrusted everything to him, and that he had come from God and was going back to God, rose from table, laid aside his garments, and, taking a towel, tied it round him. Then he poured water into a basin, and began to wash his disciples' feet and to wipe them with the towel. . . . After washing their feet and taking his garments again, he sat down. 'Do you understand what I have done for you?' he asked. . . . "I have set you an example: you are to do as I have done for you."

KARPAS - EATING OF the GREEN VEGETABLE

[lifting up the parsley] Passover is a holiday that celebrates life. The green parsley represents life and the green creation, created and sustained by Almighty God.

[lifting up the salt water] But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

Blessed art Thou, O Lord our God, Ruler of the universe, Creator of the fruit of the earth.

(Eat green Vegetable, parsley dipped in salt water)

THE SYMBOLS OF PASSOVER

In the center of the Seder is the Seder Plate, a special plate. Each food on it has special symbolic meaning *(hold up items)*.

The matzah, The Unleavened bread. The Israelites fleeing Egypt had no time for it to rise. It is the bread of affliction or the humble bread. The bread without leaven, made of fine wheat flour, water and oil. (Exodus 29:7 & Deuteronomy 16:3)

The Roasted Lamb Bone is a reminder of the Temple Sacrifice and the first Passover Lamb.

Bitter Herbs recall the bitterness of slavery. Traditionally made of Horseradish, grated by hand by the man of the house till he sheds a tear. This makes up for the ones shed by the wife during the year.

A Green Vegetable represents the hyssop branches used to apply the blood of the lamb to the doorpost. It is also considered a bitter herb. (Exodus 12:22a)

[The Rabbis say that sin like the bitter herb tastes sweet at first, then bitter (Hebrews 12:15 James 3:14)]

The Clay of apples, nuts, cinnamon, and wine, represents the bricks and mortar the Israelites were forced to make under Pharaoh's taskmasters. [In ancient times, if no apples were available figs and dates were used](Exodus 1:14)

A Roasted Egg is a reminder of the Temple Holiday Sacrifice and also a symbol of life. It was offered at the Temple during the Feast of Passover, Pentecost and Tabernacles. (Deuteronomy 16:16)

Salt Water symbolizes the blood of the first Passover lamb, also the tears shed by the Israelites slaves. We also recall Israel's baptism in the Red Sea. (Exodus 14:22)

[Only the Lamb, MATZAH, and Bitter Herbs are commanded by the Torah for Passover, but the other foods have been part of the Passover tradition for centuries.]

YACHATZ - BREAKING THE MIDDLE MATZOH

Child: On all other nights, we eat bread. Why on this night do we eat only matzoh?

Father: At Passover, we eat only matzoh, bread without yeast. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat.

[holding up matzoh] Jewish Rabbis are very strict about how the matzoh is to be prepared. Notice the depth of prophetic symbolism!

See how the matzoh is striped.

Reader:

Isaiah says, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isaiah 53:5).

See how the matzoh is pierced.

Reader:

Zechariah prophesied, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourns for his only son" (Zechariah 12:10).

(show 3 matzos wrapped in white covering [napkin])

Now comes one of the most interesting parts of the Seder for believers in Jesus, the breaking of the middle matzah.

Three Matzos are placed in a special white covering [called the "matzo toff" (Matzo Tosh)]. The middle matzah is removed and broken. The larger piece is wrapped and hidden, it is called the **afikoman** meaning **that which comes later** [in Greek].

The Afikoman is hidden, or buried, to be found and redeemed later for a reward. The smaller piece is eaten before the meal.

Why are there three matzos? Some rabbis say it represents the HIGH PRIEST, LEVITES and PEOPLE of ISRAEL. The three forms of worship in temple times.

But why is the middle broken?

Other rabbis say that it represents ABRAHAM, ISAAC and JACOB.

But this, too, does not explain why the middle matzah is broken.

Still other rabbis say that in the wilderness God gave daily MANNA, but on Friday a double portion was given and one is added for Passover, making three.

But why is the middle matzah broken, buried and brought back?

This tradition has been celebrated for thousands of years.

For us who believe in Jesus, it is no mystery. It is a beautiful picture of Jesus and the one and only God revealed in three persons: the Father, Son and Holy Spirit.

The Son left the Holy of Holies, heaven, was broken, buried, and brought back.

He who finds Him receives a great reward, Eternal Life.

(Uncover the matzah and lift up the plate [or smaller middle matzah] for all to see. Then recite following:)

This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry--let them come and eat. All who are needy--let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men.

(break matzah)

(The plate is put down, the matzah is covered,)

Now we will HIDE the AFIKOMAN.

All the Children's eyes are closed.....

(Hide AFIKOMAN (larger piece) and return other to cover.)

PH 374 No Weight of Gold or Silver

1 No weight of gold or silver can measure human worth;
no soul secures its ransom with all the wealth of earth;
no sinners find their freedom but by the gift unpriced:
the Lamb of God unblemished, the precious blood of Christ.

2 Our sins, our griefs and troubles, he bore and made his own;
we hid our faces from him, rejected and alone.
His wounds are for our healing, our peace is by his pain.
Behold, the Man of Sorrows, the Lamb for sinners slain!

3 In Christ the past is over; a new world now begins.
With him we rise to freedom who saves us from our sins.
We live by faith in Jesus to make his glory known.
Behold, the Man of Sorrows, the Lamb upon his throne!

MAGGID - TELLING THE PASSOVER STORY

READER: The Bible teaches that during a great famine in the land of Canaan, the sons of Israel journeyed to Egypt to purchase food. There they were reunited with their brother Joseph. Because of his influence, they were permitted to dwell in the fertile plains of Goshen. At first, the House of Israel numbered less than 80 souls. But in time, their numbers swelled, their flocks increased, and they became a mighty people.

ALL: And then there arose a new Pharaoh, one who did not know Joseph. He beheld the might of Israel, and he feared that in time of war, the sons of Jacob might join themselves with Egypt's foes.

READER: And so he subdued the Israelites, and he afflicted them with cruel labor. Task masters were placed over the Israelites, to compel them to make bricks and to build Pharaoh's great storage cities of Ramses and Pithom.

ALL: But despite their hardship, they continued to thrive, just as God had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned.

READER: How sober were the afflictions of the Jewish people. In anguish, we cried to the God of our Fathers. And God heard our cry. God remembered His covenant. And God raised up a deliverer, a redeemer, the man Moses. And He sent Moses to Pharaoh's court to declare the commandment of the Lord...

ALL: Let my people go.

READER: But Pharaoh would not hearken to the Lord of Hosts. And so, Moses pronounced God's judgment on Pharaoh's house and on Pharaoh's land. Plagues were poured out upon the Egyptians, upon their crops, and upon their flocks.

ALL: But Pharaoh's heart was hardened. He would not yield to the will of God. He would not let the House of Jacob depart.

READER: Then the tenth plague fell upon the land of Egypt: the death of Egypt's firstborn. "And all the first born in the land of Egypt shall die, from the first born of Pharaoh who sitteth upon his throne, even unto the first born of the maid servant who was behind the mill; and all the first born of beasts...and against all the gods of Egypt I will execute judgment." But to protect the children of Israel, God commanded the head of each Jewish household to sacrifice a spotless lamb, without breaking any of its bones, and to apply it's blood to the doorway of our homes, first to the top of the doorway, the lintel, and then to the two sideposts.

ALL: "And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plagues shall not be upon you to destroy you when I smite the land of Egypt."

READER: By the blood of lamb was Israel spared.

ALL: By the blood of the lamb was Jacob redeemed. By the blood of the lamb was death made to pass over.

READER: Passover. The night when death passed over the houses of Israel because of the blood of the Passover lamb. What a mighty act of redemption. And what a beautiful picture of redemption destined to come. For just as no bones of the first Passover lambs were broken, so none of the Messiah's bones were broken.

ALL: And just as the blood of those first Passover lambs was applied in faith to the doorposts of Israel's homes, so the blood of the Messiah must be applied in faith to the doorposts of our hearts.

READER: Tonight, we worship God not only because the angel of death passed over our ancestors homes, but because all of us whether Jewish or Gentile, may be redeemed from an even greater bondage through our faith in the Messiah of Israel, the Messiah Jesus. Through Him, we may pass over from death to life.

THE SECOND CUP - PLAGUES & iniquity

THE TEN PLAGUES

We will spill one drop out of our cup of each of THE TEN PLAGUES.

With your little finger dip into your cup to remove a drop, one for each of the Plagues placing it onto your plate. Repeat after me.

ALL:	Blood,	frogs,
	lice,	swarms of insects,
	cattle disease,	boil,
	hail,	locusts,
	darkness,	slaying of the first born.

DAYEINU (Enough)

How thankful must we be to God, the All Knowing, All loving, for all the good He has done for us. For each blessing we give thanks!

If God had only delivered us from Egypt, It would have been enough for us. That is it would have been sufficient.

The Hebrew word for "It would have been enough" is DAYEINU. Please say DAYEINU with Me. (pronounced: Day e inu)

Had He brought us out from Egypt and not executed judgment against them,

DAYEINU

Had He executed judgment against them and not done justice to their idols,

DAYEINU

Had He done justice to their idols and not slain their first-born

DAYEINU

Had He slain their first-born and not given us their property

DAYEINU

Had He given us their property, and not divided the sea for us

DAYEINU

Hymn: PH# 260 Not What My Hands Have Done

1 Not what my hands have done can save my guilty soul;
not what my toiling flesh has borne can make my spirit whole.
Not what I feel or do can give me peace with God;
not all my prayers and sighs and tears can bear my awful load.

2 Your voice alone, O Lord, can speak to me of grace;
your power alone, O Son of God, can all my sin erase.
No other work but yours, no other blood will do;
no strength but that which is divine can bear me safely through.

3 I praise the Christ of God; I rest on love divine;
and with unfaltering lip and heart I call this Savior mine.
My Lord has saved my life and freely pardon gives;
I love because he first loved me, I live because he lives.

(Raise the second cup and say:)

Blessed art Thou, O Lord Our God,
Ruler of the universe, Creator of the fruit of the Vine

Drink the second cup, leaning to the left.

MOTZI - MATZAH, MOROR & BITTER HERBS

Child: On all other nights, we eat regular vegetables. Why on this night do we eat bitter herbs?

Father: On Passover, we eat bitter herbs or horseradish. As sweet as our lives may be, we still remember how bitter life was for the children of Israel in the land of Egypt.

Child: On all other nights, we don't dip herbs we eat into anything. Why, tonight, do we dip twice?

Father: On Passover, we dip parsley in salt water to replace tears with gratefulness, and we eat bitter herbs with sweet apples to sweeten bitterness and suffering.

We too know the bitterness of slavery--not to Pharaoh, but to sin.

Blessed art Thou, O Lord our God, Ruler of the universe, Who made us holy with His commandments, and commanded us concerning the eating of bitter herbs. (Exodus 12:8 & Numbers 9:11)

Eat the bitter herbs. [MATZAH dipped in bitter herbs.]

The children of Israel had to make treasure cities for Pharaoh, working in brick and clay. We remember this task with the mixture of chopped apples, honey, and nuts.

Reader:

The gospel of John tells us that during the Passover meal "Jesus was troubled in spirit and testified, 'I tell you the truth, one of you is going to betray me.' His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said, 'Ask him which one he means.' Leaning back against Jesus, he asked him, 'Lord, who is it?' Jesus answered, 'It is the one to whom I will give this piece of bread when I have dipped it in the dish.'"

During the Passover meal, dipping a piece of bread in the apple mixture and giving it to one of the guests was a customary token of the host's affection.

The gospel of John continues:

Reader:

"Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him. 'What you are about to do, do quickly,' Jesus told him, but no one at the meal understood why Jesus said this to him. . . . As soon as Judas had taken the bread, he went out" (John 13:21-30).

SHULCHAN ORECH - THE FESTIVAL MEAL

EGG DIPPED

It is customary to start the meal by Eating an egg dipped in salt water. A reminder of the temple sacrifice in the temple days and to remind us of the temple destruction. Also the need to rebuild Zion today.

MEAL

Let the meal begin. Tonight we are having....In addition, all of the ceremonial foods and drink may be eaten with the meal.

Prayer, then sharing of a festive meal.

BAREICH - GRACE AFTER THE MEAL

Let us continue the Seder.
Let us read Responsively the Grace.

READER: Let us give thanks to the Lord.

ALL: May the name of the Lord be blessed from this time forth and forever.

READER: We praise You, O God, from whose abundance we have partaken.

ALL: We praise You, O Lord our God, our Savior and our King who gives bread to all flesh, for Your lovingkindness endures forever.

Child: Why is this meal different from all other meals?

Father: Tonight we celebrate freedom. We are grateful for God's mighty acts: splitting the Red Sea for us, sustaining us in the wilderness, giving us the Ten Commandments, and bringing us to a free land.

TZAFON - EATING THE AFIKOMEN

Since the meal cannot be completed without eating the AFIKOMAN, the AFIKOMAN, the broken middle matzah that was hidden and now will be brought back, must be found. The one who finds it receives a reward.

The children must now get up and find the Afikoman. No one can leave till it is found...

(Warm-cold hints OK. Found and return. REWARD given.)

The AFIKOMAN is our substitute for the Passover Lamb, which in days of old, was the final food of the Seder feast.

Jesus, the Lamb of God who takes away the sin of the world [John 1:29] took this portion of the Seder to establish the Lord's supper, Communion.

This is the Bread of affliction, the humble Bread.

It was during the blessing after the meal and the eating of the Afikoman that the Bible tells us:

Reader:

Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (1 Corinthians 11:23-24)

(Each person is given a portion of the Afikoman - one male from each table comes forward to receive matzoh)

As we prepare to eat this last piece of matzoh, the final food at Passover, remember that the taste should linger in our mouths.

Reader:

Jesus said:

"I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty." (John 6:35)

Let us eat the bread. His sacrificial death on the cross fulfilled the prophetic symbolism of the Passover lamb.

(All eat)

THE THIRD CUP - REDEMPTION

With this cup Israel remembers their deliverance from 430 years of slavery, and their redemption from the plague of death by the blood of the first Passover Lamb.

It was with this cup The Word of God tells us:

Reader:

In the same way, after the supper the Lord Jesus took the cup, saying, " This cup is the new covenant in my blood, which is poured out for you. (Luke 22:20)

This do, as often as you drink it, in remembrance of Me" (1 Corinthians 11:25b)

Blessed art Thou, O Lord, Our God, King of the universe, Creator of the fruit of the Vine.

Let us drink the cup.

(We drink the third cup)

The apostle Paul wrote of this Cup and this Bread:

Reader:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16)

"For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Corinthians 11:20 & 26)

In Egypt had they not trusted God and applied the blood of the Lamb to their doors, They would have died. So also, God must see the blood of the Lamb, Jesus our Savior at the door of our heart. That we may Passover from death to life.

Hymn: 257 O Christ, the Lamb of God

Women and Children:

O Christ, the Lamb of God, who takes away the sin of the world,
have mercy upon us.

Men:

O Christ, the Lamb of God, who takes away the sin of the world,
have mercy upon us.

All:

O Christ, the Lamb of God, who takes away the sin of the world,
grant us your peace. Amen.

ELIJAH THE PROPHET

(Raising the cup)

The cup of Elijah.....

Someone please open the front door and everyone please rise.

Elijah is the bearer of good tidings of joy and peace.

His name is especially associated with the coming of the Messiah, whose advent he is expected to announce.

Reader:

I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; (Malachi 4:4-6a)]

Legend declares that Elijah visits every Jewish home at the Seder and sips the cup. When Israel was exiled from the land, the cup of Elijah was filled, but not drunk. It remains on the table as a sign of God's further messianic promise of renewal.

We recall Jesus saying of John the Baptist:

Reader:

And they asked him (Jesus), "Why do the teachers of the law say that Elijah must come first?"

Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him." (Mark :11-13)

For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear. (Matthew 11:13,14,15)

"Elijah has come" This was certainly true in the person of John the Baptist.

So please close the door and be seated. Elijah and the Messiah have already come and we await His return.

HALLEL - PSALMS OF PRAISE

The Passover Hallel is the Psalms of praises.

Psalm 113 to 118 are the Passover Psalms.

The Great Passover Hallel is Psalm 136.

These were sung in the Temple by the Temple Choir during Passover.

Let us read Responsively a Hallel of Praise.

READER: Praise the Lord!

ALL: Praise, O servants of the Lord. Praise the name of the Lord.

READER: You who fear the Lord, trust in the Lord; He is their help and their shield. What shall I render to the Lord for all His benefits toward me?

ALL: I shall lift up the cup of salvation, and call upon the name of the Lord.

READER: Give thanks to the Lord, for He is good.

ALL: For His lovingkindness is everlasting.

READER: I shall give thanks to Thee, for Thou hast answered me; and Thou hast become my salvation.

ALL: The stone which the builders rejected has become the chief cornerstone.

READER: This is the Lord's doing; It is marvelous in our eyes.

ALL: This is the day which the Lord has made. Let us rejoice and be glad in it.

READER: O Lord, do save, we beseech thee!

ALL: O Lord, do save, we beseech thee!

READER: Blessed is the One who comes in the name of the Lord. We have blessed you from the House of the Lord.

ALL: Give thanks to the Lord for He is good. For His lovingkindness is everlasting.

THE FOURTH CUP of PRAISE

The final sip from the cup is called the cup of praise.

We offer praise and thanksgiving to God for His redeeming work.

(raise the cup and recite:)

Blessed art Thou, O Lord Our God, Ruler of the universe, Creator of the fruit of the Vine.

All drink the cup.

At This Time of the last Super, the Word says:

Reader:

*When they had sung a hymn, they went out to the Mount of Olives. "You will all fall away," Jesus told them, "for it is written: "I will strike the shepherd, and the sheep will be scattered.' But after I have risen, I will go ahead of you into Galilee." (Mark 14:26,27,28)
Jesus after singing and closing the Passover dinner had to leave the city for the atonement Lamb's body was always offered up to God outside the city's walls. (Hebrews 13:11-14)*

HEAD UPSTAIRS in song to close, gathered around the cross.

As we go upstairs, we sing

Hymn: Bless the Lord My Soul (Taizé)

Bless the Lord My Soul and bless God's Holy Name

Bless the Lord my soul, who leads me into life

NIRTZAH - CONCLUSION OF THE SEDER

In Closing we call out to our Lord and God,

Have compassion, O Lord our God, upon us, upon Israel Your people, upon Jerusalem Your city, on Zion the dwelling place of Your glory, and upon Your altar and Your Temple. Rebuild Jerusalem, Your holy city, speedily in our days. Be gracious to us and give us strength.

Blessed art Thou, Lord our God, Ruler of the universe. We thank Thee for sustaining us all to this day. Blessed be the Lord.

As we were worthy to celebrate it this year, so may we perform it in future years.

O Pure One in heaven above, restore the congregation of Israel in Your love, and bring them to the knowledge and love of the everlasting Redeemer, Jesus, the Anointed one, King of Kings, Lord of Lords. For before Him every knee will bow and every tongue confess, Jesus Christ is Lord. And we will be with Him in the New Jerusalem. He will be our God and we will be His people forever more.

(Revelation 21:1-4)

Speedily lead Your redeemed people to Zion in Joy.

Leader: We long for that day when Jesus will return as triumphant king,
When the dead will be raised and all people will stand before his judgment.
We face that day without fear, for the Judge is our Savior.

All: For then we will see the Lord face to face.
He will heal our hurts, end our wars, and make the crooked straight.
Then we will join in the new song to the Lamb without blemish
who made us a kingdom and priests.
God will be all in all, righteousness and peace will flourish,
everything will be made new, and every eye will see at last
that our world belongs to God! Hallelujah!
Come, Lord Jesus. Come quickly.

Leader: Next year in the New Jerusalem!

All: Next year in New Jerusalem!

PH:379 What Wondrous Love

1 What wondrous love is this, O my soul, O my soul!
What wondrous love is this, O my soul!
What wondrous love is this that caused the Lord of bliss
to bear the dreadful curse for my soul, for my soul,

to bear the dreadful curse for my soul?

2 When I was sinking down, sinking down, sinking down,
when I was sinking down, sinking down;
when I was sinking down beneath God's righteous frown,
Christ laid aside his crown for my soul, for my soul,
Christ laid aside his crown for my soul.

3 To God and to the Lamb I will sing, I will sing,
to God and to the Lamb I will sing;
to God and to the Lamb, who is the great I AM
while millions join the theme, I will sing, I will sing,
while millions join the theme, I will sing.

4 And when from death I'm free, I'll sing on, I'll sing on,
and when from death I'm free, I'll sing on;
and when from death I'm free, I'll sing and joyful be,
and through eternity I'll sing on, I'll sing on,
and through eternity I'll sing on.

Check List

- Read through the Leader's Haggadah book in advance. Making notes and corrections.
- Select Bible verses you want read and by whom, distribute cards to participants. Pray for participants, that Passover will draw then closer to our lord Jesus Christ.
- Set out an Order of Service for each participant.
- Hide Leaven bread pieces in obvious places, if you have children and want to do the search for leaven.
- Have a prize for the finder of the AFIKOMEN. [prize for other kids also.]
- Set up the three in one Matzos cover (Matzos Tosh). Place three Matzos in a white napkin or special matzo cover. Have an extra napkin ready to cover the AFIKOMEN before hiding.
- Have Table set in advance, hold perishables to set out last.
- Matzos on a plate should have a white napkin on the bottom and top (or use Matzos Tosh) as a cover.
- Candles and matches, [for head table]
- Cup of Elijah is placed
- Pitcher of water, Large Bowl and Towel for washing of hands. Select and instruct washer.
- Set up Seder Plate with Roasted Lamb Bone, Bitter Herbs, Green Vegetable (parsley), Hard boiled Egg, and the Clay of apples and nuts.
- See that the dishes of all Ceremonial foods are on the table and place settings are complete.
- Distribute head covering to men, if used, this is optional.

Notes

1. We are using disposable dishes because the dishes used at Passover may not have been in contact with any yeast.
2. We are using Blue & White - the colours of Israel.
3. One spot, at the head table, is reserved to Elijah the Prophet.
4. For the meal:
 - S Tables go in numerical order. Numbers are on the table.

- S** Take your plate and go into the kitchen to get your food. Remember to share! 1 Cor 11: So then, my brothers and sisters, when you come together to eat, wait for one another. If you are hungry, eat at home so that when you come together, it will not be for your condemnation.
 - S** Dessert will be shared after the main course. We'll let you know when. On the way to dessert please dump your used plates into the garbage bags. Keep your utensils for dessert.
 - S** After dessert, please clean up your table together. The Seder plate and the matzoh plates are to go into the kitchen. **DO NOT** throw away the bone!!!
5. SIP the juice. You are only getting one glass for four "toasts."