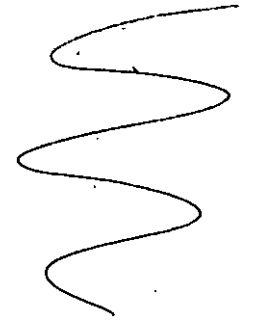


PASSOVER

1990 onwards

based on calendar  
of Passover



05/04/90 O. E. & I. H. Pratt (Y002)

### THE SEDER MEAL

It was a seder (that is a passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first eucharist celebrated. Each time we celebrate it now we reenact, relive and recall this first event but it is often difficult to remember in Church that the eucharist is really a meal we share with the whole Christian community.

The Jewish passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.

### THE CUP OF SANCTIFICATION

(The first cup of wine is poured out and held in people's hands as they say)

All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us together again in this season.

(The first cup of wine is drunk.)

(The leader washes his or her hands, dips the wild herbs into the salt water and distributes it saying)

Leader Blessed are you, O Holy One, creator of the fruit of the earth.

(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)

All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever.  
Amen

### THE CUP OF REJOICING (The second cup is poured out)

Child or Reader Why are we gathered here together?

(A parent or other participant answers eg to eat the Passover Meal that our ancestors ate before they went out from Egypt into the desert)

All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this passover meal of lamb, matzo and bitter herbs.

Another Child or Reader Why is this night different from all other nights?  
Why do we relax and sing as we eat?

(A parent or reader answers eg because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross)

*Reader* Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

*All* Blessed are you for the promises to your people that you have kept.

*Reader* Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgment on their oppressors and they were set free.

*All* Blessed are you, for the promises to your people that you have kept.

*Reader* You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

*All* Blessed are You for the promises to your people that you have kept.

*Reader* You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

*All* Blessed are you, O Loving God, for the promises to your people that you have kept.

*Reader* You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

*All* Blessed are You for the promises to your people that you have kept.

*Reader* You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

*All* Blessed are you for the promises to your people that you have kept.

(The cup of wine is raised)

*Leader* It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

*Song* - The wandering Aramean  
Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land

Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us:  
 We called upon the Lord God of our forebears  
 who heard our cry and looked on our affliction  
 I bring you, Lord, the first fruits of this land (twice)

Alleluia, alleluia (twice)

With a mighty hand God brought us out of Egypt,  
 With arm outstretched, with terror, signs and wonders  
 and brought us to this land of milk and honey  
 I bring you Lord, the first fruits of this land (twice)

Alleluia, alleluia (twice)

THE DAYANU ( Recalling the things God did for us bringing Israel out of Egypt.  
 After each phrase said round the table in turn, the rest reply 'We would  
 have thought it enough')

- If God had freed us from Egypt and not divided the sea for us
- If God had divided the sea for us and not brought us through to dry land
- If God had brought us through to dry land and not led us through the wilderness
- If God had led us through the wilderness and not fed us with manna
- If God had fed us with manna and not given us water from the rock
- If God had given us water from the rock and not brought us to Mount Sinai
- If God had brought us to Mount Sinai and not given us the commandments
- If God had given us the commandments and not brought us to the promised land
- If God had brought us to the promised land and not made us a nation
- If God had made us a nation and not chosen us to be God's own people
  - If God had chosen us to be God's own people and not called upon us to be a light to all peoples
- If God had called upon us to be a light to all peoples and not sent the suffering servant to us
- If the servant God sent had not been the Messiah
- If he had been the Messiah but had not suffered and died for us
- If the Messiah had died for us and not risen from the dead
- If the Messiah had risen from the dead and not gone to his Father in heaven
- If he had gone to his Father and the Spirit had not been sent to us
- If the Spirit had been sent to us and all things not made new
  - If all things had been made new and he had not promised to come again

All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old passover and the new.

Child or other Reader (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

Parent or Reader It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world".

Child or Reader (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

*Reader/Parent* We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord; and that we ourselves must act like leaven among humanity.

*Child/Reader* (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

*Parent/Reader* It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

*Leader* In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written:

"And on that day you will explain to your children - this is because of what the Lord did for me when I came out of Egypt."

and in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with him, for it is written that he said:

"I am the way, the truth and the life. Behold I make all things new. Except you be born again of water and the spirit you cannot enter the kingdom of God

#### THE CUP OF WINE IS RAISED

*Leader* Therefore we offer our thanks, praise, song and adoration, we exalt, bless and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

#### HALLEL

*All* Praise O servants of the Lord  
Praise the name of the Lord;  
May the name of the Lord be blessed,  
Both now and for evermore.

From the rising of the sun to its setting  
Praised be the name of the Lord.  
High above all nations is the Lord,  
above the heavens his glory.

Who is like the Lord our God  
Who has risen on high to the throne  
yet stoops from the heights to look down,  
to look down upon heaven and earth?

From the dust God lifts up the lowly,  
from the dungheap raises the poor,  
To set them in the company of princes.  
To the childless wife God gives a home  
and gladdens her heart with children.

## THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-

Blessed are you O living God of Israel, your people,  
creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt  
Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple  
Israel became God's kingdom

The sea fled at the sight  
The Jordan turned back on its course  
The mountains leapt like rams  
and the hills like yearling sheep

Why is it sea, that you fled,  
that you turned back, O Jordan, on your course?  
Mountains, that you leapt like rams  
hills like yearling sheep?

Tremble, O Earth, before the Lord  
in the presence of the God of Jacob,  
who turns the rock into a pool  
and flint into a spring of water. (Ps 114)

## THE BREAD OF LIFE AND BITTER HERBS

(The leader takes the upper matzo and the remaining half of the middle matzo and says)

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

*Leader/Celebrant* We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had not time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a passover meal with his friends, on the night that he is to be betrayed, a meal just like the one we are sharing now, and that he takes the matzo, just as we are doing now. Instead of looking back on the sufferings of the exodus he looks forward to death, a death he freely accepts.

*All (or Leader/Celebrant)*  
He breaks the matzo,  
Gives it to his disciples and says:-

Take this all of you and eat it;  
This is my body given up for you.

All Help us to make a new beginning for I am not worthy to receive you,  
but only say the word and I shall be healed.

Communion is given round the table, each person saying to his or her neighbour  
"The body of Christ". After a minute or two's silence,

the leader takes the lower piece of Matzo, breaks it into pieces and distributes it  
together with bitter herbs dipped in charoseth, saying:-

"Blessed are you, O God of all creation, who commanded us to eat bitter  
herbs to remind us of the need of suffering and service."

(The meal is now eaten starting with the hardboiled egg - which represents the  
freewill offerings at the temple)

#### THE CUP OF THE PROMISED KINGDOM

(After the meal the remaining piece of matzo, set aside at the beginning, is  
distributed and eaten.)

(The third cup is poured).

All Blessed are you O God of all creation, source of all good things. You  
feed us not only with the fruits of the earth but with spiritual gifts in  
your loving kindness and mercy.

#### SUPPLICATIONS

Leader The all merciful

All May the Creator be praised in heaven and on earth

Leader The all merciful

All May the Creator be glorified through us for ever and ever, and honoured  
amongst us to all eternity

Leader The all merciful

All May the Holy One send abundant blessings to this house and upon this table  
at which we have eaten

Leader The all merciful

All May we inherit the day which will be entirely a holy day

Leader The all merciful

All May the Creator make us worthy of the days of Christ and of the life of the  
world to come

Leader Great salvation God gives the redeemer and shows steadfast love to the  
anointed one. O Loving God, who lived in the city of peace built on the  
holy mountain, bring peace to all your people.

All Give strength to your people and bless us with peace.  
Blessed are you our God, source of all the good things in heaven and earth.

(The third cup of wine is drunk)

## THE CUP OF THE ANOINTED ONE

The leader pours the fourth cup of wine into the single glass, saying, "Let us drink the cup of freedom, the promise of he who is to come."

All I love the One who has heard the cry of my appeal, turning an ear to me. In the day when I called they surrounded me, the snares of death with the anguish of the tomb they caught me, sorrow and distress I called upon the Lord's name.

O Holy One, my God, deliver me!  
How gracious you are and just;  
A God of compassion  
who protects the undefended  
I was helpless so I was saved

Turn back, my soul, to your rest  
For God has been good,  
Keeping my soul from death  
my eyes from tears  
and my feet from stumbling.

I will walk in Your presence  
In the land of the living.  
I trusted even when I said  
I am sorely afflicted  
and when I said in my alarm  
no one can be trusted.

How can I repay You  
for the goodness shown to me  
The cup of salvation I shall raise  
I will call upon the name of the most Holy

I will walk in your way  
For you have loosened my bonds  
I will give thanks to You, O Loving God,  
And will call upon Your name.  
My vows to You I will fulfil  
Before all the people. (ps 116)

All sing "There is God" (on the yellow sheet)

(During this the WASHING OF THE HANDS takes place - the leader takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)

Leader Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

All If Christ came to serve us, how much more ought we to serve one another

Leader The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

All If Christ came to serve us, how much more ought we to serve one another

Leader Jesus said "I shall not call you servants any more. Instead, I call you friends".

All If Christ came to serve us, how much more ought we to serve one another

O praise the creator, all you nations  
acclaim the Holy One all you peoples.  
Strong in love for us  
faithful for ever.

# BIDDING PRAYERS

(extempore contributions from those present)

All sing Ps 136

O give thanks to our God who is good, for God's love is without end  
Give thanks to the God of Gods " "  
Give thanks to Lord of Lords " "

Who alone has wrought marvellous works for God's love is without end  
Whose wisdom it was made the skies for ...  
who fixed the earth firmly on the seas for ..

It was God who made the great lights for God's love is without end  
The sun to rule in the day for ..  
the moon and the stars in the night for ..

The Red Sea was divided in two for..  
Israel passed through the midst, for ...  
The force of Pharaoh was drowned, for..

God let Israel inherit their land for..  
On Israel their land was bestowed for ..  
God cared for us in our distress for..

We were snatched away from our foes for God's love is without end  
To the God of heaven give thanks for ..  
Give thanks for all creation for ..

# LITANY OF LIBERATION

(read in turn round the room)

Reader God of justice and mercy, you have brought us out of darkness into light,

All Help us to disperse the darkness that still remains

Reader Our new passover must mean throwing off the bonds of conditioning and  
fear, and reaching out to the future

All Creator, give us your liberating strength

Reader Let our relationships with one another show forth to the world your  
loving concern

All Creator, give us your liberating strength

Reader Help us to see beyond the false patterns of sexual prejudice and discover  
what being fully human means

All Creator, give us your liberating strength

Reader Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give honour to all, black and white, woman and man, without distinction.

All Creator, give us your liberating strength

Reader You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to serve rather than command

All Creator, send us your liberating spirit

Reader You sent your prophets to shake the righteous from their complacency. Help us to fulfil our prophetic role, not seeking to oppress our oppressors but seeking a society where there is more justice.

All Creator, send us your liberating Spirit

Reader O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your whole creation with reverence and responsibility.

All Creator, send us your liberating Spirit

All God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those denied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed, watch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is for ever, and your throne from age to age.

Reader Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks, and our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our hands spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our thanks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth of one tiny part of the countless good things that you have done for our ancestors and for us.

Reader From Egypt you redeemed us, O Loving God, and from the house of bondage you delivered us, during famine you fed us, and with plenty you sustained us; from the sword you delivered us, from pestilence you freed us and from grievous and binding diseases you rescued us.

Reader Do not abandon us, O God, for evermore. Therefore the limbs which you formed in us, the spirit and breath which you breathed into our nostrils and the tongue you placed in our mouths, they shall give thanks, bless, praise, glorify, exalt, reverence, sanctify and proclaim the sovereignty of your name.

Reader Every part of us shall sing of your salvation, according to the word that is written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for them, yes the poor and the needy from those who oppress them.

*Reader* Who is like you, who is equal to you, who can be compared to you, the great, the mighty and awe inspiring God, the most high, possessor of heaven and earth? We shall praise you, laud and glorify you, and bless your holy name as it is said of DaVid "Bless the Lord O my soul; and all that is within me, bless the holy name".

*All* sing "Shalom" (hold hands)

Shalom my friends shalom my friends, shalom, shalom  
The peace of Christ be with you all, shalom, shalom (x3).

*All* Peace from the Holy One of Israel  
Peace from the Lord God of hosts  
Glory to the Lord of heaven  
Glory to the Lord on earth  
Hosannah in the highest  
Holy is the one who comes  
Blessed in the name of the Lord  
Hosannah in the highest

*Celebrant/all*

Lord you are holy indeed,  
The fountain of all holiness  
Let your spirit come upon this gift to make it holy  
So that it may become for us  
The blood of our Lord Jesus Christ.

As our ancestors gave thanks  
For deliverance from oppression  
We give thanks for the One  
who delivered us from our sins.

O God of all creation  
We too give thanks for your love for us  
because we see that Jesus is the Messiah  
because He shows us your glory  
because he shows the way to you  
because He died for us and rose again  
because we see him as your only Son  
because we know that he is with us still.

We remember the words of the Christ  
As he has eaten a passover with the disciples  
On the night before he will die  
Just as we have done tonight.  
When he takes the cup after supper,  
gives thanks again and says:

You are to take this and drink it all of you  
This is the cup of my blood,  
the blood of the new and everlasting covenant  
which is to be shed for all  
so that sins may be forgiven.  
You will do this in remembrance of me.

All    On the eve of the crucifixion,  
When the paschal lamb is to be sacrificed  
We offer our selves also,  
In the body and blood of Christ  
And promise to keep his command  
To love God in one another  
Even as God loves us.

Through him, with him, in him  
The glory of Jahveh, for ever and ever  
Amen.

(Communion is now passed round the table, each saying to the person next to them, "This is my blood")

(Then follows a few minutes silence)

All    We have now celebrated the passover  
according to all its customs  
and shared together the food and the cup  
that are your promise of eternal life.  
May we go on sharing such meals together  
through the years to come  
until we see the new Jerusalem, the holy city,  
coming down out of heaven from God.

Final song

# Christian, Passover Songs 04

Open your ears, O Christian people  
open your ears and hear Good news  
open your hearts O royal priesthood  
God has come to you

chorus: God has spoken to the people  
Alleluia  
And the words are words of wisdom  
Alleluia

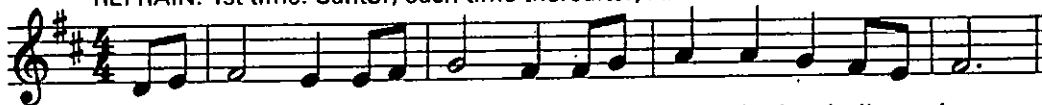
Israel comes to greet the Saviour  
Judah is glad to see the day  
From East and West the peoples travel,  
he will show the way

chorus God has spoken to the people.....

They who have ears to hear the message  
" " " " then let them hear  
" " would learn the way of wisdom  
let them hear God's words

chorus God has spoken to the people ..

REFRAIN: 1st time: Cantor; each time thereafter; All



Al-le - lu - ia, al-le - lu - ia, I will praise the Lord all my days.

VERSES: Cantor

1. It is God who keeps faith for ever,  
who is just to those oppressed.  
It is God who gives food to the hungry  
and sets the captive free. (Refrain)
2. It is God who gives new vision,  
and who raises those bowed down.  
All whose hearts are just God will cherish;  
the stranger is in God's care. (Refrain)
3. God upholds the widow and orphan,  
but spoils the plans of the proud.  
God's reign will last through all time,  
Zion's God, from age to age. (Refrain)

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## 11. Unless A Grain Of Wheat

Cantors: Barbara Bridge,  
Kevin Walsh

Unless a grain of wheat shall fall  
Upon the ground and die,  
It remains but a single grain  
With no life.

If we have died with him  
Then we shall live with him;  
If we hold firm  
We shall reign with him.

If any one serves me  
Then they must follow me,  
Wherever I am  
My servants will be.

Make your home in me  
As I make mine in you;  
Those who remain in me  
Bear much fruit.

If you remain in me  
And my word lives in you,  
Then you will be my disciples.

Those who love me  
Are loved by my Father;  
We shall be with them  
And dwell in them.

Peace I leave with you,  
My peace I give to you;  
Peace which the world cannot give  
Is my gift.

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ps 146  
7-9

05/04/90 O. E. & I. H. Pratt (Y002)

# THE SEDER MEAL

It was a seder (that is a passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first eucharist celebrated. Each time we celebrate it now we reenact, relive and recall this first event but it is often difficult to remember in Church that the eucharist is really a meal we share with the whole Christian community.

The Jewish passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.

→ Grace for a meal

## THE CUP OF SANCTIFICATION

(The first cup of wine is poured out and held in people's hands as they say)

All Blessed are you, O God of all creation, Creator of the fruit of the vine. Blessed are you, O Loving God, for you have kept us alive and brought us together again in this season.

(The first cup of wine is drunk.)

(The leader washes his or her hands, dips the wild herbs into the salt water and distributes it saying)

Leader Blessed are you, O Holy One, creator of the fruit of the earth.

(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)

All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever.  
Amen

## THE CUP OF REJOICING (The second cup is poured out)

Child or Reader Why are we gathered here together?

(A parent or other participant answers eg to eat the Passover Meal that our ancestors ate before they went out from Egypt into the desert)

All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this passover meal of lamb, matzo and bitter herbs.

Another Child or Reader Why is this night different from all other nights  
Why do we relax and sing as we eat?

(A parent or reader answers eg because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross)

*Reader* Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

*All* Blessed are you for the promises to your people that you have kept.

*Reader* Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgment on their oppressors and they were set free.

*All* Blessed are you, for the promises to your people that you have kept.

*Reader* You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

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*Reader* You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

*All* Blessed are you, O Loving God, for the promises to your people that you have kept.

*Reader* You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

*All* Blessed are You for the promises to your people that you have kept.

*Reader* You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

*All* Blessed are you for the promises to your people that you have kept.

(The cup of wine is raised)

*Leader* It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

*Song* - The wandering Aramean

Our parents were wandering Arameans

They went to dwell in Egypt few in number

And there became a nation great and mighty

I bring you Lord the first fruits of this land,

I bring you Lord the first fruits of this land

Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us:  
 We called upon the Lord God of our forebears  
 who heard our cry and looked on our affliction  
 I bring you, Lord, the first fruits of this land (twice)

Alleluia, alleluia (twice)

With a mighty hand God brought us out of Egypt,  
 With arm outstretched, with terror, signs and wonders  
 and brought us to this land of milk and honey  
 I bring you Lord, the first fruits of this land (twice)

Alleluia, alleluia (twice)

THE DAYANU ( Recalling the things God did for us bringing Israel out of Egypt.  
 After each phrase said round the table in turn, the rest reply 'We would  
 have thought it enough')

- If God had freed us from Egypt and not divided the sea for us
- If God had divided the sea for us and not brought us through to dry land
- If God had brought us through to dry land and not led us through the wilderness
- If God had led us through the wilderness and not fed us with manna
- If God had fed us with manna and not given us water from the rock
- If God had given us water from the rock and not brought us to Mount Sinai
- If God had brought us to Mount Sinai and not given us the commandments
- If God had given us the commandments and not brought us to the promised land
- If God had brought us to the promised land and not made us a nation
- If God had made us a nation and not chosen us to be God's own people
  - If God had chosen us to be God's own people and not called upon us to be a light to all peoples
- If God had called upon us to be a light to all peoples and not sent the suffering servant to us
- If the servant God sent had not been the Messiah
- If he had been the Messiah but had not suffered and died for us
- If the Messiah had died for us and not risen from the dead
- If the Messiah had risen from the dead and not gone to his Father in heaven
- If he had gone to his Father and the Spirit had not been sent to us
- If the Spirit had been sent to us and all things not made new
  - If all things had been made new and he had not promised to come again

All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old passover and the new.

*Child or other Reader* (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

*Parent or Reader* It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world".

*Child or Reader* (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

*Reader/Parent* We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord; and that we ourselves must act like leaven among humanity.

*Child/Reader* (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

*Parent/Reader* It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

*Leader* In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written:

"And on that day you will explain to your children - this is because of what the Lord did for me when I came out of Egypt."

and in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with him, for it is written that he said:

"I am the way, the truth and the life. Behold I make all things new. Except you be born again of water and the spirit you cannot enter the kingdom of God

#### THE CUP OF WINE IS RAISED

*Leader* Therefore we offer our thanks, praise, song and adoration, we exalt, bless and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

HALLEL

*All* Praise O servants of the Lord  
Praise the name of the Lord;  
May the name of the Lord be blessed,  
Both now and for evermore.

From the rising of the sun to its setting  
Praised be the name of the Lord.  
High above all nations is the Lord,  
above the heavens his glory.

Who is like the Lord our God  
Who has risen on high to the throne  
yet stoops from the heights to look down,  
to look down upon heaven and earth?

From the dust God lifts up the lowly,  
from the dungheap raises the poor,  
To set them in the company of princes.  
To the childless wife God gives a home  
and gladdens her heart with children.

## THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-

Blessed are you O living God of Israel, your people,  
creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt  
Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple  
Israel became God's kingdom

The sea fled at the sight  
The Jordan turned back on its course  
The mountains leapt like rams  
and the hills like yearling sheep

Why is it sea, that you fled,  
that you turned back, O Jordan, on your course?  
Mountains, that you leapt like rams  
hills like yearling sheep?

Tremble, O Earth, before the Lord  
in the presence of the God of Jacob,  
who turns the rock into a pool  
and flint into a spring of water. (Ps 114)

## THE BREAD OF LIFE AND BITTER HERBS

(The leader takes the upper matzo and the remaining half of the middle matzo and says)

Leader Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

All Blessed be God for ever

Leader/Celebrant We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

All Help us to make a new beginning

Leader/Celebrant We take this bread at the passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had not time for the leaven to work..

All Help us to make a new beginning

Leader/Celebrant We remember that when the Christ came he shared a passover meal with his friends, on the night that he is to be betrayed, a meal just like the one we are sharing now, and that he takes the matzo, just as we are doing now. Instead of looking back on the sufferings of the exodus he looks forward to death, a death he freely accepts.

All (or Leader/Celebrant)  
He breaks the matzo,  
Gives it to his disciples and says:-

Take this all of you and eat it;  
This is my body given up for you.

All Help us to make a new beginning for I am not worthy to receive you,  
but only say the word and I shall be healed.

Communion is given round the table, each person saying to his or her neighbour  
"The body of Christ". After a minute or two's silence,

the leader takes the lower piece of Matzo, breaks it into pieces and distributes it  
together with bitter herbs dipped in charoseth, saying:-

"Blessed are you, O God of all creation, who commanded us to eat bitter  
herbs to remind us of the need of suffering and service."

(The meal is now eaten starting with the hardboiled egg - which represents the  
freewill offerings at the temple)

#### THE CUP OF THE PROMISED KINGDOM

(After the meal the remaining piece of matzo, set aside at the beginning, is  
distributed and eaten.)

(The third cup is poured).

All Blessed are you, O God of all creation, source of all good things. You  
feed us not only with the fruits of the earth but with spiritual gifts in  
your loving kindness and mercy.

#### SUPPLICATIONS

Leader The all merciful

All May the Creator be praised in heaven and on earth

Leader The all merciful

All May the Creator be glorified through us for ever and ever, and honoured  
amongst us to all eternity

Leader The all merciful

All May the Holy One send abundant blessings to this house and upon this table  
at which we have eaten

Leader The all merciful

All May we inherit the day which will be entirely a holy day

Leader The all merciful

All May the Creator make us worthy of the days of Christ and of the life of the  
world to come

Leader Great salvation God gives the redeemer and shows steadfast love to the  
anointed one. O Loving God, who lived in the city of peace built on the  
holy mountain, bring peace to all your people.

All Give strength to your people and bless us with peace.  
Blessed are you our God, source of all the good things in heaven and earth.

(The third cup of wine is drunk)

## THE CUP OF THE ANOINTED ONE

The leader pours the fourth cup of wine into the single glass, saying, "Let us drink the cup of freedom, the promise of he who is to come."

All I love the One who has heard the cry of my appeal, turning an ear to me. In the day when I called they surrounded me, the snares of death with the anguish of the tomb they caught me, sorrow and distress I called upon the Lord's name.

O Holy One, my God, deliver me!  
How gracious you are and just;  
A God of compassion  
who protects the undefended  
I was helpless so I was saved

Turn back, my soul, to your rest  
For God has been good,  
Keeping my soul from death  
my eyes from tears  
and my feet from stumbling.

I will walk in Your presence  
In the land of the living.  
I trusted even when I said  
I am sorely afflicted  
and when I said in my alarm  
no one can be trusted.

How can I repay You  
for the goodness shown to me  
The cup of salvation I shall raise  
I will call upon the name of the most Holy

I will walk in your way  
For you have loosened my bonds  
I will give thanks to You, O Loving God,  
And will call upon Your name.  
My vows to You I will fulfil  
Before all the people. (ps 116)

All sing "There is God" (on the yellow sheet)

(During this the WASHING OF THE HANDS takes place - the leader takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)

Leader Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

All If Christ came to serve us, how much more ought we to serve one another

Leader The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

All If Christ came to serve us, how much more ought we to serve one another

Leader Jesus said "I shall not call you servants any more. Instead, I call you friends".

All If Christ came to serve us, how much more ought we to serve one another

O praise the creator, all you nations  
acclaim the Holy One all you peoples.  
Strong in love for us  
faithful for ever.

# BIDDING PRAYERS

(extempore contributions from those present)

All sing Ps 136

|                                       |                               |
|---------------------------------------|-------------------------------|
| O give thanks to our God who is good, | for God's love is without end |
| Give thanks to the God of Gods        | " "                           |
| Give thanks to Lord of Lords          | " "                           |

|                                        |                               |
|----------------------------------------|-------------------------------|
| Who alone has wrought marvellous works | for God's love is without end |
| Whose wisdom it was made the skies     | for ...                       |
| who fixed the earth firmly on the seas | for ..                        |

|                                      |                               |
|--------------------------------------|-------------------------------|
| It was God who made the great lights | for God's love is without end |
| The sun to rule in the day           | for ..                        |
| the moon and the stars in the night  | for ..                        |

|                                   |         |
|-----------------------------------|---------|
| The Red Sea was divided in two    | for..   |
| Israel passed through the midst,  | for ... |
| The force of Pharoah was drowned, | for..   |

|                                   |        |
|-----------------------------------|--------|
| God let Israel inherit their land | for..  |
| On Israel their land was bestowed | for .. |
| God cared for us in our distress  | for..  |

|                                     |                               |
|-------------------------------------|-------------------------------|
| We were snatched away from our foes | for God's love is without end |
| To the God of heaven give thanks    | for ..                        |
| Give thanks for all creation        | for ..                        |

# LITANY OF LIBERATION

(read in turn round the room)

Reader God of justice and mercy, you have brought us out of darkness into light,

All Help us to disperse the darkness that still remains

Reader Our new passover must mean throwing off the bonds of conditioning and fear, and reaching out to the future

All Creator, give us your liberating strength

Reader Let our relationships with one another show forth to the world your loving concern

All Creator, give us your liberating strength

Reader Help us to see beyond the false patterns of sexual prejudice and discover what being fully human means

All Creator, give us your liberating strength

Reader Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give honour to all, black and white, woman and man, without distinction.

All Creator, give us your liberating strength

Reader You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to serve rather than command

All Creator, send us your liberating spirit

Reader You sent your prophets to shake the righteous from their complacency. Help us to fulfil our prophetic role, not seeking to oppress our oppressors but seeking a society where there is more justice.

All Creator, send us your liberating Spirit

Reader O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your whole creation with reverence and responsibility.

All Creator, send us your liberating Spirit

All God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those denied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed, watch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is for ever, and your throne from age to age.

Reader Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks, and our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our hands spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our thanks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth of one tiny part of the countless good things that you have done for our ancestors and for us.

Reader From Egypt you redeemed us, O Loving God, and from the house of bondage you delivered us, during famine you fed us, and with plenty you sustained us; from the sword you delivered us, from pestilence you freed us and from grievous and binding diseases you rescued us.

Reader Do not abandon us, O God, for evermore. Therefore the limbs which you formed in us, the spirit and breath which you breathed into our nostrils and the tongue you placed in our mouths, they shall give thanks, bless, praise, glorify, exalt, reverence, sanctify and proclaim the sovereignty of your name.

Reader Every part of us shall sing of your salvation, according to the word that is written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for them, yes the poor and the needy from those who oppress them."

*Reader* Who is like you, who is equal to you, who can be compared to you, the great, the mighty and awe inspiring God, the most high, possessor of heaven and earth? We shall praise you, laud and glorify you, and bless your holy name as it is said of David "Bless the Lord O my soul; and all that is within me, bless the holy name".

*All* sing "Shalom" (hold hands)

Shalom my friends shalom my friends, shalom, shalom  
The peace of Christ be with you all, shalom, shalom (x3).

*All* Peace from the Holy One of Israel  
Peace from the Lord God of hosts  
Glory to the Lord of heaven  
Glory to the Lord on earth  
Hosannah in the highest  
Holy is the one who comes  
Blessed in the name of the Lord  
Hosannah in the highest

*Celebrant/all*

Lord you are holy indeed,  
The fountain of all holiness  
Let your spirit come upon this gift to make it holy  
So that it may become for us  
The blood of our Lord Jesus Christ.

As our ancestors gave thanks  
For deliverance from oppression  
We give thanks for the One  
who delivered us from our sins.

O God of all creation  
We too give thanks for your love for us  
because we see that Jesus is the Messiah  
because He shows us your glory  
because he shows the way to you  
because He died for us and rose again  
because we see him as your only Son  
because we know that he is with us still.

We remember the words of the Christ  
As he has eaten a passover with the disciples  
On the night before he will die  
Just as we have done tonight.  
When he takes the cup after supper,  
gives thanks again and says:

You are to take this and drink it all of you  
This is the cup of my blood,  
the blood of the new and everlasting covenant  
which is to be shed for all  
so that sins may be forgiven.  
You will do this in remembrance of me.

All    On the eve of the crucifixion,  
When the paschal lamb is to be sacrificed  
We offer our selves also,  
In the body and blood of Christ  
And promise to keep his command  
To love God in one another  
Even as God loves us.

Through him, with him, in him  
The glory of Jahveh, for ever and ever  
Amen

(Communion is now passed round the table, each saying to the person next to them, "This is my blood")

(Then follows a few minutes silence)

All    We have now celebrated the passover  
according to all its customs  
and shared together the food and the cup  
that are your promise of eternal life.  
May we go on sharing such meals together  
through the years to come  
until we see the new Jerusalem, the holy city,  
coming down out of heaven from God.

Final song

*Now the Green Blade Rises!*

## **Christian Passover Meal**

O. E. & I. H. Pratt (Liturgy/Seder meal) 2007 Agape version (developed from that appearing in "Let Liturgy Live")

*It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.*

*The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.*

*You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset- chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2<sup>nd</sup> class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR. As well as this version using an agape there is an eucharistic version available.*

### **A Candle is lit**

### **The first song**

### **THE CUP OF SANCTIFICATION**

*(The first cup of wine is poured out and held in people's hands as they say)*

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us  
together again in this season. (The first cup of wine is drunk.)*

*(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)*

*Leader Blessed are you, O Holy One, creator of the fruit of the earth.*

*(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)*

*All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen*

### **THE CUP OF REJOICING (The second cup is poured out)**

*Reader Why are we gathered here together?*

*Next reader and so on round the room*

*Reader* Why is this night different from all other nights? Why do we relax and sing as we eat?

*R.* Because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross.

*R* Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

*All* Blessed are you for the promises to your people that you have kept.

*R.* Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

*All* Blessed are you, for the promises to your people that you have kept.

*R* You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

*All* Blessed are You for the promises to your people that you have kept.

*R.* You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

*All* Blessed are you, O Loving God, for the promises to your people that you have kept.

*R.* You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

*All* Blessed are You for the promises to your people that you have kept.

*R.* You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

*All* Blessed are you for the promises to your people that you have kept.

*(The cup of wine is raised)*

*L.* It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

***Song - The wandering Aramean***

Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land : Alleluia, alleluia (twice)

With a mighty hand God brought us out of Egypt,  
 With arm outstretched, with terror, signs and wonders  
 and brought us to this land of milk and honey  
 I bring you Lord, the first fruits of this land (twice)      Alleluia, alleluia (twice)

## THE DAYANU

*(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough' - R here stands for response, not reader)*

- If God had freed us from Egypt and not divided the sea for us      **R.** We would have thought it enough.
- If God had divided the sea for us and not brought us through to dry land      **R.** We would have thought it enough.
- If God had brought us through to dry land and not led us through the wilderness      **R.** We would have ....
- If God had led us through the wilderness and not fed us with manna.      **R.** We would have .
- If God had fed us with manna and not given us water from the rock.      **R.** We would....
- If God had given us water from the rock and not brought us to Mount Sinai.      **R.** We would....
- If God had brought us to Mount Sinai and not given us the commandments .      **R.** We would ...
- If God had given us the commandments and not brought us to the promised land .      **R.** We would ...
- If God had brought us to the promised land and not made us a nation .      **R.** We would ...
- If God had made us a nation and not chosen us to be God's own people .      **R.** We would ...
- If God had chosen us to be God's own people and not called upon us to be a light to all peoples. **R.** We would
- If God had called upon us to be a light to all peoples and not sent the suffering servant to us .      **R.** We would..
- If the servant God sent had not been the Messiah .      **R.** We would ...
- If he had been the Messiah but had not suffered and died for us.      **R.** We would ...
- If the Messiah had died for us and not risen from the dead.      **R.** We would ...
- If the Messiah had risen from the dead and not gone to his Father in heaven.      **R.** We would ...
- If he had gone to his Father and the Spirit had not been sent to us.      **R.** We would ...
- If the Spirit had been sent to us and all things not made new.      **R.** We would ...
- If all things had been made new and he had not promised to come again.      **R.** We would ...

All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.

**R** (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

**R.** It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"

**R.** (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

**R.** We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.

**R.** (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"

And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:

"I am the way, the truth and the life. Behold I make all things new

Except you be born again of water and the spirit you cannot enter the Kingdom of God.

**THE CUP OF WINE IS RAISED** *Leader* Therefore we offer our thanks, praise, song and adoration, we exalt bless and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

### **HALLEL**

All Praise O servants of the Lord ;  
May the name of the Lord be blessed, ..  
From the rising of the sun to its setting .  
High above all nations is the Lord,

Who is like the Lord our God

Who has risen on high to the throne

yet stoops from the heights to look down,

to look down upon heaven and earth?

From the dust God lifts up the lowly,

from the dung heap raises the poor,

To set them in the company of princes.

To the childless wife God gives a home

and gladdens her heart with children.

### **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

The sea fled at the sight,  
The Jordan turned back on its course  
The mountains leapt like rams  
and the hills like yearling sheep :

Why is it sea, that you fled,  
that you turned back, O Jordan, on your course? .  
Mountains, that you leapt like rams  
hills like yearling sheep? "

Tremble, O Earth, before the Lord in the presence of the God of Jacob,  
who turns the rock into a pool and flint into a spring of water. (Ps 114)

## **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*L.* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

*L.* We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*L.* We take this bread at the Passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*L.* We remember that when the Christ came he shared a Passover meal with his friends, on the night that he was to be betrayed, a meal like the one we are sharing now, and that he took the matzo, just as we are sharing now.

*All* Blessed are you O God our creator, for you bring forth bread from the earth. Blessed are you, for the salvation you have given us. Blessed are you for the unleavened bread we eat in remembrance of the freedom you gave to our forebears by bringing them out of Egypt.

*L.* We take this bread at the Passover to remember that when our ancestors fled from Egypt in great haste, they had no time for the leaven to work.

*All.* Today we share this matzo as a sign that we are one humanity,  
as a pledge that we will work for justice, as a foretaste of what can be  
despite what is and what has been.

May the Holy Spirit that guides us all be present in this feast

taking this food, the concerns we have expressed, the lives we lead,

and transforming them all for the unity of humankind and the service of love.

Blessed be the Eternal Sustainer, working with soil and elements and human toil

bringing forth bread from the earth.

*(The matzo is passed around, each breaking off a piece to hand to the person next to them, saying some such expression as "bread for your journey" Then a short silence)*

*(The person leading takes the lower piece of Matzo, breaks it into pieces and distributes it together with bitter herbs dipped in charoseth, saying:- "Blessed are you, O God of a creation, who commanded us to eat bitter herbs to remind us of the need of suffering and service.")*

*(The meal is now eaten starting with the hardboiled egg - which represents the freewill offerings at the temple. It is customary to have lamb as the main dish).*

### **THE CUP OF THE PROMISED KINGDOM**

**(After the meal the remaining piece of matzo, set aside, at the beginning, is distributed and eaten.)**

**(The third cup is poured).**

*All Blessed are you, O God of all creation, source of all good things. You feed us not only with the fruits of the earth but with spiritual gifts in your loving kindness and mercy.*

### **Song The Touching Place**

#### **SUPPLICATIONS**

*Leader The all merciful*

*All May the Creator be praised in heaven and on earth.*

*Leader The all merciful*

*All May the Creator be glorified through us for ever and ever, and honoured amongst us to all eternity*

*Leader The all merciful*

*All May the Holy One send abundant blessings to this house and upon this table at which we have eaten*

*Leader The all merciful*

*All May we inherit the day which will be entirely a holy day*

*Leader The all merciful*

*All May the Creator make us worthy of the days of Christ and of the life of the world to come*

*Leader Great salvation God gives the redeemer and shows steadfast love to the anointed one. O Loving God, who lived in the city of peace built on the holy mountain, bring peace to all your people.*

*All Give strength to your people and bless us with peace.*

*Blessed are you our God, source of all the good things in heaven and earth. (The third cup of wine is drunk) '*

### **THE CUP OF THE ANOINTED ONE**

***The person leading pours the fourth cup of wine into the single glass, saying,***

***"Let us drink the cup of freedom, the promise of he who is to come."***

*All I love the One who has heard the cry of my appeal, turning an ear to me. In the day when I called they surrounded me, the snares of death with the anguish of the tomb they caught me, sorrow and distress I called upon the Lord's name. O Holy One, my God, deliver me!*

*How gracious you are and just;  
I was helpless so I was saved*

I will walk in Your presence,  
I trusted even when I said  
and when I said in my alarm

How can I repay You

The cup of salvation I shall raise

I will give thanks to You, O loving God,  
My vows to You I will fulfil ( from ps 116)

**All sing "There is God"**

*(During this the Washing of the Hands takes place - the person leading takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)*

L. Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

All If Christ came to serve us, how much more ought we to serve one another

L. The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

All If Christ came to serve us, how much more ought we to serve one another

L. Jesus said "I shall not call you servants any more. Instead, I call you friends".

All If Christ came to serve us, how much more ought we to serve one another  
O praise the creator, all you nations, acclaim the Holy One all you peoples. Strong in love for us faithful for ever.

**BIDDING PRAYERS** *(extempore contributions from those present)*

**Then All sing Ps 136 (Grail version)**

|                                       |                               |
|---------------------------------------|-------------------------------|
| O give thanks to our God who is good, | for God's love is without end |
| Give thanks to the God of Gods "      | for " "                       |
| Give thanks to Lord of Lords          | for " "                       |

|                                        |                               |
|----------------------------------------|-------------------------------|
| Who alone has wrought marvellous works | for God's love is without end |
| Whose wisdom it was made the           | for "                         |
| who fixed the earth firmly on the seas | for "                         |

|                                      |                               |
|--------------------------------------|-------------------------------|
| It was God who made the great lights | for God's love is without end |
| The sun to rule in the day           | for " ..                      |
| the moon and the stars in the night  | for " ..                      |

|                                   |                                |
|-----------------------------------|--------------------------------|
| God let Israel inherit their land | for God's love is without end. |
| On Israel their land was bestowed | for " .                        |
| God cared for us in our distress  | for " .                        |

|                                     |                               |
|-------------------------------------|-------------------------------|
| We were snatched away from our foes | for God's love is without end |
| To the God of heaven give thanks    | for "                         |
| Give thanks for all creation.       | for..                         |

**LITANY OF LIBERATION** *(read in turn round the room)*

*Reader* God of justice and mercy, you have brought us out of darkness into light,

*All* Help us to disperse the darkness that still remains

*Reader* Our new Passover must mean throwing off the bonds of conditioning and fear, and reaching out to the future

*All* Creator, give us your liberating strength

*Reader* Let our relationships with one another show forth to the world your loving concern

*All* Creator, give us your liberating strength

*Reader* Help us to see beyond the false patterns of sexual prejudice and discover what being fully human means

*All* Creator, give us your liberating strength

*Reader* Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give honour to all, black and white, woman and man, without distinction.

*All* Creator, give us your liberating strength

*Reader* You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to serve rather than command

*All* Creator, send us your liberating spirit

*Reader* You sent your prophets to shake the righteous from their complacency. Help us to fulfil our prophetic role, not seeking to oppress our oppressors' but seeking a society where there is more justice.

*All* Creator, send us your liberating Spirit

*Reader* O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your whole creation with reverence and responsibility.

*All* Creator, send us your liberating Spirit . *All* God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those denied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed, watch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is for ever, and your throne from age to age.

*Reader* Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks, and our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our hands spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our thanks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth of one tiny part of the countless good things that you have done for our ancestors and for us.

*Reader* From Egypt you redeemed us, O Loving God, and from the house of bondage you delivered us, during famine you fed us, and with plenty you sustained us; from the sword you delivered us, from pestilence you freed us and from grievous and binding diseases you rescued us.

*Reader* Do not abandon us, O God, for evermore. Therefore the limbs which you formed in us, the spirit and breath which you breathed into our nostrils and the tongue you placed in our mouths, they shall give thanks, bless, praise, glorify, exalt, reverence, sanctify and proclaim the sovereignty of your name.

*Reader* Every part of us shall sing of your salvation, according to the word that is written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for them, yes the poor and the needy from those who oppress them.

*Reader* Who is like you, who is equal to you, who can be compared to you, the great, the mighty and awe inspiring God, the most high, possessor of heaven and earth? We shall praise you, laud and glorify you, and bless your holy name as it is said of David "Bless the Lord O my soul; and all that is within me, bless the holy name".

*All* sing "Shalom" (*hold hands*)

Shalom my friends shalom my friends, shalom, shalom.  
The peace of Christ be with you all, shalom, shalom (x3).

*All.* O God of all creation, we know that you love us

Because you have give us so much, for you have given us faith

for you have given us the redeemer and his resurrection

Because you have given us the new life of the risen Christ.

*All.* We give you thanks for the fruit of the vine which we share in common, signifying that we are all part of the vine that is Christ's body.

*(the 4<sup>th</sup> cup is now passed round, each saying to the person next to them, "the cup of promise"- short silence*

*all.* We have now celebrated the Passover according to its customs and shared together the food and cup that foreshadow your promise of eternal life. May we go on sharing such meals together through the years to come until we see the new Jerusalem, the holy city, coming to pass.

Final Song Now the Green Blade Rises

## **Christian Passover Meal**

O. E. & I. H. Pratt (Liturgy/Seder meal) 1990 version (developed from that appearing in "Let Liturgy Live, 1970)

*It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.*

*The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.*

*You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset-chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2<sup>nd</sup> class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR.*

### A Candle is lit

### The first song

*"Here we gather for a meal"*

## THE CUP OF SANCTIFICATION

*(The first cup of wine is poured out and held in people's hands as they say)*

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us  
together again in this season. (The first cup of wine is drunk.)*

*(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)*

*Leader Blessed are you, O Holy One, creator of the fruit of the earth.*

*(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)*

*All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen*

## THE CUP OF REJOICING (The second cup is poured out)

*Reader Why are we gathered here together?*

*Next reader and so on round the room*

*To eat the Passover Meal that our  
ancestors ate before they went out from Egypt into the desert.*

*All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this Passover meal of lamb, matzo and bitter herbs.*

R. Because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross.

R. Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

All Blessed are you for the promises to your people that you have kept.

R. Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

All Blessed are you, for the promises to your people that you have kept.

R. You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

All Blessed are You for the promises to your people that you have kept.

R. You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

All Blessed are you, O Loving God, for the promises to your people that you have kept.

R. You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

All Blessed are You for the promises to your people that you have kept.

R. You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

All Blessed are you for the promises to your people that you have kept.

*(The cup of wine is raised)*

L. It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

### **Song - The wandering Aramean**

Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land :

Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us  
We called on the Lord God of our forbears  
who heard our cry and looked on our affliction  
I bring you, Lord, the first fruits of this land (twice)

Alleluia. alleluia (twice)

## THE DAYANU

*(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough')*

- |                                                                                                     |                                            |
|-----------------------------------------------------------------------------------------------------|--------------------------------------------|
| - If God had freed us from Egypt and not divided the sea for us                                     | <i>R. We would have thought it enough.</i> |
| - If God had divided the sea for us and not brought us through to dry land                          | <i>R. We would have thought it enough.</i> |
| - If God had brought us through to dry land and not led us through the wilderness                   | <i>R. We would have thought it enough.</i> |
| - If God had led us through the wilderness and not fed us with manna.                               | <i>R. We would have thought it enough.</i> |
| - If God had fed us with manna and not given us water from the rock.                                | <i>R. We would....</i>                     |
| - If God had given us water from the rock and not brought us to Mount Sinai.                        | <i>R. We would....</i>                     |
| - If God had brought us to Mount Sinai and not given us the commandments .                          | <i>R. We would</i>                         |
| - If God had given us the commandments and not brought us to the promised land .                    | <i>R. We would</i>                         |
| - If God had brought us to the promised land and not made us a nation .                             | <i>R. We would</i>                         |
| - If God had made us a nation and not chosen us to be God's own people .                            | <i>R. We would</i>                         |
| - If God had chosen us to be God's own people and not called upon us to be a light to all peoples.  | <i>R. We would</i>                         |
| - If God had called upon us to be a light to all peoples and not sent the suffering servant to us . | <i>R. We would</i>                         |
| - If the servant God sent had not been the Messiah .                                                | <i>R. We would</i>                         |
| - If he had been the Messiah but had not suffered and died for us.                                  | <i>R. We would –</i>                       |
| - If the Messiah had died for us and not risen from the dead.                                       | <i>R. We would</i>                         |
| - If the Messiah had risen from the dead and not gone to his Father in heaven.                      | <i>R. We would</i>                         |
| - If he had gone to his Father and the Spirit had not been sent to us.                              | <i>R. We would</i>                         |
| - If the Spirit had been sent to us and all things not made new.                                    | <i>R. We would</i>                         |
| - If all things had been made new and he had not promised to come again.                            | <i>R. We would</i>                         |

*All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.*

*R (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?*

*R. It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.*

*It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"*

*R. (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?*

*R. We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.*

*R. (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?*

*R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too i of the bitterness of sin and the sufferings of Christ that brought the human race back to God.*

*L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt" And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:*

*"I am the wav. the truth and the life. Behold I make all things new*

**THE CUP OF WINE IS RAISED**      *Leader* Therefore we offer our thanks, praise, song and adoration, we exalt and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

## **HALLEL**

|                                           |                                   |
|-------------------------------------------|-----------------------------------|
| <i>All</i> Praise O servants of the Lord  | Praise the name of the Lord;      |
| May the name of the Lord be blessed,      | Both now and for evermore.        |
| From the rising of the sun to its setting | Praised be the name of the Lord.  |
| High above all nations is the Lord,       | High above the heavens his glory. |

|                                                                              |                                     |
|------------------------------------------------------------------------------|-------------------------------------|
| Who is like the Lord our God                                                 | Who has risen on high to the throne |
| yet stoops from the heights to look down,                                    | to look down upon heaven and earth? |
| From the dust God lifts up the lowly,                                        | from the dung heap raises the poor, |
| To set them in the company of princes.                                       |                                     |
| To the childless wife God gives a home and gladdens her heart with children. |                                     |

## **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

|                                     |                                                   |
|-------------------------------------|---------------------------------------------------|
| The sea fled at the sight,          | The Jordan turned back on its course              |
| The mountains leapt like rams       | and the hills like yearling sheep :               |
| Why is it sea, that you fled,       | that you turned back, O Jordan, on your course? . |
| Mountains, that you leapt like rams | hills like yearling sheep? "                      |
| Tremble, O Earth, before the Lord   | in the presence of the God of Jacob,              |
| who turns the rock into a pool      | and flint into a spring of water. (Ps 114)        |

## **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

**\*\* Leader/Celebrant** We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the Passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a Passover meal with his friends. on the night that he is to be betrayed. a meal just like the one we are sharing now. and that he takes the

*Alli* Help us to make a new beginning for I am not worthy to receive you, but only say the word and I shall be healed .

Communion is given round the table, each person saying to his or her neighbour "**The body of Christ**" a short silence ensues.

*(If the liturgy is not a Eucharist omit the consecratory prayers between the two sets of asterisks and use the following at this point)*

*Leader* We remember that when Christ came he shared a Passover meal with his friends, on the night he was betrayed, a meal like the one we are sharing now

*All* Blessed are you O God our creator, for you bring forth bread from the earth. Blessed are you, for the salvation you have given us.

*Blessed are you for the unleavened bread we eat in remembrance of the freedom you gave our forebears by bringing them out of Egypt)*

### **The Meal**

The leader takes the lower piece of Matzo, breaks it into pieces and distributes it together with bitter herbs dipped in charoseth, saying:- "Blessed are you, O God of a creation, who commanded us to eat bitter herbs to remind us of the need of suffering and service."

*(The meal is now eaten starting with the hardboiled egg - which represents the freewill offerings at the temple. It is customary to have lamb as the main dish).*

### **THE CUP OF THE PROMISED KINGDOM**

*(After the meal the remaining piece of matzo, set aside, at the beginning, is distributed and eaten.)*

*(The third cup is poured).*

*All* Blessed are you, O God of all creation, source of all good things. You feed us not only with the fruits of the earth but with spiritual gifts in your loving kindness and mercy.

### **SUPPLICATIONS**

*Leader* The all merciful

*All* May the Creator be praised in heaven and on earth.

*Leader* The all merciful

*All* May the Creator be glorified through us for ever and ever, and honoured amongst us to all eternity

*Leader* The all merciful

*All* May the Holy One send abundant blessings to this house and upon this table at which we have eaten

*Leader* The all merciful

*All* May we inherit the day which will be entirely a holy day

*Leader* The all merciful

*All* May the Creator make us worthy of the days of Christ and of the life of the world to come

*Leader* Great salvation God gives the redeemer and shows steadfast love to the anointed one. O Loving God, who lived in the city of peace built on the holy mountain, bring peace to all your people.

*All* Give strength to your people and bless us with peace.

Blessed are you our God, source of all the good things in heaven and earth.

*(The third cup of wine is drunk) '*

### **THE CUP OF THE ANOINTED ONE**

*The leader pours the fourth cup of wine into the single glass, saying,*

A God of compassion who protects the undefended  
Turn back, my soul, to your rest.  
Keeping my soul from death  
and my feet from stumbling

In the land of the living.  
I am sorely afflicted  
no one can be trusted.

for the goodness shown to me  
I will call upon the name of the most Holy

For you have loosened my bonds  
And will call upon Your name.  
Before all the people. (ps 116)

*(During this the Washing of the Hands takes place - the leader takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)*

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* Jesus said "I shall not call you servants any more. Instead, I call you friends".

*All* If Christ came to serve us, how much more ought we to serve one another  
O praise the creator, all you nations, acclaim the Holy One all you peoples. Strong in love for us faithful for ever.

*(extempore contributions from those present)*

***Then All sing Ps 136 (Grail version)***

for God's love is without end  
for " " "  
for " "

for God's love is without end  
for “  
for “

for God's love is without end  
for "..  
for ".

for God's love is without end.  
for     ".  
for     ".

for God's love is without end  
for “  
for “

*ader* Our new Passover must mean throwing off the bonds of conditioning and  
ir, and reaching out to the future

*! Creator, give us your liberating strength*

*ader* Let our relationships with one another show forth to the world your  
ring concern

*! Creator, give us your liberating strength*

*ader* Help us to see beyond the false patterns of sexual prejudice and discover  
at being fully human means

*! Creator, give us your liberating strength*

*ader* Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give  
nour to all, black and white, woman and man, without distinction.

*! Creator, give us your liberating strength*

*ader* You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to  
rve rather than command

*! Creator, send us your liberating spirit*

*ader* You sent your prophets to shake the righteous from their complacency.  
elp us to fulfil our prophetic role, not seeking to oppress our oppressors' but seeking a society where there is more justice.

*! Creator, send us your liberating Spirit*

*ader* O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your  
ole creation with reverence and responsibility.

*! Creator, send us your liberating Spirit*

*! God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those  
nied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed,  
atch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is  
r ever, and your throne from age to age.*

*ader* Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks,  
d our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our  
nds spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our  
anks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth  
one tiny part of the countless good things that you have done for our ancestors and for us.

*ader* From Egypt you redeemed us, O Loving God, and from the house of bondage you delivered us, during famine you  
d us, and with plenty you sustained us; from the sword you delivered us, from pestilence you freed us and from grievous  
d binding diseases you rescued us.

*ader* Do not abandon us, O God, for evermore. Therefore the limbs which you formed in us, the spirit and breath which  
u breathed into our nostrils and the tongue you placed in our mouths, they shall give thanks, bless, praise, glorify, exalt,  
verence, sanctify and proclaim the sovereignty of your name.

*ader* Every part of us shall sing of your salvation, according to the word that  
written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for  
em, yes the poor and the needy from those who oppress them.

Shalom my friends shalom my friends, shalom, shalom  
The peace of Christ be with you all, shalom, shalom (x3).

All Peace from the Holy One of Israel  
Glory to the Lord of heaven  
Hosanna in the highest  
Blessed in the name of the Lord

Peace from the Lord God of hosts  
Glory to the Lord on earth  
Holy is the one who comes,  
Hosanna in the highest

**\*\*Celebrant/all**

Lord you are holy indeed, The fountain of all holiness  
Let your spirit come upon this gift to make it holy So that it may become for us  
The blood of our Lord Jesus Christ.

As our ancestors gave thanks for deliverance from oppression  
We give thanks for the One who delivered us from our sins.

O God of all creation We too give thanks for your love for us  
because we see that Jesus is the Messiah  
because He shows us your glory  
because he shows the way to You  
because He died for us and rose again  
because we see him as your only Son  
because we know that he is with us still.

We remember the words of the Christ as he eat the Passover with the disciples

On the night before he will die Just as we have done tonight.  
When he takes the cup after supper, gives thanks again and says:

You are to take this and drink it all of you This is the cup of my blood,  
the blood of the new and everlasting covenant which is to be shed for all  
so that sins may be forgiven. You will do this in remembrance of me.

All On the eve of the crucifixion, When the paschal lamb is to be sacrificed  
We offer our selves also, In the body and blood of Christ  
And promise to keep his command To love God in one another  
Even as God loves us. Through him, with him, in him  
The glory of God, for ever and ever Amen

*(Communion is now passed round the table, each saying to the person next to them, "This is my blood ")*

*-Then follows a few minutes silence \*\**

*(If this Passover is not a eucharistic one leave out the prayers between the \*\* and use instead the agape prayers as follows:*

*We give you thanks for the fruit of the vine which we share in common, signifying that we are all part of the vine that is Christ's promise (The fourth cup is passed round, each saying to the person next to them "the Cup of Promise". This is followed by a short silence. At this if desired the participants can anoint each other with oil, saying "may you be strengthened on your journey")*

All We have now celebrated the Passover according to all its customs  
and shared together the food and the cup that are your promise of eternal life.

Final Song Now the Green Blade riseth

## **Christian Passover Meal**

O. E. & I. H. Pratt (Liturgy/Seder meal) 1990 version (developed from that appearing in "Let Liturgy Live, 1970)

*It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.*

*The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.*

*You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset-chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2<sup>nd</sup> class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR.*

### **A Candle is lit**

### **The first song**

## **THE CUP OF SANCTIFICATION**

*(The first cup of wine is poured out and held in people's hands as they say)*

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us  
together again in this season. (The first cup of wine is drunk.)*

*(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)*

*Leader Blessed are you, O Holy One, creator of the fruit of the earth.*

*(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)*

*All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen*

## **THE CUP OF REJOICING (The second cup is poured out)**

*Reader Why are we gathered here together?*

*Next reader and so on round the room*

*To eat the Passover Meal that our  
ancestors ate before they went out from Egypt into the desert.*

*All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this Passover meal of lamb, matzo and bitter herbs.*

*R* Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

*All* Blessed are you for the promises to your people that you have kept.

*R* Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

*All* Blessed are you, for the promises to your people that you have kept.

*R* You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

*All* Blessed are You for the promises to your people that you have kept.

*R* You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

*All* Blessed are you, O Loving God, for the promises to your people that you have kept.

*R* You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

*All* Blessed are You for the promises to your people that you have kept.

*R* You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

*All* Blessed are you for the promises to your people that you have kept.

*(The cup of wine is raised)*

*L* It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

### ***Song - The wandering Aramean***

Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land :  
Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us  
We called on the Lord God of our forbears  
who heard our cry and looked on our affliction  
I bring you, Lord, the first fruits of this land (twice)

Alleluia, alleluia (twice)

With a mighty hand God brought us out of Egypt,  
With arm outstretched. with terror. signs and wonders

“(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply ‘We would have thought it enough’)

- |                                                                                                     |                                            |
|-----------------------------------------------------------------------------------------------------|--------------------------------------------|
| - If God had freed us from Egypt and not divided the sea for us                                     | <i>R.</i> We would have thought it enough. |
| - If God had divided the sea for us and not brought us through to dry land                          | <i>R.</i> We would have thought it enough. |
| - If God had brought us through to dry land and not led us through the wilderness                   | <i>R.</i> We would have thought it enough. |
| - If God had led us through the wilderness and not fed us with manna.                               | <i>R.</i> We would have thought it enough. |
| - If God had fed us with manna and not given us water from the rock.                                | <i>R.</i> We would....                     |
| - If God had given us water from the rock and not brought us to Mount Sinai.                        | <i>R.</i> We would....                     |
| - If God had brought us to Mount Sinai and not given us the commandments .                          | <i>R.</i> We would                         |
| - If God had given us the commandments and not brought us to the promised land .                    | <i>R.</i> We would                         |
| - If God had brought us to the promised land and not made us a nation .                             | <i>R.</i> We would                         |
| - If God had made us a nation and not chosen us to be God's own people .                            | <i>R.</i> We would                         |
| - If God had chosen us to be God's own people and not called upon us to be a light to all peoples.  | <i>R.</i> We would                         |
| - If God had called upon us to be a light to all peoples and not sent the suffering servant to us . | <i>R.</i> We would                         |
| - If the servant God sent had not been the Messiah .                                                | <i>R.</i> We would                         |
| - If he had been the Messiah but had not suffered and died for us.                                  | <i>R.</i> We would –                       |
| - If the Messiah had died for us and not risen from the dead.                                       | <i>R.</i> We would                         |
| - If the Messiah had risen from the dead and not gone to his Father in heaven.                      | <i>R.</i> We would                         |
| - If he had gone to his Father and the Spirit had not been sent to us.                              | <i>R.</i> We would                         |
| - If the Spirit had been sent to us and all things not made new.                                    | <i>R.</i> We would                         |
| - If all things had been made new and he had not promised to come again.                            | <i>R.</i> We would                         |

*All* We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.

*R* (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

*R.* It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"

*R.* (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

*R.* We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.

*R.* (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

*R.* It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too i of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

*L.* In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"

And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:

"I am the way, the truth and the life. Behold I make all things new

Except you be born again of water and the spirit you cannot enter the Kingdom of God.

## **HALLEL**

|                                           |                                   |
|-------------------------------------------|-----------------------------------|
| All Praise O servants of the Lord         | Praise the name of the Lord;      |
| May the name of the Lord be blessed,      | Both now and for evermore. .      |
| From the rising of the sun to its setting | Praised be the name of the Lord.  |
| High above all nations is the Lord,       | High above the heavens his glory. |

|                                                                              |                                     |
|------------------------------------------------------------------------------|-------------------------------------|
| Who is like the Lord our God                                                 | Who has risen on high to the throne |
| yet stoops from the heights to look down,                                    | to look down upon heaven and earth? |
| From the dust God lifts up the lowly,                                        | from the dung heap raises the poor, |
| To set them in the company of princes.                                       |                                     |
| To the childless wife God gives a home and gladdens her heart with children. |                                     |

### **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

|                                     |                                                   |
|-------------------------------------|---------------------------------------------------|
| The sea fled at the sight,          | The Jordan turned back on its course              |
| The mountains leapt like rams       | and the hills like yearling sheep :               |
| Why is it sea, that you fled,       | that you turned back, O Jordan, on your course? . |
| Mountains, that you leapt like rams | hills like yearling sheep? "                      |
| Tremble, O Earth, before the Lord   | in the presence of the God of Jacob,              |
| who turns the rock into a pool      | and flint into a spring of water. (Ps 114)        |

### **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

*\*\* Leader/Celebrant* We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the Passover so as to remember that when I our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a Passover meal with his friends, on the night that he is to be betrayed, a meal just like the one we are sharing now, and that he takes the matzo, just as we are doing now. Instead of looking back on the sufferings of the exodus he looks forward to death, a death he freely accepts.

*All (or Leader/Celebrant)* He breaks the matzo, gives it to his disciples and says:-“ Take this all of you and eat it; this is my body given up for you. “

## **Christian Passover Meal**

O. E. & I. H. Pratt (Liturgy/Seder meal) 1990 version (developed from that appearing in "Let Liturgy Live, 1970)

*It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.*

*The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.*

*You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset-chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2<sup>nd</sup> class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR.*

### **A Candle is lit**

### **The first song**

*Here we gather for a meal "*

### **THE CUP OF SANCTIFICATION**

*(The first cup of wine is poured out and held in people's hands as they say)*

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us  
together again in this season. (The first cup of wine is drunk.)*

*(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)*

*Leader Blessed are you, O Holy One, creator of the fruit of the earth.*

*(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)*

*All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen*

### **THE CUP OF REJOICING (The second cup is poured out)**

*Reader Why are we gathered here together?*

*Next reader and so on round the room*

*To eat the Passover Meal that our  
ancestors ate before they went out from Egypt into the desert.*

*All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this Passover meal of lamb, matzo and bitter herbs.*

R. Because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross.

R. Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

All Blessed are you for the promises to your people that you have kept.

R. Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

All Blessed are you, for the promises to your people that you have kept.

R. You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

All Blessed are You for the promises to your people that you have kept.

R. You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

All Blessed are you, O Loving God, for the promises to your people that you have kept.

R. You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

All Blessed are You for the promises to your people that you have kept.

R. You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

All Blessed are you for the promises to your people that you have kept.

*(The cup of wine is raised)*

L. It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

### **Song - The wandering Aramean**

Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land :

Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us  
We called on the Lord God of our forbears  
who heard our cry and looked on our affliction  
I bring you, Lord, the first fruits of this land (twice)

Alleluia, alleluia (twice)

## THE DAYANU

*(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough')*

- |                                                                                                     |                                     |
|-----------------------------------------------------------------------------------------------------|-------------------------------------|
| - If God had freed us from Egypt and not divided the sea for us                                     | R. We would have thought it enough. |
| - If God had divided the sea for us and not brought us through to dry land                          | R. We would have thought it enough. |
| - If God had brought us through to dry land and not led us through the wilderness                   | R. We would have thought it enough. |
| - If God had led us through the wilderness and not fed us with manna.                               | R. We would have thought it enough. |
| - If God had fed us with manna and not given us water from the rock.                                | R. We would....                     |
| - If God had given us water from the rock and not brought us to Mount Sinai.                        | R. We would....                     |
| - If God had brought us to Mount Sinai and not given us the commandments .                          | R. We would                         |
| - If God had given us the commandments and not brought us to the promised land .                    | R. We would                         |
| - If God had brought us to the promised land and not made us a nation .                             | R. We would                         |
| - If God had made us a nation and not chosen us to be God's own people .                            | R. We would                         |
| - If God had chosen us to be God's own people and not called upon us to be a light to all peoples.  | R. We would                         |
| - If God had called upon us to be a light to all peoples and not sent the suffering servant to us . | R. We would                         |
| - If the servant God sent had not been the Messiah .                                                | R. We would                         |
| - If he had been the Messiah but had not suffered and died for us.                                  | R. We would -                       |
| - If the Messiah had died for us and not risen from the dead.                                       | R. We would                         |
| - If the Messiah had risen from the dead and not gone to his Father in heaven.                      | R. We would                         |
| - If he had gone to his Father and the Spirit had not been sent to us.                              | R. We would                         |
| - If the Spirit had been sent to us and all things not made new.                                    | R. We would                         |
| - If all things had been made new and he had not promised to come again.                            | R. We would                         |

All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.

R (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

R. It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"

R. (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

R. We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.

R. (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too i of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"

And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:

"I am the wav. the truth and the life. Behold I make all things new

**THE CUP OF WINE IS RAISED**     *Leader* Therefore we offer our thanks, praise, song and adoration, we exalt, bless, and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

### **HALLEL**

|                                           |                                   |
|-------------------------------------------|-----------------------------------|
| <i>All</i> Praise O servants of the Lord  | Praise the name of the Lord;      |
| May the name of the Lord be blessed,      | Both now and for evermore.        |
| From the rising of the sun to its setting | Praised be the name of the Lord.  |
| High above all nations is the Lord,       | High above the heavens his glory. |

|                                                                              |                                     |
|------------------------------------------------------------------------------|-------------------------------------|
| Who is like the Lord our God                                                 | Who has risen on high to the throne |
| yet stoops from the heights to look down,                                    | to look down upon heaven and earth? |
| From the dust God lifts up the lowly,                                        | from the dung heap raises the poor, |
| To set them in the company of princes.                                       |                                     |
| To the childless wife God gives a home and gladdens her heart with children. |                                     |

### **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

|                                     |                                                   |
|-------------------------------------|---------------------------------------------------|
| The sea fled at the sight,          | The Jordan turned back on its course              |
| The mountains leapt like rams       | and the hills like yearling sheep :               |
| Why is it sea, that you fled,       | that you turned back, O Jordan, on your course? . |
| Mountains, that you leapt like rams | hills like yearling sheep? "                      |
| Tremble, O Earth, before the Lord   | in the presence of the God of Jacob,              |
| who turns the rock into a pool      | and flint into a spring of water. (Ps 114)        |

### **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

**\*\* *Leader/Celebrant*** We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the Passover so as to remember that when I our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a Passover meal with his friends. on the night that he is to be betrayed. a meal just like the one we are sharing now. and that he takes the

*All Help us to make a new beginning for I am not worthy to receive you, but only say the word and I shall be healed .*

Communion is given round the table, each person saying to his or her neighbour "**The body of Christ**" a short silence ensues.

*(If the liturgy is not a Eucharist omit the consecratory prayers between the two sets of asterisks and use the following at this point)*

*Leader We remember that when Christ came he shared a Passover meal with his friends, on the night he was betrayed, a meal like the one we are sharing now*

*All Blessed are you O God our creator, for you bring forth bread from the earth. Blessed are you, for the salvation you have given us.*

*Blessed are you for the unleavened bread we eat in remembrance of the freedom you gave our forebears by bringing them out of Egypt)*

### **The Meal**

The leader takes the lower piece of Matzo, breaks it into pieces and distributes it together with bitter herbs dipped in charoseth, saying:- "Blessed are you, O God of a creation, who commanded us to eat bitter herbs to remind us of the need of suffering and service."

*(The meal is now eaten starting with the hardboiled egg - which represents the freewill offerings at the temple. It is customary to have lamb as the main dish).*

### **THE CUP OF THE PROMISED KINGDOM**

**(After the meal the remaining piece of matzo, set aside, at the beginning, is distributed and eaten.)**

**(The third cup is poured).**

*All Blessed are you, O God of all creation, source of all good things. You feed us not only with the fruits of the earth but with spiritual gifts in your loving kindness and mercy.*

### **SUPPLICATIONS**

*Leader The all merciful*

*All May the Creator be praised in heaven and on earth.*

*Leader The all merciful*

*All May the Creator be glorified through us for ever and ever, and honoured amongst us to all eternity*

*Leader The all merciful*

*All May the Holy One send abundant blessings to this house and upon this table at which we have eaten*

*Leader The all merciful*

*All May we inherit the day which will be entirely a holy day*

*Leader The all merciful*

*All May the Creator make us worthy of the days of Christ and of the life of the world to come*

*Leader Great salvation God gives the redeemer and shows steadfast love to the anointed one. O Loving God, who lived in the city of peace built on the holy mountain, bring peace to all your people.*

*All Give strength to your people and bless us with peace.*

*Blessed are you our God, source of all the good things in heaven and earth.*

*(The third cup of wine is drunk) '*

### **THE CUP OF THE ANOINTED ONE**

*The leader pours the fourth cup of wine into the single glass, saying,*

How gracious you are and just;  
I was helpless so I was saved  
For God has been good,  
my eyes from tears

A God of compassion who protects the undefended  
Turn back, my soul, to your rest.  
Keeping my soul from death  
and my feet from stumbling

I will walk in Your presence,  
I trusted even when I said  
and when I said in my alarm

In the land of the living.  
I am sorely afflicted  
no one can be trusted.

How can I repay You  
The cup of salvation I shall raise

for the goodness shown to me  
I will call upon the name of the most Holy

I will walk in your way  
I will give thanks to You, O loving God,  
My vows to You I will fulfil

For you have loosened my bonds  
And will call upon Your name.  
Before all the people.

(ps 116)

### **All sing "There is God"**

*(During this the Washing of the Hands takes place - the leader takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)*

*Leader* Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* Jesus said "I shall not call you servants any more. Instead, I call you friends".

*All* If Christ came to serve us, how much more ought we to serve one another

O praise the creator, all you nations, acclaim the Holy One all you peoples. Strong in love for us faithful for ever.

### **BIDDING PRAYERS**

*(extempore contributions from those present)*

*Then All sing Ps 136 (Grail version)*

O give thanks to our God who is good,  
Give thanks to the God of Gods "  
Give thanks to Lord of Lords

for God's love is without end  
for " "  
for " "

Who alone has wrought marvellous works  
Whose wisdom it was made the  
who fixed the earth firmly on the seas

for God's love is without end  
for "  
for "

It was God who made the great lights  
The sun to rule in the day  
the moon and the stars in the night

for God's love is without end  
for "  
for "

God let Israel inherit their land  
On Israel their land was bestowed  
God cared for us in our distress

for God's love is without end.  
for "  
for "

We were snatched away from our foes  
To the God of heaven give thanks  
Give thanks for all creation.

for God's love is without end  
for "  
for.. "

*Reader* Our new Passover must mean throwing off the bonds of conditioning and fear, and reaching out to the future

*All Creator*, give us your liberating strength

*Reader* Let our relationships with one another show forth to the world your loving concern

*All Creator*, give us your liberating strength

*Reader* Help us to see beyond the false patterns of sexual prejudice and discover what being fully human means

*All Creator*, give us your liberating strength

*Reader* Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give honour to all, black and white, woman and man, without distinction.

*All Creator*, give us your liberating strength

*Reader* You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to serve rather than command

*All Creator*, send us your liberating spirit

*Reader* You sent your prophets to shake the righteous from their complacency. Help us to fulfil our prophetic role, not seeking to oppress our oppressors' but seeking a society where there is more justice.

*All Creator*, send us your liberating Spirit

*Reader* O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your whole creation with reverence and responsibility.

*All Creator*, send us your liberating Spirit

*All* God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those denied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed, watch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is for ever, and your throne from age to age.

*Reader* Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks, and our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our hands spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our thanks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth of one tiny part of the countless good things that you have done for our ancestors and for us.

*Reader* From Egypt you redeemed us, O Loving God, and from the house of bondage you delivered us, during famine you fed us, and with plenty you sustained us; from the sword you delivered us, from pestilence you freed us and from grievous and binding diseases you rescued us.

*Reader* Do not abandon us, O God, for evermore. Therefore the limbs which you formed in us, the spirit and breath which you breathed into our nostrils and the tongue you placed in our mouths, they shall give thanks, bless, praise, glorify, exalt, reverence, sanctify and proclaim the sovereignty of your name.

*Reader* Every part of us shall sing of your salvation, according to the word that is written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for them, yes the poor and the needy from those who oppress them.

Shalom my friends shalom my friends, shalom, shalom  
The peace of Christ be with you all, shalom, shalom (x3).

All Peace from the Holy One of Israel  
Glory to the Lord of heaven  
Hosanna in the highest  
Blessed in the name of the Lord

Peace from the Lord God of hosts  
Glory to the Lord on earth  
Holy is the one who comes,  
Hosanna in the highest

**\*\*Celebrant/all**

Lord you are holy indeed, The fountain of all holiness  
Let your spirit come upon this gift to make it holy So that it may become for us  
The blood of our Lord Jesus Christ.

As our ancestors gave thanks for deliverance from oppression  
We give thanks for the One who delivered us from our sins.

O God of all creation We too give thanks for your love for us  
because we see that Jesus is the Messiah  
because He shows us your glory  
because he shows the way to You  
because He died for us and rose again  
because we see him as your only Son  
because we know that he is with us still.

We remember the words of the Christ as he eat the Passover with the disciples

On the night before he will die Just as we have done tonight.  
When he takes the cup after supper, gives thanks again and says:

You are to take this and drink it all of you This is the cup of my blood,  
the blood of the new and everlasting covenant which is to be shed for all  
so that sins may be forgiven. You will do this in remembrance of me.

All On the eve of the crucifixion, When the paschal lamb is to be sacrificed  
We offer our selves also, In the body and blood of Christ  
And promise to keep his command To love God in one another  
Even as God loves us. Through him, with him, in him  
The glory of God, for ever and ever Amen

*(Communion is now passed round the table, each saying to the person next to them, "This is my blood ")*

*-Then follows a few minutes silence \*\**

*(If this Passover is not a eucharistic one leave out the prayers between the \*\* and use instead the agape prayers as follows:*

*We give you thanks for the fruit of the vine which we share in common, signifying that we are all part of the vine that is Christ's promise (The fourth cup is passed round, each saying to the person next to them "the Cup of Promise". This is followed by a short silence. At this if desired the participants can anoint each other with oil, saying "may you be strengthened on your journey")*

All We have now celebrated the Passover according to all its customs  
and shared together the food and the cup that are your promise of eternal life.

Final Song Now the Green Blade riseth

## **Christian Passover Meal**

O. E. & I. H. Pratt (Liturgy/Seder meal) 1990 version (developed from that appearing in "Let Liturgy Live, 1970)

*It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.*

*The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.*

*You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset-chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2<sup>nd</sup> class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR.*

### **A Candle is lit**

### **The first song**

*Here we gather for a meal "*

### **THE CUP OF SANCTIFICATION**

*(The first cup of wine is poured out and held in people's hands as they say)*

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us  
together again in this season. (The first cup of wine is drunk.)*

*(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)*

*Leader Blessed are you, O Holy One, creator of the fruit of the earth.*

*(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)*

*All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen*

### **THE CUP OF REJOICING (The second cup is poured out)**

*Reader Why are we gathered here together?*

*Next reader and so on round the room*

*To eat the Passover Meal that our  
ancestors ate before they went out from Egypt into the desert.*

*All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this Passover meal of lamb, matzo and bitter herbs.*

R. Because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and, because we celebrate too the freedom that Christ won for us on the cross.

R Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

All Blessed are you for the promises to your people that you have kept.

R. Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

All Blessed are you, for the promises to your people that you have kept.

R You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

All Blessed are You for the promises to your people that you have kept.

R. You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

All Blessed are you, O Loving God, for the promises to your people that you have kept.

R. You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

All Blessed are You for the promises to your people that you have kept.

R. You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

All Blessed are you for the promises to your people that you have kept.

*(The cup of wine is raised)*

L. It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

### *Song - The wandering Aramean*

Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land :  
Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us  
We called on the Lord God of our forbears  
who heard our cry and looked on our affliction  
I bring you, Lord, the first fruits of this land (twice)

Alleluia. alleluia (twice)

## THE DAYANU

*(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough')*

- |                                                                                                     |                                     |
|-----------------------------------------------------------------------------------------------------|-------------------------------------|
| - If God had freed us from Egypt and not divided the sea for us                                     | R. We would have thought it enough. |
| - If God had divided the sea for us and not brought us through to dry land                          | R. We would have thought it enough. |
| - If God had brought us through to dry land and not led us through the wilderness                   | R. We would have thought it enough. |
| - If God had led us through the wilderness and not fed us with manna.                               | R. We would have thought it enough. |
| - If God had fed us with manna and not given us water from the rock.                                | R. We would....                     |
| - If God had given us water from the rock and not brought us to Mount Sinai.                        | R. We would....                     |
| - If God had brought us to Mount Sinai and not given us the commandments .                          | R. We would                         |
| - If God had given us the commandments and not brought us to the promised land .                    | R. We would                         |
| - If God had brought us to the promised land and not made us a nation .                             | R. We would                         |
| - If God had made us a nation and not chosen us to be God's own people .                            | R. We would                         |
| - If God had chosen us to be God's own people and not called upon us to be a light to all peoples.  | R. We would                         |
| - If God had called upon us to be a light to all peoples and not sent the suffering servant to us . | R. We would                         |
| - If the servant God sent had not been the Messiah .                                                | R. We would                         |
| - If he had been the Messiah but had not suffered and died for us.                                  | R. We would -                       |
| - If the Messiah had died for us and not risen from the dead.                                       | R. We would                         |
| - If the Messiah had risen from the dead and not gone to his Father in heaven.                      | R. We would                         |
| - If he had gone to his Father and the Spirit had not been sent to us.                              | R. We would                         |
| - If the Spirit had been sent to us and all things not made new.                                    | R. We would                         |
| - If all things had been made new and he had not promised to come again.                            | R. We would                         |

All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.

R (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

R. It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"

R. (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

R. We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.

R. (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"

And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:

"I am the way, the truth and the life. Behold I make all things new

## **THE CUP OF WINE IS RAISED**

*Leader* Therefore we offer our thanks, praise, song and adoration, we exalt and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

## **HALLEL**

*All* Praise O servants of the Lord

May the name of the Lord be blessed,  
From the rising of the sun to its setting  
High above all nations is the Lord,

Praise the name of the Lord;

Both now and for evermore.

Praised be the name of the Lord.

High above the heavens his glory.

Who is like the Lord our God

yet stoops from the heights to look down,

From the dust God lifts up the lowly,

To set them in the company of princes.

To the childless wife God gives a home and gladdens her heart with children.

Who has risen on high to the throne

to look down upon heaven and earth?

from the dung heap raises the poor,

## **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

The sea fled at the sight,  
The mountains leapt like rams

Why is it sea, that you fled,  
Mountains, that you leapt like rams

Tremble, O Earth, before the Lord  
who turns the rock into a pool

The Jordan turned back on its course  
and the hills like yearling sheep :

that you turned back, O Jordan, on your course?  
hills like yearling sheep? "

in the presence of the God of Jacob,  
and flint into a spring of water. (Ps 114)

## **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

**\*\* *Leader/Celebrant*** We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the Passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a Passover meal with his friends. on the night that he is to be betrayed. a meal just like the one we are sharing now. and that he takes the

## THE DAYANU

*(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough')*

- |                                                                                                     |                                            |
|-----------------------------------------------------------------------------------------------------|--------------------------------------------|
| - If God had freed us from Egypt and not divided the sea for us                                     | <i>R. We would have thought it enough.</i> |
| - If God had divided the sea for us and not brought us through to dry land                          | <i>R. We would have thought it enough.</i> |
| - If God had brought us through to dry land and not led us through the wilderness                   | <i>R. We would have thought it enough.</i> |
| - If God had led us through the wilderness and not fed us with manna.                               | <i>R. We would have thought it enough.</i> |
| - If God had fed us with manna and not given us water from the rock.                                | <i>R. We would....</i>                     |
| - If God had given us water from the rock and not brought us to Mount Sinai.                        | <i>R. We would....</i>                     |
| - If God had brought us to Mount Sinai and not given us the commandments .                          | <i>R. We would</i>                         |
| - If God had given us the commandments and not brought us to the promised land .                    | <i>R. We would</i>                         |
| - If God had brought us to the promised land and not made us a nation .                             | <i>R. We would</i>                         |
| - If God had made us a nation and not chosen us to be God's own people .                            | <i>R. We would</i>                         |
| - If God had chosen us to be God's own people and not called upon us to be a light to all peoples.  | <i>R. We would</i>                         |
| - If God had called upon us to be a light to all peoples and not sent the suffering servant to us . | <i>R. We would</i>                         |
| - If the servant God sent had not been the Messiah .                                                | <i>R. We would</i>                         |
| - If he had been the Messiah but had not suffered and died for us.                                  | <i>R. We would -</i>                       |
| - If the Messiah had died for us and not risen from the dead.                                       | <i>R. We would</i>                         |
| - If the Messiah had risen from the dead and not gone to his Father in heaven.                      | <i>R. We would</i>                         |
| - If he had gone to his Father and the Spirit had not been sent to us.                              | <i>R. We would</i>                         |
| - If the Spirit had been sent to us and all things not made new.                                    | <i>R. We would</i>                         |
| - If all things had been made new and he had not promised to come again.                            | <i>R. We would</i>                         |

*All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.*

*R (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?*

*R. It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.*

*It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"*

*R. (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?*

*R. We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.*

*R. (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?*

*R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too i of the bitterness of sin and the sufferings of Christ that brought the human race back to God.*

*L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"*

*And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:*

*"I am the wav. the truth and the life. Behold I make all things new*

## **THE CUP OF WINE IS RAISED**

*Leader* Therefore we offer our thanks, praise, song and adoration, we exalt-bless ! and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

## **HALLEL**

*All* Praise O servants of the Lord

May the name of the Lord be blessed,  
From the rising of the sun to its setting  
High above all nations is the Lord,

Praise the name of the Lord;

Both now and for evermore. .

Praised be the name of the Lord.

High above the heavens his glory.

Who is like the Lord our God

Who has risen on high to the throne

yet stoops from the heights to look down,

to look down upon heaven and earth?

From the dust God lifts up the lowly,

from the dung heap raises the poor,

To set them in the company of princes.

To the childless wife God gives a home and gladdens her heart with children.

## **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

The sea fled at the sight,  
The mountains leapt like rams

The Jordan turned back on its course  
and the hills like yearling sheep :

Why is it sea, that you fled,  
Mountains, that you leapt like rams

that you turned back, O Jordan, on your course? .  
hills like yearling sheep? "

Tremble, O Earth, before the Lord  
who turns the rock into a pool

in the presence of the God of Jacob,  
and flint into a spring of water. (Ps 114)

## **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

**\*\* *Leader/Celebrant*** We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the Passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a Passover meal with his friends. on the night that he is to be betrayed. a meal just like the one we are sharing now. and that he takes the

*Ali Help us to make a new beginning for I am not worthy to receive you, but only say the word and I shall be healed .*

Communion is given round the table, each person saying to his or her neighbour "**The body of Christ**" a short silence ensues.

*(If the liturgy is not a Eucharist omit the consecratory prayers between the two sets of asterisks and use the following at this point)*

*Leader We remember that when Christ came he shared a Passover meal with his friends, on the night he was betrayed, a meal like the one we are sharing now*

*All Blessed are you O God our creator, for you bring forth bread from the earth. Blessed are you, for the salvation you have given us.*

*Blessed are you for the unleavened bread we eat in remembrance of the freedom you gave our forebears by bringing them out of Egypt)*

### **The Meal**

The leader takes the lower piece of Matzo, breaks it into pieces and distributes it together with bitter herbs dipped in charoseth, saying:- "Blessed are you, O God of a creation, who commanded us to eat bitter herbs to remind us of the need of suffering and service."

*(The meal is now eaten starting with the hardboiled egg - which represents the freewill offerings at the temple. It is customary to have lamb as the main dish).*

### **THE CUP OF THE PROMISED KINGDOM**

**(After the meal the remaining piece of matzo, set aside, at the beginning, is distributed and eaten.)**

**(The third cup is poured).**

*All Blessed are you, O God of all creation, source of all good things. You feed us not only with the fruits of the earth but with spiritual gifts in your loving kindness and mercy.*

### **SUPPLICATIONS**

*Leader The all merciful*

*All May the Creator be praised in heaven and on earth.*

*Leader The all merciful,*

*All May the Creator be glorified through us for ever and ever, and honoured amongst us to all eternity*

*Leader The all merciful*

*All May the Holy One send abundant blessings to this house and upon this table at which we have eaten*

*Leader The all merciful*

*All May we inherit the day which will be entirely a holy day*

*Leader The all merciful*

*All May the Creator make us worthy of the days of Christ and of the life of the world to come*

*Leader Great salvation God gives the redeemer and shows steadfast love to the anointed one. O Loving God, who lived in the city of peace built on the holy mountain, bring peace to all your people.*

*All Give strength to your people and bless us with peace.*

*Blessed are you our God, source of all the good things in heaven and earth.*

*(The third cup of wine is drunk) '*

### **THE CUP OF THE ANOINTED ONE**

*The leader pours the fourth cup of wine into the single glass, saying,*

How gracious you are and just;  
I was helpless so I was saved  
For God has been good,  
my eyes from tears

I will walk in Your presence,  
I trusted even when I said  
and when I said in my alarm

How can I repay You  
The cup of salvation I shall raise

I will walk in your way  
I will give thanks to You, O loving God,  
My vows to You I will fulfil

A God of compassion who protects the undefended  
Turn back, my soul, to your rest.  
Keeping my soul from death  
and my feet from stumbling

In the land of the living.  
I am sorely afflicted  
no one can be trusted.

for the goodness shown to me  
I will call upon the name of the most Holy

For you have loosened my bonds  
And will call upon Your name.  
Before all the people.

(ps 116)

**All sing "There is God"**

*(During this the Washing of the Hands takes place - the leader takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)*

*Leader* Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* Jesus said "I shall not call you servants any more. Instead, I call you friends".

*All* If Christ came to serve us, how much more ought we to serve one another

O praise the creator, all you nations, acclaim the Holy One all you peoples. Strong in love for us faithful for ever.

## **BIDDING PRAYERS**

*(extempore contributions from those present)*

***Then All sing Ps 136 (Grail version)***

O give thanks to our God who is good,  
Give thanks to the God of Gods "  
Give thanks to Lord of Lords

for God's love is without end  
for " "  
for " "

Who alone has wrought marvellous works  
Whose wisdom it was made the  
who fixed the earth firmly on the seas

for God's love is without end  
for "  
for "

It was God who made the great lights  
The sun to rule in the day  
the moon and the stars in the night

for God's love is without end  
for "  
for "

God let Israel inherit their land  
On Israel their land was bestowed  
God cared for us in our distress

for God's love is without end.  
for "  
for "

We were snatched away from our foes  
To the God of heaven give thanks  
Give thanks for all creation.

for God's love is without end  
for "  
for.. "

*Reader* Our new Passover must mean throwing off the bonds of conditioning and fear, and reaching out to the future

*All Creator*, give us your liberating strength

*Reader* Let our relationships with one another show forth to the world your loving concern

*All Creator*, give us your liberating strength

*Reader* Help us to see beyond the false patterns of sexual prejudice and discover what being fully human means

*All Creator*, give us your liberating strength

*Reader* Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give honour to all, black and white, woman and man, without distinction.

*All Creator*, give us your liberating strength

*Reader* You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to serve rather than command

*All Creator*, send us your liberating spirit

*Reader* You sent your prophets to shake the righteous from their complacency. Help us to fulfil our prophetic role, not seeking to oppress our oppressors' but seeking a society where there is more justice.

*All Creator*, send us your liberating Spirit

*Reader* O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your whole creation with reverence and responsibility.

*All Creator*, send us your liberating Spirit

*All* God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those denied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed, watch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is for ever, and your throne from age to age.

*Reader* Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks, and our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our hands spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our thanks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth of one tiny part of the countless good things that you have done for our ancestors and for us.

*Reader* From Egypt you redeemed us, O Loving God, and from the house of bondage you delivered us, during famine you fed us, and with plenty you sustained us; from the sword you delivered us, from pestilence you freed us and from grievous and binding diseases you rescued us.

*Reader* Do not abandon us, O God, for evermore. Therefore the limbs which you formed in us, the spirit and breath which you breathed into our nostrils and the tongue you placed in our mouths, they shall give thanks, bless, praise, glorify, exalt, reverence, sanctify and proclaim the sovereignty of your name.

*Reader* Every part of us shall sing of your salvation, according to the word that is written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for them, yes the poor and the needy from those who oppress them.

Shalom my friends shalom my friends, shalom, shalom  
The peace of Christ be with you all, shalom, shalom (x3).

|                                       |                                  |
|---------------------------------------|----------------------------------|
| All Peace from the Holy One of Israel | Peace from the Lord God of hosts |
| Glory to the Lord of heaven           | Glory to the Lord on earth       |
| Hosanna in the highest                | Holy is the one who comes,       |
| Blessed in the name of the Lord       | Hosanna in the highest           |

**\*\*Celebrant/all**

Lord you are holy indeed, The fountain of all holiness  
Let your spirit come upon this gift to make it holy So that it may become for us  
The blood of our Lord Jesus Christ.

As our ancestors gave thanks for deliverance from oppression  
We give thanks for the One who delivered us from our sins.

O God of all creation We too give thanks for your love for us  
because we see that Jesus is the Messiah  
because He shows us your glory  
because he shows the way to You  
because He died for us and rose again  
because we see him as your only Son  
because we know that he is with us still.

We remember the words of the Christ as he eat the Passover with the disciples

On the night before he will die Just as we have done tonight.  
When he takes the cup after supper, gives thanks again and says:

You are to take this and drink it all of you This is the cup of my blood,  
the blood of the new and everlasting covenant which is to be shed for all  
so that sins may be forgiven. You will do this in remembrance of me.

All On the eve of the crucifixion, When the paschal lamb is to be sacrificed  
We offer our selves also, In the body and blood of Christ  
And promise to keep his command To love God in one another  
Even as God loves us. Through him, with him, in him  
The glory of God, for ever and ever Amen

*(Communion is now passed round the table, each saying to the person next to them, "This is my blood ")*

*-Then follows a few minutes silence \*\**

*(If this Passover is not a eucharistic one leave out the prayers between the \*\* and use instead the agape prayers as follows:*

*We give you thanks for the fruit of the vine which we share in common, signifying that we are all part of the vine that is Christ's promise (The fourth cup is passed round, each saying to the person next to them "the Cup of Promise". This is followed by a short silence. At this if desired the participants can anoint each other with oil, saying "may you be strengthened on your journey")*

All We have now celebrated the Passover according to all its customs  
and shared together the food and the cup that are your promise of eternal life.

*Final Song Now the Green Blade riseth*

Shalom my friends shalom my friends, shalom, shalom  
The peace of Christ be with you all, shalom, shalom (x3).

All Peace from the Holy One of Israel  
Glory to the Lord of heaven  
Hosanna in the highest  
Blessed in the name of the Lord

Peace from the Lord God of hosts  
Glory to the Lord on earth  
Holy is the one who comes,  
Hosanna in the highest

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one tiny part of the countless good things that you have done for our ancestors and for us.

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written "all my bones shall say; God, who is like unto you who delivered the poor from those that are too strong for  
em, yes the poor and the needy from those who oppress them.

## Christian Passover Meal

O. E. & I. H. Pratt (Liturgy/Seder meal) 1990 version (developed from that appearing in "Let Liturgy Live, 1970)

*It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.*

*The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.*

*You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset-chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2<sup>nd</sup> class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR.*

### A Candle is lit

### The first song

*"Here we gather for a meal"*

### THE CUP OF SANCTIFICATION

*(The first cup of wine is poured out and held in people's hands as they say)*

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.  
Blessed are you, O Loving God, for you have kept us alive and brought us  
together again in this season. (The first cup of wine is drunk.)*

*(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)*

*Leader Blessed are you, O Holy One, creator of the fruit of the earth.*

*(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)*

*All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen*

### THE CUP OF REJOICING (The second cup is poured out)

*Reader Why are we gathered here together?*

*Next reader and so on round the room*

*To eat the Passover Meal that our  
ancestors ate before they went out from Egypt into the desert.*

*All Blessed are you, O loving God, creator of the earth on which our food is grown. Blessed are you, O God of all creation, for you have brought us here again to eat this Passover meal of lamb, matzo and bitter herbs.*

R. Because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross.

R Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

All Blessed are you for the promises to your people that you have kept.

R. Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

All Blessed are you, for the promises to your people that you have kept.

R You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

All Blessed are You for the promises to your people that you have kept.

R You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

All Blessed are you, O Loving God, for the promises to your people that you have kept.

R. You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

All Blessed are You for the promises to your people that you have kept.

R. You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

All Blessed are you for the promises to your people that you have kept.

*(The cup of wine is raised)*

L. It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

**Song - The wandering Aramean**

Our parents were wandering Arameans  
They went to dwell in Egypt few in number  
And there became a nation great and mighty  
I bring you Lord the first fruits of this land,  
I bring you Lord the first fruits of this land :  
Alleluia, alleluia (twice)

The Egyptians laid a heavy burden on us  
We called on the Lord God of our forbears  
who heard our cry and looked on our affliction  
I bring you, Lord, the first fruits of this land (twice)

Alleluia. alleluia (twice)

## THE DAYANU

*(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough')*

- |                                                                                                     |                                            |
|-----------------------------------------------------------------------------------------------------|--------------------------------------------|
| - If God had freed us from Egypt and not divided the sea for us                                     | <i>R. We would have thought it enough.</i> |
| - If God had divided the sea for us and not brought us through to dry land                          | <i>R. We would have thought it enough.</i> |
| - If God had brought us through to dry land and not led us through the wilderness                   | <i>R. We would have thought it enough.</i> |
| - If God had led us through the wilderness and not fed us with manna.                               | <i>R. We would have thought it enough.</i> |
| - If God had fed us with manna and not given us water from the rock.                                | <i>R. We would....</i>                     |
| - If God had given us water from the rock and not brought us to Mount Sinai.                        | <i>R. We would....</i>                     |
| - If God had brought us to Mount Sinai and not given us the commandments .                          | <i>R. We would</i>                         |
| - If God had given us the commandments and not brought us to the promised land .                    | <i>R. We would</i>                         |
| - If God had brought us to the promised land and not made us a nation .                             | <i>R. We would</i>                         |
| - If God had made us a nation and not chosen us to be God's own people .                            | <i>R. We would</i>                         |
| - If God had chosen us to be God's own people and not called upon us to be a light to all peoples.  | <i>R. We would</i>                         |
| - If God had called upon us to be a light to all peoples and not sent the suffering servant to us . | <i>R. We would</i>                         |
| - If the servant God sent had not been the Messiah .                                                | <i>R. We would</i>                         |
| - If he had been the Messiah but had not suffered and died for us.                                  | <i>R. We would –</i>                       |
| - If the Messiah had died for us and not risen from the dead.                                       | <i>R. We would</i>                         |
| - If the Messiah had risen from the dead and not gone to his Father in heaven.                      | <i>R. We would</i>                         |
| - If he had gone to his Father and the Spirit had not been sent to us.                              | <i>R. We would</i>                         |
| - If the Spirit had been sent to us and all things not made new.                                    | <i>R. We would</i>                         |
| - If all things had been made new and he had not promised to come again.                            | <i>R. We would</i>                         |

*All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.*

*R (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?*

*R. It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.*

*It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"*

*R. (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?*

*R. We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.*

*R. (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?*

*R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too i of the bitterness of sin and the sufferings of Christ that brought the human race back to God.*

*L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"*

*And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:*

*"I am the wav. the truth and the life. Behold I make all things new*

**THE CUP OF WINE IS RAISED**     *Leader* Therefore we offer our thanks, praise, song and adoration, we exalt and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

### **HALLEL**

|                                           |                                   |
|-------------------------------------------|-----------------------------------|
| <i>All</i> Praise O servants of the Lord  | Praise the name of the Lord;      |
| May the name of the Lord be blessed,      | Both now and for evermore.        |
| From the rising of the sun to its setting | Praised be the name of the Lord.  |
| High above all nations is the Lord,       | High above the heavens his glory. |

|                                                                              |                                     |
|------------------------------------------------------------------------------|-------------------------------------|
| Who is like the Lord our God                                                 | Who has risen on high to the throne |
| yet stoops from the heights to look down,                                    | to look down upon heaven and earth? |
| From the dust God lifts up the lowly,                                        | from the dung heap raises the poor, |
| To set them in the company of princes.                                       |                                     |
| To the childless wife God gives a home and gladdens her heart with children. |                                     |

### **THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-**

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia  
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,  
Judah became the Lord's temple, Israel became God's kin

|                                     |                                                   |
|-------------------------------------|---------------------------------------------------|
| The sea fled at the sight,          | The Jordan turned back on its course              |
| The mountains leapt like rams       | and the hills like yearling sheep :               |
| Why is it sea, that you fled,       | that you turned back, O Jordan, on your course? . |
| Mountains, that you leapt like rams | hills like yearling sheep? "                      |
| Tremble, O Earth, before the Lord   | in the presence of the God of Jacob,              |
| who turns the rock into a pool      | and flint into a spring of water. (Ps 114)        |

### **THE BREAD OF LIFE AND BITTER HERBS**

*(The person leading takes the upper matzo and the remaining half of the middle matzo and says)*

*Leader* Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

*All* Blessed be God for ever

*\*\* Leader/Celebrant* We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

*All* Help us to make a new beginning

*Leader/Celebrant* We take this bread at the Passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

*All* Help us to make a new beginning

*Leader/Celebrant* We remember that when the Christ came he shared a Passover meal with his friends. on the night that he is to be betrayed. a meal just like the one we are sharing now. and that he takes the

*All Help us to make a new beginning for I am not worthy to receive you, but only say the word and I shall be healed .*

Communion is given round the table, each person saying to his or her neighbour "**The body of Christ**" a short silence ensues.

*(If the liturgy is not a Eucharist omit the consecratory prayers between the two sets of asterisks and use the following at this point)*

*Leader We remember that when Christ came he shared a Passover meal with his friends, on the night he was betrayed, a meal like the one we are sharing now*

*All Blessed are you O God our creator, for you bring forth bread from the earth. Blessed are you, for the salvation you have given us.*

*Blessed are you for the unleavened bread we eat in remembrance of the freedom you gave our forebears by bringing them out of Egypt)*

### **The Meal**

The leader takes the lower piece of Matzo, breaks it into pieces and distributes it together with bitter herbs dipped in charoseth, saying:- "Blessed are you, O God of a creation, who commanded us to eat bitter herbs to remind us of the need of suffering and service."

*(The meal is now eaten starting with the hardboiled egg - which represents the freewill offerings at the temple. It is customary to have lamb as the main dish).*

### **THE CUP OF THE PROMISED KINGDOM**

*(After the meal the remaining piece of matzo, set aside, at the beginning, is distributed and eaten.)*

*(The third cup is poured).*

*All Blessed are you, O God of all creation, source of all good things. You feed us not only with the fruits of the earth but with spiritual gifts in your loving kindness and mercy.*

### **SUPPLICATIONS**

*Leader The all merciful*

*All May the Creator be praised in heaven and on earth.*

*Leader The all merciful*

*All May the Creator be glorified through us for ever and ever, and honoured amongst us to all eternity*

*Leader The all merciful*

*All May the Holy One send abundant blessings to this house and upon this table at which we have eaten*

*Leader The all merciful*

*All May we inherit the day which will be entirely a holy day*

*Leader The all merciful*

*All May the Creator make us worthy of the days of Christ and of the life of the world to come*

*Leader Great salvation God gives the redeemer and shows steadfast love to the anointed one. O Loving God, who lived in the city of peace built on the holy mountain, bring peace to all your people.*

*All Give strength to your people and bless us with peace.*

*Blessed are you our God, source of all the good things in heaven and earth.*

*(The third cup of wine is drunk) ? Sing Holy wk Chant'*

### **THE CUP OF THE ANOINTED ONE**

*The leader pours the fourth cup of wine into the single glass, saying,*

How gracious you are and just;  
I was helpless so I was saved  
For God has been good,  
my eyes from tears

I will walk in Your presence,  
I trusted even when I said  
and when I said in my alarm

How can I repay You  
The cup of salvation I shall raise

I will walk in your way  
I will give thanks to You, O loving God,  
My vows to You I will fulfil

A God of compassion who protects the undefended  
Turn back, my soul, to your rest.  
Keeping my soul from death  
and my feet from stumbling

In the land of the living.  
I am sorely afflicted  
no one can be trusted.

for the goodness shown to me  
I will call upon the name of the most Holy

For you have loosened my bonds  
And will call upon Your name.  
Before all the people.

(ps 116)

### **All sing "There is God"**

*(During this the Washing of the Hands takes place - the leader takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)*

*Leader* Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

*All* If Christ came to serve us, how much more ought we to serve one another

*Leader* Jesus said "I shall not call you servants any more. Instead, I call you friends".

*All* If Christ came to serve us, how much more ought we to serve one another  
O praise the creator, all you nations, acclaim the Holy One all you peoples. Strong in love for us faithful for ever.

### **BIDDING PRAYERS**

*(extempore contributions from those present)*

*Then All sing Ps 136 (Grail version)*

O give thanks to our God who is good,  
Give thanks to the God of Gods "  
Give thanks to Lord of Lords

for God's love is without end  
for " "  
for " "

Who alone has wrought marvellous works  
Whose wisdom it was made the  
who fixed the earth firmly on the seas

for God's love is without end  
for "  
for "

It was God who made the great lights  
The sun to rule in the day  
the moon and the stars in the night

for God's love is without end  
for " "  
for " "

God let Israel inherit their land  
On Israel their land was bestowed  
God cared for us in our distress

for God's love is without end.  
for "  
for "

We were snatched away from our foes  
To the God of heaven give thanks  
Give thanks for all creation.

for God's love is without end  
for "  
for.. "