

Jesus Last Supper with His followers.

“SEDER”

*At the beginning of the Seder and each Sabbath dinner,
parents place a hand on the head of each child.*

For Sons say:

May God make you as Ephraim and Manasseh.

For Daughters say:

May God make you as Sarah, Rebekah, Rachel and Leah.

For Both Sons and Daughters:

May God bless you and guard you.

May God turn his face to you and be gracious to you.

May God watch over you and grant you and your children
and your children's' children peace and blessing, for us and
all humanity, for all time.

Blessing the Festival Candles

*The mother rights the candles
for every Sabbath and festival meal.*

Mother: Blessed are You, O Lord our God, King of the
universe, who has sanctified us with Your commandments
and commanded us to kindle the festival lights.

All: Praised are You, Lord our God, King of the
Universe who has sustained us, maintained us and enabled
us to reach this moment in life.

Jesus began

I Kaddesh - Sanctifying the Name of God

Praised are You, Lord of the Universe, who has cre-
ated the fruit of the vine. Praised are You, Lord our God,
Who chose us to be Your People, teaching us holiness
through Your commandments, giving us holidays for joy,

festivals for celebration, commanding this Passover, this
re-enactment of our going out from Egypt. You have cho-
sen us, You have shared Your holiness with us. Praised are
You, Lord, Who fills Israel and the year with holiness.

The wine cup is passed around the table.

A: Praised are You, Lord, our God, sovereign of the
universe, who has created the fruit of the vine.

II Ur'hatz - Washing of the Hands.

*The washing of hands during the Paschal meal symbolized the
interior cleansing necessary for those partaking in the ritual.
Each pours water over the hands of the next. We wash one an-
other's hands. Jesus did more. He washed the feet.*

III Karpas - Eating of the Vegetable.

*The salt water, remind us of the tears of the oppressed
Israelites. Dip the Karpas into the salt water and eat it.*

A: Blessed are You, O Lord our God, King of the uni-
verse, Creator of the fruit of the earth.

IV Yahatz - Breaking of the Middle Matzah.

*The leader takes the plate on which there are three large Mat-
zot, wrapped in a napkin. The middle Matzah is broken in two
pieces. The smaller half is placed back on the plate, while the
larger half is wrapped again to be eaten as the Afikoman at the
end of the meal. The leader asks the children present to close
their eyes as the larger piece is hidden.*

V Maggid - Telling of the Story of the Exodus.

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

*The second cup of wine, the "Cup of Haggadah," is filled.
During this questions may be asked.*

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children, and our children's children would still be enslaved.

We lift the cup of salvation

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Holy Blessed One kept saving us from them.

A: A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians dealt ill with us and afflicted us, setting us to hard labor. Finally, when we cried out to Lord, the God of our ancestors, Lord heard our voice, saw our affliction, saw our toil and our oppression. Then Lord brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders. *Deuteronomy 26:10*

Since our "cup of salvation" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague. The leader announces each plague and the group repeats.

Blood,
Frogs,
Lice,
Beasts,
Cattle Plague,
Boils,
Hail,
Locusts,
Darkness,
Slaying of First Born

DAYENU "It Would Have Been Sufficient" *sung.*

Had he given Sabbath to us --
This day's for rest, not for commerce
But not brought us to Mount Sinai, Dayenu

Had he brought us to Mount Sinai
Through the desert, it was so dry
And not given us the Torah, Dayenu

Had he given us the Torah
Where we sang and danced the Hora
And not led us into Israel, Dayenu

Had he led us into Israel
(So far this is quite a long tale)
And not built for us the Temple, Dayenu

Had he built for us the Temple
So to pray we do assemble
But had not made wine, Dayenu

Pesah [*Paschal Lamb*] is to remind us that the Holy One passed over the houses of our ancestors in Egypt, as it is written, “You shall say that it is the sacrifice of the Lord’s Passover, for He passed over the houses of the people of Israel in Egypt when He slew the Egyptians, but spared our houses. The people bowed their heads and worshipped” (*Exodus 12:27*).

The Matzah is to remind us that before the dough which our forefathers prepared for bread had time to ferment, the supreme King of Kings, the Holy One, revealed Himself to them and redeemed them. We read: “They baked Matzah of the unleavened dough which they had brought out of Egypt, for it had not leavened because they were thrust out of Egypt and could not linger, nor had they prepared any food for the journey” (*Exodus 12:39*).

The Maror (*bitter herbs*) is to remind us that the Egyptians embittered the lives of our forefathers in Egypt, as the Bible explains: “They made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh” (*Exodus 1: 14*).

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

Psalm 114

When Israel came forth out of Egypt, the house of Jacob from a people of strange language;
Judah became His sanctuary, Israel His dominion.
The sea saw it, and fled; the Jordan turned backward.
The mountains skipped like rams, the hills like young sheep.

What ails thee, O sea, that you flee? You Jordan, that you turn backward?

You mountains, that you skip like rams; you hills, like young sheep?

Tremble, earth, at the presence of the Lord, at the presence of the God of Jacob;

Who turned the rock into a pool of water, the flint into a fountain of waters.

Drink the second cup of wine.

A: Praised are You, Lord, Lord of the Universe, who has created the fruit of the vine.

VI Rahatz - Washing of the Hands before the Meal.

Dip your hands in water, dry them with the towel.

A: Blessed are You, O Lord our God, King of the universe, Who has sanctified us with Your commandments, and commanded us concerning the washing of hands.

VII - VIII Matzah - The Blessing of the Matzah.

A: Praised are You, Lord, Lord of the Universe, Who brings forth sustenance from the earth.

IX. The Maror: Eating of the Bitter Herb.

A: Praised are You, Lord, Lord of the Universe, Who sanctified us with His commandment to eat the bitter herb.

X Korekh - Eating the Sandwich of Matzah and Maror.

Slavery and freedom were joined together in one historical event. The bread of affliction became the bread of freedom, and should be tasted together with the Bitter Herb, so that they would remind us of the bitterness of slavery and the joy of freedom. In time of freedom, we must not forget the bitterness of slavery. In time of oppression, we must keep alive the hope of freedom. Take two pieces of Matzah place Bitter Herb between them and eat.

XI Shulhan Orekh - the Festival Meal.

*The festival meal is served and enjoyed by all.
This is when Judas left the group.*

XII Tzafun - Eating the Afikoman.

*The Afikoman is found, a piece is eaten as the dessert. It was at this place Jesus took the bread, and when He had given thanks, broke it and gave it to them saying:
"Take; eat; this is my body which is given for you.
Do this in remembrance of me."*

XIII Barekh - The Blessing after the Meal.

The Third Cup of wine, the cup of blessing is poured

May the Merciful One enable us to live in the Messianic age and in the world to come. May the One who makes peace in the heavens let peace descend on all us and all of Israel, and let us say: Amen.

Jesus took the cup and said:

"Drink of it, all of you. This cup is the New Covenant in my blood, shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

*Jesus announced the Seder was finished.
He omitted the traditional conclusion.*

XIV The Hallel

*They returned to the Mount of Olives singing
Psalms 115, 116, 117, 118, 136:*

*The traditional ending has the cup of Elijah. He was expected to come and introduce the Messiah. The diners would even open the door and rise in the hope that Elijah will enter. Jesus said, He would drink this cup in His Father's Kingdom.
(Matthew 26:29)*

Blessed is he who comes in the name of the Lord, Elijah, The prophet, Elijah, the Tishbite, Elijah, the Gileadite. May he soon come and bring the Messiah!

XV Nirtzah - the conclusion of the Seder.

Now is our Seder concluded, each custom and law fulfilled: As we gathered to celebrate a Seder this night, may we be worthy in freedom next year again to celebrate a Seder Next year in Jerusalem!

*Jesus and His followers were pious Galilean peasants. They would have celebrated the seder. The word seder means order, the listing of actions. The wording is stylized formulas. This Seder is less ornate than what we have from the later scholars. "The King Crowned", Chapter Four, is The Last Supper in its cultural setting.
http://thesignofconcord.com/uploads/Bk_3_Ch_4_Last_Supper.pdf
Stephen H. Funck SignDoveSF@mac.com May 2016*