

The Meal

For the meal itself you have lots of options from a roast to a stew to soup to salad. There is no one recipe to make and everyone has their own tradition or favourite. However, it should definitely be delicious and bring a smile to your face, it is a feast with God after all.

Afikomen- literally in ancient Greek “He has come”

Here you can get the kids involved to hunt for the piece of Matzah revealed, broken and hidden at the start (or just whip it out yourself). This piece is then broken into olive sized pieces and one given to each of the participants as the last part of the meal. This symbolises the life and death of Jesus beautifully in that the three sinless parts of the Trinity existed together before the Son was revealed to the world, broken on the cross, hidden by death and then gloriously rose again.



Cup 3: The Cup of Redemption

This cup is filled to overflowing and symbolises freedom from slavery. This is the cup Jesus drank during His final Passover meal with the disciples (Luke 22:20) and speaks of His blood shed for our redemption. This is drunk in one go and the following blessing is recited:

Blessed are You, the Lord our God, King of the Universe, who sent your Son, our redeemer Jesus.



Cup 4: The Cup of Praise

This is the final cup and the final act of Passover. We have reached the end of our journey. It started with our need of sanctification and ends with praise and worship of God for all He has done to free captives; both from Egypt and from the power of sin and death. This is again to overflowing and drunk in one go and the following blessing is recited:

Blessed are You, the Lord our God, King of the Universe, who promised a redeemer, who sent His Son and who will come again.

Passover

How to at home:

For those of you who do not have a local Passover to attend, here is a short Haggadah (order of service) to be enjoyed at home with friends and family. No experience necessary!

When: You can look up the exact night online. It will fall in March or April but don't be hide bound by this if another date suits better.

Lighting of the candles: To begin, the woman of the house (or appropriate elder) lights two candles and says this blessing:

Blessed are You, The Lord our God, King of the Universe, who sanctifies us through Jesus the Messiah, the Light of the world.

The woman of the house is welcoming God's presence signified by the candles. This begins the meal and sets apart the time, the space and the people to the Lord (Lev 23:2).



First Cup: The Cup of Sanctification

This is the first of four cups of wine or grape juice (tip: use a small glass!). This cup is to be filled to overflowing (use a saucer) to symbolise our desire to receive sanctification in full measure from God. The four cups symbolise the journey of Passover and mirror our personal journey with God starting with our need of Him and His gift of sanctification in our lives. All cups are supposed to be drunk in one go (small glass!) after which the following blessing is recited by all present:

Blessed are You, the Lord our God, King of the Universe, who created us in your image and gives us the fruit of the vine.

The Matzah Tosh



This is as fascinating as it is unique. A Matzah Tosh is a cloth bag with three pockets (I make one out of a few napkins) which gives a beautiful picture of the Trinity. Matzah are unleavened bread (without sin). The bread is striped and pierced (hold one to the light) just as Christ was (Is 53:5). Matzah available in most supermarkets around Passover but pitta bread can be used instead. Three Matzah are placed in the Matzah Tosh. At this point, the

middle Matzah is taken out and shown to the assembled people, it is then broken in half. One half is returned into the Matzah Tosh and one part is hidden.

Cup 2: The Cup of Plagues

This is the one cup not filled to overflowing as it symbolises the bitter consequences of sin which must be rooted out to grow in God. This cup is placed to one side as we turn to:



The Seder Plate

This plate hold six things and is like a shared starter which connects the story of Passover with the tastes and textures of the food.

"**Zeroa**" - a roasted chicken/lamb bone which is not eaten but represents the Passover offering of Temple times. (not essential if you don't have one to hand as Jesus is present!).

"**Beitzah**" - a hard-boiled egg, a traditional funeral food which here represents Jewish mourning for the loss of the Temple.

"**Maror**" - grated raw or creamed horseradish in a jar.



"**Charoset**" - a paste made of apples, pears and nuts (I use sweet chutney). We will be dipping the bitter herbs in this.

"**Karpas**" - small pieces of rocket or parsley for dipping.

"**Chazeret**" - leaves of a romaine lettuce for dipping.

Finally, a small bowl of salt water for dipping.

We begin the Seder plate by dipping some Karpas (rocket or parsley) into the salt water. This symbolises the bitterness and tears of slavery when Israel cried out to God for redemption. Next, you dip the Chazeret (romaine lettuce) into the Charoset (chutney) which symbolises that even in the bitterness of slavery, there is hope of redemption. Then comes a sandwich made from pieces of Matzah filled with Maror (horseradish!). This is not for the faint hearted and symbolises the heat of God's judgement (Jesus sweated blood in Gethsemane). Finally, the Beitzah (egg) which is sliced and dipped in salt water. (Pause here to pray for Jewish people who are seeking relationship with God outside of Jesus.)

The Story

At this point, Exodus chapters 1-12 can be read. At the mention of each of the plagues in the story, a finger is dipped into the cup of plagues and wine dropped (flicked) onto a napkin. If you have kids involved they can draw a picture of each plague which they hold up as the plague is mentioned or just flick the grape juice at each other... Or if time is not on your side, you can simply list the plagues and dip your finger for each one as you go along. **Plagues: blood, frogs, lice, flies, livestock perish, boils, hailstones, locusts, darkness, angel of death.** After the story is finished you drink the cup of plagues leaning to one side. This is to mimic the ancient custom of reclining when eating as a symbol of status and freedom. Say the following blessing:

Blessed are You, the Lord our God, King of the Universe, who rescues us in times of need.