

The Paschal Supper and Communion

The Paschal Supper began, as always, by the Head of the Company taking the *first cup*, and speaking over it 'the thanksgiving.' The form presently in use consists really of two benedictions - the first over the wine, the second for the return of this Feastday with all that it implies

- 'Blessed art Thou, Jehovah our God, Who hast created the fruit of the Vine!'
- next part of the ceremonial was for the Head of the Company to rise and 'wash hands.- foot washing occurred – think Judas
- Then the Head of the Company would dip some of the bitter herbs into the salt-water or vinegar, speak a blessing, and partake of them, then hand them to each in the company.
- Next, he would break one of the unleavened cakes (according to the present ritual the middle of the three), of which half was put aside for after supper. This is called the *Aphiqomon*, or after-dish, and as we believe that **'the bread' of the Holy Eucharist** was the *Aphiqomon*, some particulars may here be of interest. The dish in which the broken cake lies (not the *Aphiqomon*), is elevated, and these words are spoken: 'This is the bread of misery which our fathers ate in the land of Egypt. All that are hungry, come and eat; all that are needy, come, keep the Pascha.' In the more modern ritual the words are added: **'This year here, next year in the land of Israel; this year bondsmen, next year free!'**
- After this the cup is elevated, and then the service proceeds somewhat lengthily, the cup being raised a second time and certain prayers spoken. This part of the service concludes with the two first Psalms in the series called 'the **Hallel Ps. 113 to 118**. "You have become my salvation. ²² The stone which the builders rejected Has become the chief corner *stone*."... "Bind the festival sacrifice with cords to the horns of the altar" ... "Give thanks to the LORD, for He is good; For His lovingkindness is everlasting."
- The dinner of the sacrificial lamb when done nothing else to be eaten except..
- Then the *Aphikomom*, or after-dish, of that half of the unleavened cake, which, as will be remembered, had been broken and put aside at the beginning of the Supper. The Paschal Sacrifice having now really ceased, and consciously so to all the disciples of Christ, He anticipated this, and connected with the breaking of the Unleavened Cake at the close of the Meal the institution of the breaking of Bread in the Holy Eucharist
- Finally, the *third Cup* was filled at the close of the Supper. 'the Cup of Blessing,' partly, because a special 'blessing' was pronounced over it.

