

SEDER SUPPER

HAGGADAH ("THE TELLING")



Order of Events:

- Kadeish: Being Holy
Throw out the yeast.
Light the candles.
Bless the children.
Kos Kiddush: drink the 1st cup of Sanctification.
- Urchatz: Clean hands.
- Karpas: God's life in the midst of our pain.
Eat parsley in salt water.
- Yachatz: God's pain giving us life.
Reveal the middle matzah (afikomen).
Break the afikomen.
Conceal the afikomen.
- Maggid: The glory of God's story
Children ask the four questions.
Adults give four answers.
Passover story
Kos G'ula: drink the 2nd cup of Plagues
- Motzi: Blessing the food
- Maror and Korech: Eat the bitter herbs and charoset
- Schulcan Orech: We eat our dinner.
- Tzafun: The Messiah offers us his body.
Children find the missing afikomen.
Children are rewarded.
Afikomen is explained.
Afikomen is eaten.
- Bareich: Jesus offers us his blood.
Kos B'racha: drink the 3rd cup of Redemption
Explain the Cup of Elijah
Pour wine to overflowing in Elijah's Cup.
A child opens the door to this truth in our hearts.
- Hallel: Praise
Kos Hartsa-a: drink the 4th cup of Praise
A hymn of Praise
- Nirtzah – A statement of our hope

We would like to welcome you to this home as we would family. We hope that this is an experience that brings understanding to the Passover meal in a fun, engaging manner. The meal and ceremony are a history lesson, taught by using all the senses to solidify the memory of the first Passover and the Exodus and how they point us the Messiah Yeshua.

KADEISH
Being Holy: Sanctification

Opening and Welcome

LEADER: We are gathered this evening to observe and remember Passover, God's deliverance of His people. God delivered Israel from the bondage of slavery and He commanded us to observe this holiday. We are not to celebrate in vain, but to give thanks to Him and to recognize an even greater Passover and deliverance. Through the death of the foretold Messiah-Yeshua, we too will be passed over from death and released from the bondage of sin."

Yeast is thrown out by a child—Sanctification of the child of God

Point out the sliced loaf of white bread scattered throughout the room. This bread has yeast in it and symbolizes sin. Ask the children to find one piece and bring it to put in the bag. (Do this by ages – little children first, so everyone can find a piece). Then ask for a young child to run to the door (with a parent) and fling it outside. Everyone else should clap in rhythm while he or she does this. We cheer upon the child's return.

LEADER: The head of the household would repeat an ancient prayer, which Orthodox Jews use today: "All leaven that is in my possession, that which I have seen and that which I have not seen, be it null, be it accounted as the dust of the earth." We do not put away leaven in order to be redeemed, rather we put it away because we are redeemed. Like Ephesians 2:8-9 says of grace, "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast."

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

ALL: In haste we went out of Egypt.

LEADER: "Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come." Exodus 12:17

Lighting the Candles

LEADER: Light is a symbol of God's presence. Lighting candles during holidays reminds us that God is our light. It is written in Genesis that through a woman our salvation would come, our hope, our light, Yeshua. Therefore, the women have the honor of lighting the candles.

Baruch ata Adonai Eloheinu Melech ha-olam asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.

WOMEN: Blessed are you, O Lord our God, King of the universe who has sanctified us by your commandments and has commanded us to kindle the Festival lights.

Hostess or other women light the 2 candles on the table

Barukh Atah Adonai Eloheynu Melekh ha'olam asher shehecheyanu v'kiyimonu v'higianu laz'man hazeh.

WOMEN: Blessed are you, O Lord our God, King of the Universe, who has kept us in life and has preserved us, and has enabled us to reach this season. Amen.

ALL: May these candles remind us that we must help and not hurt, cause joy and not sorrow, create and not destroy, and help all to be free. We praise God for the gift of life and this happy time.

Blessing the children

LEADER: Fathers (or another adult) bless the children by putting a hand on their heads and saying the appropriate blessing that follows:

For a boy

“May God make you as Ephraim and Manasseh. May the Lord bless you and keep you. May the Lord shine his countenance upon you and be gracious to you. May the Lord favor you and grant you peace.”

For a girl

“May God make you as Sarah, Rebecca, Rachel and Leah. May the Lord shine his countenance upon you and be gracious to you. May the Lord favor you and grant you peace.”

Explanation of the Seder plate

LEADER: The Seder plate has many items that we will use to experience the Passover using our senses. We will also drink four cups of wine or juice. You do not have to drink the entire glass each time. Let me explain two things on the Seder plate which we will not use. First is the bone, or zeroah. (Someone should hold it up at the table). This is to remind the Jews of the sacrificial system which ended with the destruction of the Temple. Most Jews today do not even eat lamb at the Seder, because there is no sacrifice made for them now. For us the bone can remind us that we have no need for another sacrifice. The work was completed on the cross by our lamb – the final sacrifice. The second part, the beitsa or hagigah, (hold it up at the table) is a roasted egg which reminds Jews today of the sacrifices their ancestors brought to the temple which they no longer bring. For us then, it is a reminder that the Lamb of God gave up his life as our sacrifice and that we need no other.

Kos Kiddush (1st cup of wine – Sanctification)

LEADER: In our Pesach story we are told four times, in different ways, that God promised freedom to his people. We remember each of those promises with a cup of wine. With the first cup of wine, the kiddush or cup of sanctification we recall the first promise found in the Torah:

READER: “I am the LORD, and **I will bring you out** from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.” (Exodus 6:6-7)

LEADER: What is the first promise?

ALL: I will bring you out!

LEADER: The traditional meaning of this cup is that we are to be clean of yeast. The fulfillment of this cup in the new covenant is that we are to be clean of sin. God is holy and we cannot enter his presence with sin. Yeshua is the ultimate sacrifice to free us from the bondage of slavery to sin. Let us drink the Cup of Sanctification, and bless the Lord for his abundant giving.

Raise glasses for the blessing.

Baruch ata Adonai Elohainu, Melech ha-olam borey pri hagafen.

ALL: Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

Everyone drinks the first cup.

URCHATZ

Clean Hands

LEADER: Let us wash our hands. At this point in the feast, Yeshua took the ritual cleansing one step further by kneeling and washing the disciples’ feet. He said that those who have had a bath, need only have their feet washed. If you have been saved by God through his Son, the Messiah, you have already been purified. Yet, as we wash our hands, we renew our commitment to God to have “clean hands” and a clean heart.

The hostess brings around the bowl of water and everyone washes their hands. When we are finished, we will say together the words of Psalm 24:1-6.

All: The earth is the LORD’S and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters. Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false. He will receive

blessing from the LORD and vindication from God his Savior. Such is the generation of those who seek him, who seek your face, O God of Jacob.

KARPAS

God's life in the midst of our pain

LEADER: Everyone takes a piece of parsley, called karpas. The greens symbolize life, and the salt water on the table represents the tears and pain of the Israelites in slavery. After the following scripture and prayer, take the parsley and dip it into the salt water twice and remember that even though we will have tribulations, our hope is in God our Savior to give us life.

Host: "The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob." (Exodus 2:23b-25)

Baruch ata Adonai Eloheinu, Melech ha-olam borei p'ri ha-adama.

All: Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of earth.

Everyone dips the parsley in the salt water twice then eats it.

YACHATZ

God's pain giving us life

LEADER: One of the most intriguing items on the Passover table is this pouch called a matzah tosh, which is a unity. Yet concealed within this unity are three pieces of unleavened bread – matzah – and each piece is separated from the others by a piece of cloth.

All: Though the matzahs are concealed, yet we know that they are there, three yet one.

LEADER: But now the middle matzah is removed from its place among the others and made visible to our eyes.

Host: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

John 1: 14

LEADER: It is broken, and half is set aside while the other half is wrapped in a white linen cloth. In a moment it will be hidden from view. This broken piece of matzah has a special name: the afikomen, a Greek word which means "That which comes after," or "after dinner revelry." Let us play a game. We are going to hide the afikomen as you children close your eyes. Later you will have to find the afikomen (or we cannot finish

our Seder) and we will buy it back from you. Why do you get a reward for finding the afikomen?

All children: Great is the reward of he who finds the Bread of Life – broken for us.

One adult should take the afikomen and hide it. Then wrap the other half and place it back in the basket. While we are doing this please make sure that everyone has some wine or juice for the next drink.

Also, to prepare for the story and the questions, small pillows can be handed out for people to “recline” on. See the 4th question below...

MAGGID

The glory of God’s story

LEADER: Now we come to an important part for the children to ask the four questions. There are four questions and four answers.

Traditionally, the youngest child (or four children if you want) asks the questions. The father or any adult at your table can answer the questions.

Adult: How different this night is from all other nights! On all other nights we can eat either regular bread or matzah, but tonight we can eat only matzah.

Child (question 1): Why can’t we eat regular bread tonight?

Adult: Matzah is made without yeast. It is crispy, brown and flat. Eating matzah reminds us that when the Israelite slaves in Egypt were escaping to freedom, they did not have time to bake fancy loaves of bread.

Adult: On all other nights we eat all kinds of vegetables and herbs, but tonight we also eat a bitter herb – maror.

Child (question 2): Why do we eat a bitter herb tonight?

Adult: The bitter herbs remind us that the Egyptians made the lives of the slaves bitter. We remember the bitterness that sin produced in our lives before we knew Christ.

Adult: On all other nights we dip one food in another, but tonight we dip twice.

Child (question 3): Why do we dip twice tonight?

Adult: We did karpas in salt water to remind us of the tears our people cried. We dip the maror in the charoset to remind us that the Jewish slaves worked very hard in Egypt.. We dip something bitter in something sweet to remind us that even in a fallen world, Christ has given us hope.

Adult: On all other nights we sit straight in our chairs, but tonight, we lean.

Child (question 4): Why do we lean tonight?

Adult: Long ago, free people could lean on a pillow during meals to relax and be comfortable while slaves served them food. We lean to remind ourselves that once we were slaves but now we are free.

The Story of the Passover.

LEADER: A full cup is a sign of joy and on this night we are filled with joy in remembrance of God's mighty deliverance. An element of sadness is mixed in as well, as we remember that lives were sacrificed to bring the Israelites out of the bondage of Egypt. We do not rejoice over the destruction visited upon the Egyptians, for we too share with Pharaoh the sin of disobedience. Our disobedience required a great sacrifice to be made in order to purchase our redemption.

(Someone should gather the children together and tell or read the story of the Exodus till the point of the plagues.)

As we recite each plague, let us dip our little finger into the cup, allowing a drop of wine to fall on our plate (becomes the "cup of iniquity"), reducing the fullness of our cup of joy this night. Our happiness is not complete as long as others remain bound to slavery and death.

All (after end of the story and children are seated again):

1. blood
2. frogs
3. gnats
4. flies
5. plague on the livestock
6. boils
7. hail
8. locusts
9. darkness
10. Death of the Firstborn!

Kos G'ula (2nd cup of wine – Plagues)

LEADER: In the Passover story, we are told four times, in different ways, that God promised freedom to his people. We remember each of those promises with a cup of wine. With the second cup of sanctification, the g'ula or cup of plagues, we recall the second promise found in the Torah:

READER: “I am the LORD, and I will bring you out from under the yoke of the Egyptians. **I will free you from being slaves** to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.” (Exodus 6:6-7)

LEADER: What is the second promise?

ALL: I will free you from being slaves!

LEADER: And now we bless our second cup of wine, the cup of plagues.

Raise glasses for the blessing.

Barukh ata Adonai Eloheinu Melech ha-olam borei p’ri hagafen.

ALL: Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

Everyone drinks the second cup.

MOTZI

Blessing for the food

LEADER: We will now bless the Pesach food.

Baruch ata Adonai Eloheinu Melech ha-olam hamotzi lehem min ha-aretz.

All: Blessed are you, O Lord our God, King of the Universe, who brings forth bread from the earth.

MAROR and KORECH

Meal begins with bitter food

LEADER: The maror is the bitter horseradish which reminds us of the Israelites’ slavery. The charoset is a mixture of nuts and apples to remind us of the bricks the Israelites made.

Baruch ata Adonai Eloheinu Melech ha-olam asher kid’shanu b’mitsvotav v’tsivanu ahelot Maror.

ALL: Blessed are you, O Lord our God, King of the Universe, who has sanctified us with His commandments, and has commanded us to eat Maror.

Everyone eats maror and charoset between two pieces of matzah.

SCHULCAN ORECH

Dinner is served

TZAFUN

The Messiah offers his body as food

Towards the end of the meal, the children are excused to find the hidden afikomen. Upon returning to their table with the afikomen, they receive their reward (some kind of treat).

LEADER: Just as the Passover cannot be completed without the afikomen, neither can our redemption be complete without Yeshua, the Bread of Life, our Messiah. The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

I Corinthians 11: 23

Everyone passes the afikomen and eats a piece of it.

BAREICH

The Messiah offers his blood as drink

Kos B'racha (3rd cup of wine – Redemption)

LEADER: Let us fill our cups for the third time this evening. This is the cup of Redemption, symbolizing the blood of the Passover Lamb. In our Pesach story we are told four times, in different ways, that God promised freedom to his people. We remember each of those promises with a cup of wine. With the third cup of sanctification, the B'racha or cup of redemption we recall the third promise found in the Torah:

READER: "I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and **I will redeem you with an outstretched arm** and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians." (Exodus 6:6-7)

LEADER: What is the third promise?

ALL: I will redeem you with an outstretched arm.

LEADER: Note that this cup is the cup Yeshua offered us as his own blood that redeems us from our sin, the blood of the Paschal Lamb.

Raise glasses for the blessing.

Barukh ata Adonai Eloheinu Melech ha-olam borei p'ri hagafen.

ALL: Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

LEADER: In the same way, after supper, he took the cup saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.”
I Corinthians 11:25

The Cup of Elijah is explained

LEADER: The extra cup of wine on our Seder table is filled to the brim: Elijah’s cup. Malachi 3:23-24 says, “Behold, I will send you Elijah the prophet, who will turn the hearts of the parents to the children and the hearts of the children to the parents before the coming of the great and mighty Day of God!” This promise was fulfilled in the prophet John the Baptist who prepared the way for the Lord Jesus and called out when he saw him “Behold the Lamb of God who takes away the sins of the world.” For us, the cup represents the truth that the Lamb of God came and is coming again. In celebration, let the cup overflow with wine. And as a child is sent to open a door to the outside, let us open our hearts to this truth.

HALLEL
Praise

Kos Hartsa-a (4th cup of wine – Praise)

LEADER: Our Seder is almost over. Let us fill our cups for the fourth time this evening. This is the cup of Praise, symbolizing the praise that is on our lips for our salvation through Yeshua. In our Pesach story we are told four times, in different ways, that God promised freedom to his people. We remember each of those promises with a cup of wine. With the fourth cup of wine, the Hartsa'a, or cup of praise we recall the fourth promise found in the Torah:

READER: "I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. **I will take you as my own people, and I will be your God.** Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians." (Exodus 6:6-7)

LEADER: What is the fourth promise?

All: I will take you as my own people, and I will be your God.
RAISE GLASSES FOR THE BLESSING.

Barukh ata Adonai Eloheinu Melech ha-olam borei p'ri hagafen.

All: Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

Drink the fourth cup of wine.

Leader: Our hymn of praise is Psalm 136 (The Great Hallel). Please response with: His love endures forever.

Give thanks to the LORD, for he is good. *His love endures forever.*

Give thanks to the God of gods. *His love endures forever.*

Give thanks to the Lord of lords. *His love endures forever.*

To him who alone does great wonders, *His love endures forever.*

Who by his understanding made the heavens, *His love endures forever.*

Who spread out the earth upon the waters, *His love endures forever.*

Who made the great lights – *His love endures forever.*

Who made the sun to govern the day, *His love endures forever.*

Who made the moon and stars to govern the night; *His love endures forever.*

To him who struck down the firstborn of Egypt *His love endures forever.*

And brought Israel out from among them *His love endures forever.*

With a mighty hand and outstretched arm; *His love endures forever.*

To him who divided the Red Sea asunder *His love endures forever.*

And brought Israel through the midst of it, *His love endures forever.*

But swept Pharaoh and his army into the Red Sea; *His love endures forever.*

To him who led his people through the desert, *His love endures forever.*
Give thanks to the God of heaven. *His love endures forever.*

NIRTZAH
Hope

All: “Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory.” (Isaiah 6:3)

LEADER: “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.” (Revelation 21: 1-3)

All: “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.” (Revelation 4:8b)

LEADER: “I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.” (Revelation 21: 22-27)

LEADER: May there be freedom and peace through Jesus for us! For everyone! This is our hope.

All: Next year in the New Jerusalem! Next year, may all be free!

Few Examples of Christ as the Fulfillment of Passover Lamb prophecy:

Isaiah 53:7	I Peter 1:19-20	Led to slaughter
Deuteronomy 15:21	Hebrews 4:15/I Peter 1:19	Spotless lamb for atonement
Isaiah 53:4-5	II Corinthians 5:21	Sinless takes God’s wrath for us
Exodus 12:5	Galatians 2:20	Universal, personal salvation
Zechariah 9:9	John 12:14-16	Triumphant Entry
Exodus 12:46	John 19:33	No bones of the sacrifice broken
Isaiah 53:5/Zehariah 12:10		Matzah--symbol of Jesus in sacrifice

Seder Supper Hosts

Things that go on the table:

2 silver candlesticks

Seder Plate (use 2 if you have a big crowd):

Hard-boiled roasted egg

Bunch of parsley

Dish of salt water

Grated horseradish

Charoset (see recipe below)

Roasted bone

Bowl of water and towel

Matza bread (2-3 pieces at each end of the table)

Afikomen packet (3 pieces of Matza folded into a white napkin)

Another white napkin (under the Afikomen)

Pillows on the chairs

Passover story book or Jesus Storybook Bible

Place settings with wine glasses

Elijah cup filled with wine or juice on a plate

Extra things to buy:

Loaf of white bread

Bag of chocolate coins

Matzo bread (1 box is enough)

Wine (Manischewitz is the traditional kosher Passover wine)

Grape juice

Egg

Parsley

Horseradish root

Charoset ingredients (apples, walnuts, honey cinnamon, raisins, wine)

Lamb prep: (We will tell you where to pick up your lamb and bone)

Make slits all over the leg. Slide a sliver of garlic into each slit. Rub with oil and cover with dried herbs (rosemary, thyme, parsley, basil, oregano, cumin . . . whatever sounds good). This website has an excellent recipe and great roasting instructions.

<http://allrecipes.com/Recipe/Roast-Leg-of-Lamb-with-Rosemary/Detail.aspx>

Charoset: a variety of recipes can be found on line. I just throw 2-3 apples, a handful of walnuts, a handful of raisins, some honey, cinnamon and a dash of wine in a food processor. Process it coarse.

Recipes: Any rice or vegetable sides with no dairy products or leavened products.