

The JC 2023 Christian Seder Haggadah

See the "What you will need" section at the end of this document

Key:

Bolded text: Sections of Seder

Italicized text: This is to be read by one reader. For certain sections the "Table Father" is usually the most senior male at the table (dad, grandad, or most senior family member who is male). "Table Mother" is the most senior female (mother, grandmother, etc.). "Child" is to be read by the youngest child who can read – or remember the "Four Questions" at that part of the Seder. Other sections are simply marked "Reader" and is to be recited by one person. You can assign different parts to the different family members.

Red Italicized Bold Text: Each section to be read will begin with red text to indicate who is to be reading.

Highlighted text: To be read by everyone.

Underlined text: Actions to take in the course of the meal.

Table Father:

Tonight we are going to have our meal in an order. This order gets its design from the Passover Meal that has been celebrated for Generations. This order, or "Seder" is from Jewish roots and adapted to show how Christ is the fulfillment of this tradition honoring God's promises to His people.

This tradition involves eating a meal together and using symbols to remember the Israelites' journey and struggle as God used Moses to deliver them from slavery in Egypt. As Christians, we extend this Passover meal to show how Jesus is the final fulfillment of God's promises to his people.

The Jewish Seder has a central story told throughout and many symbols that refer to pieces of this story to remind us of God's promises. When Jesus celebrated seder with his disciples, he pointed out very specific ways that he came to fulfill these promises. The Christian Seder, as it we are practicing it here tonight, helps us see that Jesus is doing in us today what the Israelites longed for. According to Paul, the children of Abraham are the children of faith. Our faith in Jesus, as Christians, makes us a part of this promise .

Chametz removal

Table Mother:

Welcome to our Passover Seder. Typically, the Passover meal is done in the evening and before the sun sets, the Jews remove all "Chametz" from the home before sitting down for Seder. Chametz is any food that has leaven in it, especially the five grains of wheat, barley, spelt, rye, and oats. When God forced the Pharaoh to let the Israelites go, it is said that they left in such a hurry that they could not wait for bread dough to rise (leaven). In commemoration, the Torah commands the Jews not to eat leavened bread for the duration of Passover.

The "regular" bread that you see on your table has yeast in it. Jesus used the concept of leaven to describe sin and corruption, which brings death. As the table mothers remove this leavened bread and take it to the foyer, let each one of us search our hearts and ask forgiveness for any sin that may be unforgiven. Let's pray together the prayer on the slide behind me:

Read Together:

"Blessed are you, Adonai our God, Creator of the universe, who makes us holy and who provides a way to remove sin from our lives and be reconciled with you, our God."

Action: All bread is collected by the table mothers in a basket and placed outside.

Table Mother:

Now that the Chametz has been removed, let's pray again:

Read Together:

"Any leaven that might still be here with us, that we did not see and did not remove, let it be as if it is ownerless like the dust of the earth."

Lighting of the candles – Kadesh (kah – desh)

Table Mother:

We're here with family and friends for our sacred celebration. As great, great, great grandchildren of Abraham, we celebrate Passover as it is written:

"You shall keep the feast of unleavened bread, for on this day I brought your companies out of the land of Egypt. You shall observe this day throughout the generations as a practice for all times." (Exodus 12:17)

We are together today to keep this commandment, let's read it together:

Read Together:

"Remember this day in which you came out of Egypt, out of the house of the Pharaoh, for by the strength of HIS high hand the LORD brought you out from this place." (Exodus 13:3)

Table Mother:

We praise you, O LORD our God, Ruler of the universe, who has brought us together again to celebrate this festival. As we light the festival lights, we pray for the light of God in our midst that we might see anew the meaning and significance of this celebration.

Will the table mothers please light the candles.

The table mothers light the candles at each table

Table Mother:

May the lights inspire us to use our strength which you so freely give us to help and not to harm, to love and not to hate, to bless and not to curse, to serve and worship You, O God of freedom.

Table Father:

God gave promises of freedom to His people. We celebrate and remember God's four promises to Israel and to us with four cups of grape juice.

Read his promises with me:

Read Together:

I am the Lord.

- *I will free you from your oppression,*
- *I will rescue you from your slavery in Egypt.*
- *I will redeem you with a powerful arm and great acts of judgment.*
- *I will claim you as my own people, and I will be your God. (Exodus 6:6-7)*

Table Father:

We will drink four times tonight to celebrate the four "I will" promises of God.

- *Freedom, Deliverance, Redemption, and Thanksgiving.*

Table father fill the cups of each person at the table, with just enough to drink. Not so much a full glass but to sip to remember.

We drink the first time to celebrate and proclaim the holiness of this day of freedom.

Blessed is God who fulfills his promises. The LORD rescues and restores us from anyone who tries to keep us separated from Him. We praise you, O LORD, Who makes us holy.

Lead everyone to drink the first cup.

Hand Washing- Ur Hatz

Reader:

The next part of the Passover meal is UR-HATZ. We prepare for the meal by washing our hands to show the sacredness of this occasion, and the purity of our hearts and hands because we are called to be God's people.

Take the bottle of water and pour a very small amount of water over one hand and then the other over the hand- washing bowl. Dry hands off with paper towel.

Each person will ceremonially wash hands by pouring a small amount of water over each hand over a bowl set apart for this purpose.

Karpas – the Green Vegetables

Reader:

Passover is a springtime festival. The season of rebirth, renewal, and new life. This section of the Passover is called Karpas.

Hold up green vegetable for the people to see

Reader:

This vegetable, Karpas, represents life, created and sustained by the LORD our God.

In love, Christ calls to his church to new life. We see his call in the Song of Songs Chapter 2:10

Arise my love and come away; for now the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing has come, ... (Song 2:10)

Read the response of the church together with me:

Read Together

My Beloved is mine and I am His. As an apple tree among all the trees of the forest, so is my beloved among men. Under its shade I am delighted to sit.... (Song 2:3)

Reader:

As good as God intended life to be, because of sin, life is often mixed with tears.

Hold up, or point to the salt water bowl.

Today we celebrate God's love. Life in Egypt was hard and filled with pain and suffering.

We must not forget where we came from and the bondage from which we were freed.

For freedom begins with suffering, and life is sometimes immersed in tears.

Pray: *Blessed are you O LORD our God, Ruler of the universe, who creates the fruit of the earth.*

Pass around the seder plate and each of you mix the Karpas with the salt water and eat to remember our freedom.

Lead everyone in dipping the green vegetable, usually parsley, into the salt water and eat it.

The Breaking of Bread – Yachatz (yah – kahtz)

Action: Uncover three matzahs and take the middle matzah. Hold up the middle Matzah while reading the next section.

Reader:

The Torah says that the bread is unleavened because the Hebrews left Egypt with such haste that there was no time to allow baked bread to rise; thus flat, unleavened bread, matzo, is a reminder of the rapid departure of the Exodus.

To the Jews this bread also represent fellowship. Jesus used this bread to point to himself and the fellowship that is shared by the Trinity of the Father, Son, and Holy Spirit as well as the fellowship that is between him and us as the bride of the church.

The matzah is a symbol of affliction and poverty. The story of Passover tells us about the hardships and suffering our ancestors endured. It reminds us of those who are in need today, so we say,

Read Together

"All who are hungry come and share our food. All who are needy come and celebrate Passover with us. Now we celebrate it here, next year we may celebrate in Jerusalem."

Action: Break the Matzah. Place smaller half of the broken matzah back on the plate with the others. Wrap the larger half in a napkin and put it under the plate where it will be "hidden." This will be used later in the Seder as the "Afikomen," the "dessert" of our meal.

The story of the Passover - Maggid

Reader:

We will now celebrate the Passover Story – the Maggid.

The Lord has instructed us that we should tell the Passover story so that every generation might know the LORD. It is both a duty and a privilege to answer the four questions of the Passover. Let us hear the four questions.

Child:

- Why is this night different than all other nights?
- Why on all other nights we eat bread with leaven, but on this night we eat unleavened bread?
- Why on all other nights do we eat all kinds of herbs, but tonight we eat bitter herbs?
- Why on all other nights we eat in the normal way, but tonight we eat in a special ceremony?

Reader:

This night is different because on this night we tell the story of Passover from the book of Exodus and we celebrate in traditions that have been done by families for centuries. Even if we know the story well and have told it many times, it's essential to be reminded of the details so we do not forget. By celebrating these traditions, we gain a greater appreciation of the freedom we enjoy today.

Read together:

Once we were slaves to Pharaoh in Egypt, but the Lord in His goodness and mercy brought us out of Egypt. Once we worshipped idols and were enslaved by our sins, but God in His goodness and mercy forgave our transgressions and called us to be His people.

Reader:

Today is different because we are here to remember who we are, what God has done for us, and to tell the story of God's grace and deliverance.

Praise be to God who is everywhere.

The Jewish Seder has a central story told throughout and many symbols that refer to pieces of this story that reminds them of God's promises. When Jesus celebrated seder with his disciples, he pointed out very specific ways that he came to fulfill these promises the Jews remember God made to them. What the Jews didn't realize is while Jesus was fulfilling God's promises to the Jewish people, he was also extending them to anyone who believes in Christ. The Christian Seder has to make the connection that Jesus is doing in us today what the Israelites longed for. Through Paul, we know the children of Abraham are the children of faith - faith in Jesus, so we as Christians are apart of this promise .

So let's go through this story together:

Abraham followed God and was called a friend of God. Because of Abraham's faith, God said that his children would be a great nation one day and the Israelites did become a great nation. God blessed Abraham's children and one day, his great-grandchildren moved to Egypt. Abraham's great-grandson, Joseph, was even the advisor to Pharaoh. Years later after Joseph died, another Pharaoh came to power who did not remember Joseph nor did that Pharaoh know Abraham's God. So that Pharaoh made the Abraham's great-grandchildren who were now called Israelites his slaves.

He forced them to work hard making bricks of clay and straw with which to build his cities. As the number of Israelites grew, he was afraid they might rebel against him, so he ordered every newborn boy drowned. The Israelites never forgot the God of their ancestor Abraham and they cried out to God about their cruel oppression. God heard their cry from Egypt and a little boy named Moses was born.

God saved Moses' life through his wise mother and sister. God prepared Moses to deliver the Israelites from the slavery of Egypt.

When Moses asked Pharaoh to free the Israelites, Pharaoh refused and increased their work. So God sent ten plagues on Pharaoh and the land of Egypt so they might know the LORD is God, and let the people go.

Action: Fill your own cup only

Reader:

We're going to take the cup and when I name each plague, take your finger and place a drop of juice on a plate before us.

Blood, frogs, lice, swarms, Cattle disease, boils, hail, locusts, darkness, death of the firstborn

Pharaoh continued to refuse to let the people go until the last plague where every firstborn child in of all Egypt died. This finally convinced him to release the people.

By the following of God's instructions and putting the lamb's blood on the doorposts of the houses, the Israelites were spared this plague as death "Passed Over" their houses. The juice we dipped out here represents the blood of the lamb the Israelites put on their doorways and for us it represents the blood Jesus gave to save us from sin.

Action: Remove the Lamb bone from the Seder Plate and hold it up.

This is the symbol of the Pesach lamb that was killed so that the children might live. The blood and the lamb remind us of God's grace through Jesus Christ. Who gave his life as a sacrifice that we might have life.

Action: Hold up the egg.

Reader:

The egg is a symbol of mourning, and it is to remind us that the temple in Jerusalem where the Jews offered sacrifices, is no longer standing and sacrifices are no longer offered. It reminds us that God is not confined to sacrifices in a temple. Jesus sits at the right hand of God. He has no beginning and no end. His sacrifice is once and for all and we need not sacrifice again, but instead remember His sacrifice for us.

Action: Replace the egg

Read Together:

We Praise you O LORD our God, Ruler of the universe, who hears the cries of the oppressed, who brings freedom to the captive, and who creates for yourself a people.

Reader:

Tonight we eat unleavened bread because the children of Israel in Egypt had to leave in such haste that they could not wait for their bread to rise, and so had to bake it while it was flat.

Action: hold up or point to the bitter herbs (usually horseradish)

Reader:

Tonight we eat bitter herbs to remind us of the bitterness of oppression in slavery, whether in Egypt or in sin.

Actiop: Hold up or point to the Charoset (usually applesauce)

Reader:

Tonight we dip twice. We have already dipped the Karpas. We will also dip the Charoset to remind us of the sweetness that God can bring into the most bitter of circumstances.

Read together:

I have suffered much, O Lord; restore my life again as you promised! How sweet your words taste to me; they are sweeter than honey. (Psalm 119:107,103)

Reader:

Tonight we eat in a special ceremony because in every generation we tell the story because God redeemed Israel from Egypt. We sing a song of praise for God's grace. Though Israel sings of their redemption from Egypt, we sing of our redemption in Christ. We are children of the New Covenant in Jesus Christ. We are descendants of Abraham through faith and by God's grace.

Song of testimony – worship

This is a song that points to the power of God's grace. For the purposes of this meal, perhaps the family could sing a verse of Amazing Grace. You could read a Psalm, such as Psalm 23. But this is a time of creative worship – so be creative!

The Second Cup to drink – The cup of Deliverance

Action: pour into all the cups for the second "cup" of the evening.

Reader:

With this cup we celebrate the deliverance that God has brought to us. We are privileged to thank God, to praise Him, to reverence Him, and to rejoice in His Grace.

Read together:

I am the Lord ; I will deliver you from slavery (Exodus 6:6)

Reader:

We praise you O Lord our God, Ruler of the universe, who creates the fruit of the earth. We all drink to honor You.

Drink the second cup.

Second hand washing – Rochtzah (ROK TZAH)

Reader:

We now wash our hands again before the meal.

Wash hands as before with the bowl set aside for that purpose.

Blessing of the Bread - Motzi

Reader:

Let us pray for God's blessing on our meal.

We praise you O LORD, Ruler of the universe, who brings forth bread from the earth. In Jesus Name Amen.

Action: take the top and middle matzah and break it up to distribute to the table so all have bread to eat. This should be eaten together simultaneously.

Reader:

We praise you O LORD our God, Ruler of the universe, who has made holy with your word, and has commanded to eat, unleavened bread. Everyone please eat a small piece of the Matzah you have in your hand.

Action: Eat a small piece of matzah. Then point to the bitter herbs.

Reader:

With these bitter herbs, let us remember the bitter slavery in Egypt. As we eat, let the bitter taste bring tears of compassion for the pain that was suffered then and there. But let us also weep for those who are still enslaved.

Read Together:

We praise You O LORD our God, ruler of the universe, who has made us holy with your word and commanded us to eat bitter herbs.

Action: Eat bitter herbs

Reader:

As we are reminded of slavery, so are we reminded of the hope that in the LORD.

Action: Break and pass pieces of the third matzah around the table.

Reader:

The Choroset (Kor o set) symbolizes the mixture of clay and straw that the Israelites used to make bricks. But the apples remind us of something else. In Egypt, the women gave birth to their children in the apple orchards to escape the decree of the Pharaoh. The hope in a future from God sweetened the misery of their slavery. Just as the scent of apples meant hope to Israel, let the taste of apples remind us of the hope we have in hard or sad times in Christ.

Action: Dip matzah into the Charoset and eat

Reader:

We now come to Shulan Oreich, the meal. There are still two sections of the Seder left. We have already asked God to bless the meal. We will eat now.

At this time, the meal that you have prepared is to be eaten. The course of the meal has prayed for the blessing on the meal. It is time to enjoy the meal until all have eaten. This is a time of family and community, friendship and connectedness. Feel free to talk and share.

The Cup of Redemption and the found Afikomen - Tzafun**Table Father:**

We will now bless the Afikomen, the last food to be eaten today.

Read Together:

We praise you O LORD our God, Ruler of the Universe, who in kindness, goodness, and grace gives food to the world. Your love endures forever. WE praise you, O LORD, who provides food for all life.

Action: Table Father fills the third cup and holds it up for everyone to see. Drink it later.

Table Father:

This cup is for the prophet Elijah. Elijah did not see death but was taken to heaven in a chariot of fire. As the prophet David said: "See, I will send you Elijah the prophet before the great and dreadful day of the LORD comes." (Malachi 4:5)

This cup has been traditionally left untouched awaiting for Elijah to appear at the Passover. Open the door and let us welcome Elijah to come in to our Passover dinner.

Action: a child opens the back door for Elijah to come in. When he doesn't come in – close the door.

Table Father

We now reveal the Afikomen (ah-fee-koh-men) which represents hope for the future and symbolizes redemption. Take the hidden matzah out from its hiding place in the napkin.

Action: Remove the Afikomen from its "hiding" place.

Table Father

Here is the Afikomen which has been hidden. We celebrate the fact that Jesus our Messiah has come and brought freedom from a very old slavery.

Jesus said "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth shall set you free. Truly I say to you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free you will be free indeed."

Table Mother:

Jesus stood in the synagogue of his hometown and read, "Today this scripture has been fulfilled in your hearing." He had announced his ministry to the people, to proclaim good news to the poor, release the captives, recovery of the sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's good favor.

Table Father:

Jesus brought freedom from the sin that keeps us broken. He celebrated Passover with his disciples on the night before he was betrayed and sent to be crucified.

This next prayer is the communion prayer for your family.

Table Father

Let us pray together:

We praise you O LORD, our God ruler of the universe, and Father of our Lord Jesus Christ. We thank You, O God, for giving us your only Son, who suffered and died for us on the cross. How great is your love! As we eat this bread and drink this cup, may you give us the freedom that comes from you as you transform us into the image of your Son, and may you fill us with your presence through the Holy Spirit that we may truly become your people.

Action: Table Father breaks the Afikomen and distribute

Table Mother:

Men distribute the bread. And remember the words of Jesus, "This is my body given for you; do this in remembrance of me." We do this together in remembrance of Jesus, the redeemer revealed to our hearts.

Action: Everyone eats the bread together at the same time.

Table Father:

When a young Jewish man wished to marry a young woman. He would arrange for a dowry with the father of the bride. That is, the groom would pay a price for permission to marry the bride. When the price was agreed on, the father of the groom would pour a cup of wine for the groom.

The young man would take the cup and say to the future bride, "This cup is a new covenant in my blood which I offer to you."

The bride could choose to take the cup or simply not take the cup. If she accepted the cup, she accepted this man as her husband and gave him her life in response.

Chris pours the cup and gives it to Maria.

Chris pours himself a cup after giving the main cup to Maria.

Table fathers, now fill the third cup, all our cups are filled to celebrate.

Table Father:

Jesus said "This cup is my new covenant which is poured out to you." Jesus' blood was shed for our sin, the price for his bride. For all who accept Jesus as our Savior, let us drink this cup together as the bride of Christ, his church. Let us remember Jesus whose blood is the cup of the New Covenant from God to us.

Action: Everyone drinks third cup together

Read Together:

I Am the LORD; I will take you as my people and I will be your God. (Exodus 6:7)

Reader:

Yet the story of God's redemption is not ended. We celebrate what God has done in history and what He has done for us in our lives. We now pour a last cup, the cup of thanksgiving.

Friends, it's not over, and we are thankful now. For the Jews, Seder is a time when they thank God for the restoration he will bring to Jerusalem - it's why at the end they all say, "Next Year in Jerusalem!" For Christians we say "Next Year in New Jerusalem" and refer to the promise that Jesus to restore our relationship with God.

Action: pour the last cup for everyone

We praise our God, the ruler of the universe, blessed are You, O LORD our God, who has adopted us as your children, and allowed us to call you Father.

Let us pray together the prayer Jesus taught to us: his disciples.

Action: Read together or, if all know this by memory – then recite it together.

*Our Father,
Who is in heaven
Hallowed be your name
Your Kingdom come
Your will be done on earth as it is in heaven
Give us this day our daily bread
And forgive us our trespasses
As we forgive those who trespass against us
Lead us not into temptation
But deliver us from evil
For Yours is the Kingdom and the Power and the Glory Forever
Amen*

Table Father:

Usually, the Seder ends with the Jews saying to each other "Next Year in Jerusalem." But to each other we will express the future hope we have of Christ's return. "Next year in New Jerusalem!" May the Lord bless our family to bless others until then!

This concludes the Seder.

What you will need:

Item
Lighters
Seder plates
Slice of regular bread on napkins
Candles
Green vegetables (spinach or parsley)
Lamb bone
Boiled egg
Bitter herbs (Horseradish)
Charoset (Applesauce or find online recipe)
Water bottles and empty bowl for handwashing
Salt water in a bowl (to represent tears)
Cups for drinks
Juice
Napkins