



# HAGGADAH

**THIS IS A DAY YOU ARE TO COMMEMORATE; FOR THE  
GENERATIONS TO COME YOU SHALL CELEBRATE IT AS A  
FESTIVAL TO THE LORD - A LASTING ORDINANCE. EX 12:14**

The death and resurrection of Jesus the Messiah are forever interwoven with the Passover and its symbolism. The Passover lamb spoke of the Lamb of God who was to come; the redemption from Egypt spoke of the greater redemption that the greater Lamb would bring.

## Preparations and guidelines

The meal is generally called the 'seder' which means, very simply, 'order' and represents the celebrations which took place on the evening before Christ was crucified. One of the main reasons why the Passover meal continues to be celebrated is that of remembrance (Ex 12:14, 13:3) - Israel are commanded to remember the bitterness of their bondage, Pharaoh's hardness of heart and, more especially, God's deliverance. The Passover, therefore, not only looks back to the redemption of Israel out of Egypt but, more importantly, it points forward to the Great Redemption in Christ that was secured on the cross and which His followers must now remember as they take both food and drink.

**Date:** Thursday night before Good Friday.

### Suggested Menu:

**starter:** pitabread with tzatziki (yogurt with mint or herbs and grated cucumber) and a mixed garden salad.

**main course:** lamb and vegetables.

**desert:** fruit or fruit salad

**Table(s)** In addition to the usual setting, add the following:

- 1 The sederplate (a large, decorative plate) containing the following:
  - 1.1 matzoh (unleavened bread),
  - 1.2 the shoulder blade or shankbone of the cooked lamb,
  - 1.3 salt water in a small bowl,
  - 1.4 maror / bitter herb (onion or horseradish) in a small bowl,
  - 1.5 a boiled or roasted boiled egg,
  - 1.6 charoset (grated apple mixed with honey and cinnamon) in a small bowl,
  - 1.7 karpas / vegetable of the garden (celery or parsley) in a small bowl.
- 2 Three unleavened breads, resting on top of each other.
- 3 A small bowl of water and guest towel at the seat of the host.
- 4 An extra serviette at the seat of the host (to hide the broken bread during the course of the meal).
- 5 Place a smaller glass (liqueur or sherry) for the ceremonial glasses of wine at each seat. This glass can stand in a small saucer to protect the table linen.
- 6 This program (haggadah) at each seat.
- 7 At each seat place a copy of the songs / hymns that you have selected.
- 8 Candles in candle holders so that each guest can light a candle.

**Roles / Cast:** Appoint one person to read the bold text at each of the following:

- 1 Host / Leader
- 2 Hostess
- 3 Instructor 1
- 4 Instructor 2
- 5 Child (four children can be appointed)

### Bibliography:

Book of common prayer, South Africa. Oxford University press, 1972

Lipis, Joan R. Celebrate Passover Haggadah, a Christian Presentation of the Traditional Jewish Festival. Purple pomegranate Productions, 1993.

Methodist Hymn-book The Methodist publishing house, 1954.

Rosen, Ceil and Moishe. Christ in the Passover, why is this night different? Moody Press, 1978.



Host: (URCHATZ). Ancient regulation requires that hands must be washed before dipping food into any liquid. However, we are now free. Therefore, tonight in remembrance of that freedom and symbolizing the sacredness of this occasion and the purity of heart and hands that we are called to exhibit as God's people, only I will wash my hands, remembering that Jesus also washed the feet of his disciples! Washes and dries his hands

Host: There are 3 pieces of unleavened bread. It can symbolize the priests, the Levites and the congregation. Others say it represents the 3 patriarchs: Abraham, Isaac and Jacob. Believers in Jesus can see that it represents the trinity of God: Father Son and Holy Spirit. The middle piece is broken in two and the smaller part is placed back between the two pieces. Breaks the middle matzoh. (YACHATZ). The largest piece, the afikoman, is put in the spare serviette and as all children close their eyes, it is hidden.

Instructor 1: Tonight's celebration is to be a living drama. It is not the record of a historical event, or an allegory. It is to be an act of personal identification (MAGGID) (Exodus 12:26 - 27). The four questions we are about to ask provide the opportunity to tell the story in a dramatic way so that the past, present and future connect as we see God's hand upon us.

Child: Why is this night different from all other nights? Why did Christ and His disciples eat unleavened bread at the Passover table?

Host: Tonight is different than other nights because we have gathered to remember who we are, what God has done for us, and to tell the story of God's grace and deliverance. In every generation a man must so regard himself as if he came forth himself out of Egypt. Therefore we are bound to give thanks, to praise and to bless Him who brought all these wonders for our fathers and for us. He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a festival day, and from darkness to great light, and from servitude to redemption.

When Pharaoh let God's people go from Egypt, they were forced to flee in great haste. They had no time to bake their bread; they could not wait for the yeast to rise. So the sun beating down on the dough as they carried it along, baked it into a flat, unleavened bread.

Child: Why do we eat bitter herbs tonight at this special meal?

Host: Tonight we eat bitter herbs to remind us of how bitter their lives were as slaves in Egypt. As sweet as our lives are now, we must never forget the bitterness of our bondage.

Instructor 2: We who are followers of Christ do not hesitate to taste of this bitterness as a reminder of His passion and death or to recall that He said, "Anyone who does not carry his cross and come after me, cannot be my disciple" (Luke 14:27).

Child: Why on all other nights do we not dip herbs at all, but on this night we dip them twice?

Host: Tonight we dip our food twice to remind us of the sweetness that God can bring into the most bitter of our circumstances. We dip the bitter herbs / celery / parsley into the sweet charoset mixture, as did the Jews of old, as a sign of hope. They were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

Instructor 2: We who are the followers of Christ are reminded that by sharing in the bitterness of Christ's sufferings we strengthen our hope. God has taken our tears of sorrow and sin and turned it into the joy of our salvation.

**It is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. But that is not all we can boast about - we can boast about our sufferings. These sufferings bring patience, as we know, and patience brings perseverance, and perseverance brings hope, and this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us (Romans 5:2-5).**

**Child: On all other nights we eat sitting upright. Why on this night do all recline or sit on cushions?**

**Host: On this night we recline comfortably because in ancient times that was the posture of free people at meals. Those whom God liberated in the Exodus were no longer slaves.**

**Instructor 2: We who are followers of Christ know that as God rescued the Israelites through Moses from the slavery of Egypt, so he redeemed us through Christ from our slavery to sin. Christ passed from this world to his Father, showing us the way and preparing a place for us, as He said: "No one can come to the Father except through me" (John. 14: 6).**

**We are freed from our past sin, free to live with joy in the present and freed to live and reign with God forever!**

**Host: As Christians we pose a fifth question: Why is the middle bread broken in two and hidden in the serviette? (Pauses) The answer will be given later...**

**Instructor 1: Traditionally there are four attitudes regarding salvation:  
A wise child will ask for comprehensive explanations and stipulations so that he can become wiser.**

**All: Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning (Proverbs 9:9).**

**Instructor 1: A sinful child would exclude himself from the community and the joy of redemption.**

**All: The fool says in his heart, "There is no God." Salvation is far from the wicked, for they do not seek out your decrees (Psalms.53;1, 119;155).**

**Instructor 1: The innocent child, not set in his ways, asks for a simple explanation and he is to be told of the power and goodness of God's salvation.**

**All: The unfolding of your words gives light; it gives understanding to the people (Psalm 119:130).**

**Instructor 1: The young and unknowledgeable child amongst us also needs to hear of the power and goodness of God's salvation made available through faith in the Messiah. Not only must he be led by our words, but also by our example: the way we choose to live.**

**All: Let the children come to God, and do not hinder them (Mark 10:14).**

**Hostess: The elements contained on the Seder plate all have symbolic meaning:**

**1 Matzoh / unleavened bread as a reminder that they fled in haste. Notice that the *matzoh* itself, the rectangular-shaped unleavened bread, is both pierced and striped - a symbol of Christ's wounds to heal us.**

- 2 The bone symbolizes the Paschal lamb sacrificed. It reminds us not only of God's wonderful grace in providing for us life and not death, it also reminds us that we are called to obedience in response to God's gift of life. The sacrifices at the Temple in Jerusalem were a reminder of that grace and that gift of life.
- 3 The salt water symbolizes both the tears of oppression of the Israelites, as well as of joy in freedom.
- 4 The maror (horseradish or onion) as bitter herbs symbolizes the hardships of slavery in Egypt.
- 5 The hard-boiled egg is used to symbolize life and rebirth.
- 6 The charoset / sweet mixture of crushed nuts, apples, cinnamon, and honey, which is the colour of clay, symbolizes the mortar the Hebrew slaves in Egypt used in constructing buildings for the Pharaoh. The sweet taste must remind us of the joy of salvation.
- 7 The karpas (celery or parsley) represents life, growth and renewing, created and sustained by the Lord our God.

Host: **At the time of the Liberation from Egypt, at God's command, each family took a lamb, sacrificed it, ate it, and using the branches of the hyssop plant, sprinkled its blood on the doorpost and lintel. And on that night, seeing the blood, the angel of the Lord passed over them, smiting the Egyptians and sparing the Israelites ( Exodus 12; 26-27).**

**The Karpas is used as a reminder of that hyssop plant. We will dip the karpas (celery or parsley) in the salt water before eating it, for we do not forget that life in Egypt was hard and filled with pain and suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.**

All: Dip celery/parsley into salt water and eat it.

Instructor 2: **Followers of Christ know that Christ is our Lamb, who sacrificed Himself for us, and by His death and resurrection, enabled us to merit passing into eternal life with God. As St. Paul says: Christ, our Passover, has been sacrificed" (I Corinthians 5:7).**

Host: **The broken pieces of the unleavened bread are dipped into the charoset (sweet mixture). We think of the fact that God has turned our tears of sorrow and sin into joy and sweet salvation.**

All: Everyone dips a piece of matzoh into the charoseth and eat it.

All: Fill the second glass, but do not drink from it.

Host: **A full glass is a symbol of joy. As we commemorate every plague and the devastation it caused, we lesson the volume of wine in our glass.**

All: Pour wine from the second glass at the mention of each plague.

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| Host: 1 | <b>Water turned to blood</b>  | 2  | <b>Frogs</b>                   |
| 3       | <b>Gnats</b>                  | 4  | <b>Flies</b>                   |
| 5       | <b>Plague upon the cattle</b> | 6  | <b>Boils</b>                   |
| 7       | <b>Hail</b>                   | 8  | <b>Locusts</b>                 |
| 9       | <b>Darkness</b>               | 10 | <b>Death of the firstborn.</b> |

All: Think of the plagues that happen today: **Cancer, Crime, War, Aids, Droughts (etc)**

Instructor 1: **We praise the Lord for His continuous salvation and provision (Dayenu), more than just saving us from slavery in Egypt  
He died for our sins  
He gives us Eternal Life  
He sent us his Spirit  
He is coming to bring us eternal fellowship with the Father!**

All: Song of worship and thanks

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| <b>Hymn 12</b> <b>Praise my soul the King of Heaven / or</b><br><b>Hymn 313</b> <b>To God be the glory; Great things he hath done / or</b><br><b>Blessed assurance, Jesus is mine / or</b><br><b>Blessed be your name</b> |
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Host: **We can now drink from the cup of deliverance.**

All: **Blessed is the Lord for declaring us righteous and delivering us from his judgement and wrath. Halleluja! We praise thee! Empty the glass.**

All: Song of thanks for God's grace.

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| <b>Hymn 422</b> <b>Blessed assurance, Jesus is mine / or</b><br><b>Hymn 498</b> <b>Rock of ages, cleft for me / or</b><br><b>Amazing grace! How sweet the sound</b> |
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Hostess: **The meal will now be served (SCHULCHAN ORECH)**

**As starter we will have pitabread with tzatziki (yogurt with herbs and cucumber) and a mixed salad. The bread and herbs are a continuation of the sederplate of bread and herbs being dipped.**

**Jewish people today traditionally do not eat lamb on Passover, because there is no Temple and no Passover sacrifice. But as Christian believers in the Messiah, Jesus, we feel that it is fitting and meaningful to eat lamb at our Passover meal in remembrance of the One who came to be the Lamb, whose sacrifice overshadows the sacrifices of all the lambs slain in the Temple (Hebrews 9). Therefore, as main course we will have lamb and vegetables. The lamb to remind us of the offering of the Pascal Lamb (the Messiah) and the vegetables to remind us that God is the Great Provider.**

**As desert we will have fruit, to remind us of God's abundant blessings.**

#### After the meal

Children: Find the *afikoman* (TZAPHUN), the broken, hidden bread, and receive a small reward.

Host: **Finding the piece of matzoh that was broken, hidden or entombed and brought back (rose from the grave) shows what Jesus did for us – His suffering, death and resurrection. The children finding the hidden piece and receiving a small reward, symbolizes that if we find Jesus, we find eternal life.**

**This then is the answer to the fifth question that the Jews do not ask during their passover meal.**

Instructor 2: Reads Isaiah 53. **He grew up before him like a tender shoot, and like a root out of the dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces, he was despised, and we esteemed him not.**

**Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by Him, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities.**

**He bore the sin of many and made intercession for the transgressors. The punishment that brought us peace was upon him and by his stripes we are healed.**

Host: **Jesus, on the night He was betrayed, celebrated Passover with His disciples and he knew they would soon be discouraged and afraid. In his infinite love and mercy He sought to challenge and comfort them, saying that they should trust in God, but also in the fact that He was going to His father's house to prepare a place for them to be with Him forever. After dinner, He took the bread, and giving thanks, He broke it and said to His disciples, "take and eat; this is my body which has been given for you. Do this in remembrance of Me."**

All: **Break a piece of the *afikoman*: Jesus is the way and the truth and the life. Eat the piece of bread.**

Host: **Jesus showed His disciples that He loved them and was providing a way of redemption, to be free of sin. Jesus paid the price when He died on the cross. The middle matzo shows that Christ, the second person in the Trinity, allowed His body to be broken, put in a tomb, and resurrected to bring new life. In Psalm 22 King David wrote about the Messiah having His hands and feet pierced, and in Isaiah 53:5 the prophet said "by His stripes we are healed." Also, Jesus said "I am the bread of life," (John 6:35), and He was without leaven (sin).**

All: **Pour the third cup of wine, the *cup of redemption*.**

Host: **Then Jesus took the third cup, the Cup of Redemption, commemorating the verse in Exodus 6:6b "I will redeem you with a stretched out arm," and after giving thanks, He said, "take and drink. This is the new covenant in my blood which is shed for you for the forgiveness of your sins. Do this as often as you drink it in remembrance of Me."**

All: **I know that my redeemer lives! May the name of the Lord be blessed from now unto eternity! Empty the glass.**

Hostess: **Bread of the world, in mercy broken; wine of the soul, in mercy shed; by whom the words of life were spoken, and in whose death our sins are dead:**

**Look on the heart by sorrow broken, look on the tears by sinners shed, and be Thy feast to us the token that by Thy grace our souls are fed.**

**O God, who in a wonderful Sacrament has left us a memorial of your passion: grant us, we beseech you, so to venerate the sacred mysteries of your Body and Blood, that we may ever perceive within ourselves the fruit of your redemption. Amen.**

All: **Song about the meaning of the cross.**

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| <b>Hymn 182</b> | <b>When I survey the wondrous cross / or</b>            |
| <b>Hymn 177</b> | <b>Ah, holy Jesu, how hast Thou offended / or</b>       |
|                 | <b>Were you there when they crucified my Lord? / or</b> |
|                 | <b>Eternally grateful</b>                               |

Instructor 2: (BARECH) Hymn 313 as prayer of thanks that Jesus lived amongst us on earth. **To God be the glory, great things He has done! He so loved the world, that He gave us his Son, who gave His life in atonement for our sin, and opened the life gate that all may go in. O perfect redemption, the purchase of blood! To every believer the promise of God; the vilest offender who truly believes, that moment from Jesus a pardon receives. Great things He has taught us, great things He has done, and great our rejoicing through Jesus the Son. Praise the Lord! Let the earth hear His voice! We come to the Father, through Jesus the Son; and give Him the glory, great things He has done. Amen.**

Host: **In Jewish homes a place is set at the table for Elijah who was to prepare the people for the coming Messiah. We know that Elijah's work was already accomplished in John the Baptist, therefore we do not set an additional place at our table. They open the door to let Elijah enter, wait in vain and close the door ... Maybe next year in Jerusalem?**

All: (HALLEL) Songs of Praise

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| <b>Hymn 400     Take my life and let it be / or<br/>As the deer pants for the water / or<br/>How great is our God</b> |
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All: **Pour the cup of praise and say: Blessed are you, O Lord our God, who has given us the gifts of salvation and eternal life. Your love endures forever! Empty the glass**

All: **Song about God's Love**

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| <b>Hymn 314     Come let us sing of a wonderful love / or<br/>Everyday</b> |
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Host: **NIRTZAH. It was our privilege to perform the Passover service in accordance with its ordinances, and may it be our privilege in the future as well. This must become a tradition to all at this table as we wait for that great Passover.**

**The believer in Jesus finds deeper significance and reinforced faith in seeing God's commandments and the customs of His people in the new light of salvation in Christ. These things are relevant to our faith, not in opposition to it. We gain no merit with God in observing this festival, but if we ignore this occasion, we miss the blessings of a deeper appreciation of the heritage that is the cradle of our faith and subsequent salvation.**

All: **Song about Passover**

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| <b>Hymn 180     There is a green hill far away / or<br/>Hymn 202     O sacred head once wounded</b> |
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Instructor 1: **Prayer for the work of Jews for Jesus: O merciful God, who has made all men, and hates nothing that you have made, nor desires the death of a sinner, but rather that he should be converted and live: Have mercy upon your ancient people, the Jews, and upon all who have not known you, or who deny the faith of Christ crucified; take from them all ignorance, hardness of heart, and contempt for your Word; and so fetch them home, blessed Lord, that they may be made one flock under one shepherd, Jesus Christ our Lord. Amen.**

All: **Our Father, who is in heaven, Holy is your name! Your Kingdom come, Your will be done, on earth as it is in heaven. Give us our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into trials, but deliver us from evil. For Yours is the Kingdom, the power, and the glory forever. Amen.**