

## Passover Haggadah

### **Seder Table Setting:**

Two candles in candlesticks (with of course something to light them with nearby).

A Seder plate with the six symbolic foods.

A plate with three covered matzos.

A pillow for the leader to lean back on as a symbol of peace and freedom.

Saltwater in a small bowl.

Wine glasses at each place setting.

An extra wine glass.

Red grape juice.

A homemade "Seder in a bag" at each place setting contains toy handcuffs, a candle, and items symbolizing each of the ten plagues.

**Leader:** (All hold up the toy handcuffs.)

Freedom, redemption (rescue), remembrance. This is what we are commemorating through the Passover Seder.

Seder means order, and we follow the order of the fifteen steps outlined in the teaching tool, the Haggadah. Each step is highly symbolic and is done in remembrance of some aspect of God's deliverance (rescue from bondage or slavery) of His people. All scripture references in this Haggadah are from the Hebrew Bible (also known as the Old Testament).

**Lighting the candles by the female head of household:** (All hold up their candles as the Seder ones are lit.) Light is a symbol of God's presence.

Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sheh ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo leh-hahd-lik nayr shehl yohm tohv.

Blessed are You, Lord our God, King of the universe, who makes our lives holy with Your commandments, and commanded us to kindle these holiday lights.

**Passover in the Bible:** Various readers

**Deuteronomy 6:21-23** We were slaves to Pharaoh in Egypt, and the Lord took us out of Egypt with a strong hand. And the Lord gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. And He brought us out of there, in order that He might bring us and give us the land which He swore to our fathers.

**Exodus 12:5-8; 11-13** You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats. And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon. And they shall take [some] of the blood and put it on the two doorposts and on the lintel, on the houses in which they will eat it. And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs, they shall eat it.

**Exodus 12:12-15** I will pass through the land of Egypt on this night, and I will smite every firstborn in the land of Egypt, both man and beast, and upon all the gods of Egypt will I wreak judgments I, the Lord. And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and skip over you, and there will be no plague to destroy [you] when I smite the [people of the] land of Egypt. And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute. For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses.

Some will observe the physical commandment to clean our homes and workplaces of Chametz (leaven) and then to not eat leaven for the holiday period. (In the strict religious sense, leaven is “puffed up” food made of wheat, barley, oat, or rye flour that has come in contact with water or moisture and was not fully baked within eighteen minutes from the moment of contact.)

Physical symbolizes the spiritual. Leaven in scripture symbolizes sin.

Back in Genesis, Adam, and Eve, through the willful, and deliberate move against the one thing God had told them not to do, were elevating themselves above God, their creator, and the sustainer of all life. This has been the nature of sin ever since, a nature that every single person after Adam and Eve inherited. It is in our heredity material, our spiritual DNA. There were immediate and eternal consequences.

The entire Seder service provides a prophetic picture pointing towards how this situation will be rectified. All the Hebrew Bible festivals, observances, and sacrifices point forward to the New Testament fulfillment.

**Explanation of the Seder Plate:** (Leader pointing to each item)

**Maror**, the bitter herbs. Horseradish. This symbolizes the bitterness of Egyptian slavery.

**Chazeret**, another bitter herb. Romaine lettuce. It represents the hyssop branches used to apply the blood of the lamb to the doorpost. (Exodus 12:22)

**Karpas** is a vegetable to dip into saltwater. Parsley. It represents spring, rebirth, new beginning. The salt water represents tears that the Israelites shed as slaves.

**Beitzah** (pronounced beyah) a roasted hardboiled egg. It is a symbol of spring and rebirth. It is roasted brown to remind us of our mourning at the destruction of the Second Temple in Jerusalem in 70AD. The prayer for the building of a Third Temple is a formal part of the traditional daily religious Jewish prayer services. The word Beitzah also means “want” or “desire” so it implies the love God has for His people, and His desire to free people from bondage and bring them to His salvation.

**Zeroa** is a chicken neck or leg bone that is roasted representing the Pesach (or Paschal) lamb, which was sacrificed as a special offering on the eve of the exodus from Egypt.

**Charoset** is a pasty mixture of apples, nuts, cinnamon, and grape juice ground and combined to resemble the mortar, or clay which the Israelite slaves used to make bricks for building Pharaoh’s cities and palaces. The charoset is sweet because the sweetness is symbolic of God’s mercy and grace. Charoset includes red/purple grape juice. This symbolizes blood, a foundational concept in this holiday celebration.

### **The 15 Steps of the Passover Seder**

(Any reader)

**1. Kadesh. Sanctification** which means to set apart or make holy. Exodus 6:6-7 Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm. And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians. Deuteronomy 7:6 For you are a holy people to the Lord, your God: the Lord your God has chosen you to be His treasured people, out of all the peoples upon the face of the earth.

(Leader)

All raise the cup of grape juice, the leader recites the Kiddush, and all drink their first sip.

Baruch attah Adonai, eloheynu melech ha-olam, boray p'ri ha-gafen. Blessed are You, Lord our God, King of the universe, Who creates the fruit of the vine. Baruch attah Adonai, eloheynu melech ha-olam, she-he- he-yanu, ve-kiy'manu, ve-higi-anu la-z'man ha-zeh. Blessed are You, Lord our God, King of the universe, Who has kept us alive, sustained us and brought us to this season.

(Any reader)

**2. Urchatz** means "washing." Ezekiel 36: 25-29 And I will sprinkle clean water upon you, and you will be clean; from all your impurities and from all your abominations will I cleanse you. And I will give you a new

heart, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and bring it about that you will walk in My statutes, and you will keep My ordinances and do [them]. Then will you dwell in the land that I gave your fathers, and you will be a people to Me, and I will be to you as a God. And I will save you from all your uncleannesses.

(Leader)

**3. Karpas-** The leader of the Seder dips the Karpas (parsley) from the Seder plate in saltwater. The Karpas represents spring, rebirth, new beginning. The saltwater represents tears that the Israelites shed as slaves to Pharaoh in Egypt. We recite the blessing over vegetables. Baruch ata adonai eloheinu melech ha'olam bore peri ha'adama Yachatz. Blessed are You, Lord our God, King of the universe, who makes the earth fruitful.

(Leader)

**4. Yachatz-** We traditionally put three matzos on a plate for the Seder. The middle matzo on the Seder plate is now broken into two unequal pieces. The larger part is put aside, wrapped in a napkin, for later use as the Afikomen, as a game, and as part of the dessert. The Afikomen is hidden by the younger Seder participants and later on, in the Seder, the leader has to find it. When found, the leader unwraps it and holds it up for all to see, and the children receive a treat or prize.

(Any readers)

**There are different interpretations of why three matzos and why the middle piece is broken. One interpretation is** that the three matzos are symbolic of the three classes of Jews: Priests, Levites, and Israelites, all of whom were liberated from Egyptian bondage. The middle piece recalls God's splitting of the Sea of Reeds to allow the Jews to cross out of Egypt on dry land.

**Another interpretation is** that the three matzos represent the three Temples, two of which have been destroyed, and the third of which will be built tying into the appearance/reappearance of the Messiah. (1st built mid-10th century BC and destroyed 587 BC. 2nd built 6th century BC and destroyed in 70 AD.)

**Another interpretation is** that the three represent Abraham, Isaac, and Jacob, known as the Patriarchs (the scriptural fathers of the Israelites). The middle matzo, the one broken, the one symbolizing the Passover Lamb, corresponds to Isaac. Isaac, the miraculously born son of Abraham, was taken by Abraham to what would become the Temple Mount to be offered as a sacrifice as God requested. God ultimately provided a ram in place of Isaac for the offering (Genesis 22:1-24). This is a prophetic picture. And so, another interpretation is that the three pieces represent God, the Messiah, and the Spirit of God; the fulfillment of the prophetic picture. Isaiah 53:6-7 We all went astray like sheep, we have turned, each one on his way, and the Lord accepted his prayers for the iniquity of all of us. He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a ewe that is mute before her shearers, and he would not open his mouth.

**What is the significance** of the word afikomen? It is a Greek word meaning "that which is coming" which is why the afikomen is considered the dessert, as well as fulfilling the anticipation of finding something that has been hidden.

(Leader)

**5. Maggid-** Maggid is a Hebrew word that means telling a story. The leader uncovers the matzos and raises the plate for all to see. "This is the bread of affliction, which the Israelites ate in Egypt. When Pharaoh freed the Israelites, they left in such a hurry that they could not wait for bread dough to rise. All who are hungry, come and eat. All who are needy, come and celebrate Passover." On Passover long ago, through miracles, only God could perform, and faith, the Israelites left Egypt and slavery. The story is not about us, or even the Israelites, it is completely about God, and what He has done for us all.

(Youngest at Seder)

What makes this night different from all [other] nights?

1. On all nights we need not dip even once, on this night we do so twice!
2. On all nights we eat Chametz or matzo, and on this night only matzo!

3. On all nights we eat any kind of vegetables, and on this night maror!
4. On all nights we eat sitting upright or reclining, and on this night we all recline!

(Leader)

The Bible spoke concerning the four sons: a wise one, a wicked one, a simple one, and one who is unable to ask. What does the wise son say? The wise son seeks knowledge: "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?" (Deuteronomy 6:20)

What does the wicked son say? The wicked son looks down on the beliefs of his people and scoffs: "What do you mean by this rite?" (Exodus 12:26)

What does the simple son say? The simple son asks a simple question, "What does this mean?" (Exodus 13:14)

What does the son say who is unable to ask? And the son who is unable to ask, the parent must teach: "It is because of what the Lord did for me when I went free from Egypt." (Exodus 13:8)

### **We will now tell the story of Passover detailed in Exodus 1-15**

(Any readers)

The Israelites were already in the land of Egypt. A new king arose over Egypt and imposed great labor and hardship on the Israelites. But the more the Israelites were oppressed, the more they increased and spread out. The king then ordered that all newborn baby boys be killed.

A Levite woman conceived and bore a son and hid him for three months. After that time, she prepared a wicker basket and laid the child in the basket, and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds and had her slave girl fetch the basket.

The Pharaoh's daughter took pity on the child and made him her own son. She named him Moses, explaining, "I drew him out of water." Moses grew and had learned of his heritage. After witnessing an Egyptian beating an Israelite, he struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, where he married his wife, Zipporah.

A long time had gone by and the king of Egypt died. The Israelites were groaning under bondage and cried out to God. God heard their cries. God appeared to Moses in a burning bush telling him that He would use Moses to lead His people out of Egypt into a land "flowing with milk and honey." So Moses returned to Egypt and Moses took the rod of God with him. Moses and his brother Aaron went to the Pharaoh to ask for the release of their people. But the Pharaoh's heart had been hardened and the Pharaoh would not release them from the bondage of slavery. Each time the Pharaoh refused to let the Israelites go, the land of Egypt came under a great plague. With the tenth and most awful plague, the heart of Pharaoh would be pierced.

And the blood on the houses where you are staying shall be a sign for you: when I see the blood, I will pass over you so that no plague will destroy you when I strike the land of Egypt (Exodus 12:13).

(Leader)

The cup of deliverance. Let us fill our cups of grape juice a second time. A full cup is a sign of joy and on this night we are filled with joy in remembrance of God's mighty deliverance. Let us dip our little finger into the cup, allowing a drop of grape juice to fall. Each plague actually mocked an Egyptian god, caused a devastating effect, and had the same response from the Pharaoh each time, until the last one. (Symbolic plagues can be pulled out as each is recited.) We all "dip", the leader reads.

(Leader)

**Blood:** Water supply. Nile River turned to blood contaminating the water supply, threat of disease. Pharaoh's heart was hardened. (Exodus 7:14-24)

**Frogs:** Personal property. Property ruined, threat of disease. Pharaoh's heart was hardened. (Exodus 8:1-5)

**Lice:** Personal comfort, threat of disease. Pharaoh's heart was hardened. (Exodus 8:16-19)

**Wild Beasts:** Land and all possessions. Causing pollution and uncleanness, threat of disease. Pharaoh's heart was hardened. (Exodus 8:20-32)

**Pestilence:** Animal life. Animals dying of disease. Pharaoh's heart was hardened. (Exodus 9:1-7)

**Boils:** Health and well-being. Inability to stand, work, and move around. Pharaoh's heart was hardened. (Exodus 9:8-12)

**Hail:** The heavens, sky. Personal security, destruction of property, exposed livestock. Pharaoh's heart was hardened. (Exodus 9:13-35)

**Locusts:** Food supply. Destruction of food supply. Pharaoh's heart was hardened. (Exodus 10:1-20)

**Darkness:** Light was removed. Inability to see. Pharaoh's heart was hardened. (Exodus 10:21-29)

**Death of the firstborn:** Life and death. Pharaoh's response: FREED God's People!!! (Exodus 11:1- 10)  
This final plague especially had to happen because there must be the shedding of blood, the blood of a son, if there is going to be redemption.

(Leader)

And now we bless our second cup of grape juice. Ba-ruk h a-tah A-do-nai E-lo-hey-nu Me- lekh ha-'o-lam bo-rey pri ha-ga-fen. Blessed are you, Lord our God, King of the Universe, who created the fruit of the vine. All drink the second sip of grape juice.

(Leader)

**6. Rachtzah-** Another washing of hands. Isaiah 12:3-4 And you shall draw water with joy from the fountains of the salvation. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted.

(Leader holding all the matzo on the Seder plate)

**7. Motzi-** We will now bless the matzo as a food. Ba-ruk h A-tah Adonai E-lo-hey-nu Me-lekh ha-'o-lam ha-mo-tzi le-khem min ha-'a-retz. Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

(Leader holding the top and middle-half pieces of matzo)

**8. Matzo -** The matzo of Passover is not just food, but a fulfillment of a commandment. Let us bless the matzo. Ba-ruk h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-sheer kid-sha-nu B'-mitz-vo-tav v'-tzi-va-nu a-he-lot ma-tzo. Blessed are You, Lord our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the matzo.

(Leader pointing to the Maror)

**9. Maror** (bitter herb, usually horseradish.) This symbolizes the bitterness of the Egyptian slavery. Ba-ruk h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-sheer kid-sha-nu B'- mitz-vo-tav v'-tzi-va-nu a-he-lot Ma-ror. Blessed are you, Lord our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the Maror.

(Any reader)

**10. Korech** Mixing the Maror with the Charoset on a piece of Matzo. Charoset is a pasty mixture of apples, walnuts, cinnamon, and grape juice ground and combined together to resemble the mortar, or clay which the Israelite slaves used to make bricks for building Pharaoh's cities and palaces. The Charoset is sweet because the sweetness is symbolic of God's mercy and grace. Charoset includes red/purple grape juice. This symbolizes blood, a foundational concept in this holiday celebration. The bitter herb and the Charoset together remind us of how hard the Israelite slaves worked in Egypt. Charoset is the glue, the cement, the mortar. Slavery/bondage (the bitter herb) on the matzo is bitter. When the Charoset is added on to the bitter herb on the matzo, we now have the sweet glue of God's grace pouring over us.

Everyone at the Seder eats matzo with the bitter herb and the Charoset. (While we do focus on the meaning of the bitter herb and the Charoset together, we generally totally devour the matzo with just the Charoset...a delicious holiday treat!)

(Leader)

A traditional song in the Passover Seder is "Dayenu", a song thanking God for bringing us out of Egypt. The leader reads the stanzas one at a time, and everyone will respond, with the chorus which means "it would have been enough" (Pronounced Die Ay Nu.) Dayenu is a reminder to remember all the miracles in our lives. We can actively seek a reason to be grateful, a reason to say "Dayenu."

This is the first line in transliterated Hebrew and below is the chorus. The rest I simply have in English.

Ilu ho-tsi, ho-tsi-a-nu,  
Ho-tsi-anu mi-Mitz-rayim  
Ho-tsi-anu mi-Mitz-rayim

Da-ye-nu

Chorus

Da-di-ye-nu,  
Da-di-ye-nu,  
Da-di-ye-nu,  
Da-ye-nu Da-ye-nu

If God would've taken us out of Egypt and not executed judgment upon them, it would've been enough for us.

(Chorus)

If He would've executed judgment upon them and not upon their idols, it would've been enough for us.

(Chorus)

If He would've judged their idols, and not killed their firstborn, it would've been enough for us. (Chorus)

If He would've killed their firstborn, and not given us their wealth, it would've been enough for us. (Chorus)

If He would've given us their wealth, and not split the sea for us, it would've been enough for us. (Chorus)

If He would've split the sea for us, and not let us through it on dry land, it would've been enough for us.

(Chorus)

If He would've let us through it on dry land, and not drowned our enemies in it, it would've been enough for us.

(Chorus)

If He would've drowned our enemies in it, and not provided for our needs in the desert for 40 years, it would've been enough for us. (Chorus)

(Leader)

**11. Shulchan Orech-** The holiday meal is now eaten and during the meal, whoever is hiding the afikomen hides it.

(Leader)

**12. Tzofun-** After the meal, whoever is looking for the afikomen, looks for it. When it is found, a treat or prize is given to each who helped to hide it.

(Leader)

**13. Bairach-** Blessings after the meal. Blessing over the third cup of grape juice. (Lifting the cup) This is the Cup of Redemption, symbolizing the blood of the Passover Lamb. All drink their third sip.

A cup of grape juice is also placed in the center of the table waiting for Elijah the prophet to announce the coming of the Messiah "Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord" (Malachi 3:23 Hebrew Bible, Malachi 4:5 OT). God used Moses to bring redemption to the Israelites, freedom from slavery and entry into the Promised Land. Moses was a type of messiah, every aspect of his life drawing parallels to The Messiah who was to come.

(Leader)

**14. Hallel-** Blessing over the fourth cup of grape juice, the Cup of Praise. Let us give thanks to God. All drink their fourth sip.

(Leader)

**15. Nirtzah -** The Seder is now concluded. The Afikomen is the last item eaten and is shared among the Seder participants in remembrance of the Passover sacrifice. Chag Sameach! (Wishing you a joyous festival!)