

The Windsor Village Church Family

At-Home Passover Haggadah

2020

SPECIAL NOTE:

You may choose to celebrate the Passover meal in one of two ways:

1. Use this Haggadah as a guide to follow along with the livestream. You do not need to read; simply watch and imitate the online leaders.

OR:

2. Turn down the volume on the livestream and do the Seder yourself!



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Name: _____

Date: _____

Passover Word Search

Find the Passover words.



R M R Q L R B U L M G O F D X E Z H
E C D K H H W T Y Y J E G M K W F O
N W J X A F T H Y A W O J B O Z U B
T C U U G D A S C N M Y T N R S Y J
P Z O W G J G G J J W Q U G Z J E M
Y U Q U A I G S N N R M A T W I N S
G O E R D A S X E H X H U D L N T R
E J R J A Y Y P A V A N O S Z Q T E
U W Z C H D S Z I R O F E Q O E Z V
Z E M S Q F T P P X S U F H S W S O
U L R Z X A T W H I G H S O Z H E S
A Z X M M L T V E A H S R O L O D S
B I A H U X I P L I R A T M J L E A
N Z O D Z F H P C X H O L Y G H R P
D P O L A G M D N C D E A Q U F J S
S M R A U O S Y L S I G J H R G B G
L F Q M I X B R R Q P D N Y L J Q E
H R K B A J T T Q A R M G W A X V W

Charoset Seder Plagues	Egypt Passover Matzah	Lamb Moses	Haggadah Pharoah
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My Passover Preparation Notes:

GETTING READY TO CELEBRATE! WHAT DO I NEED TO KNOW? WHAT DO I DO?

(If you have any questions, please contact Pastor Kimberly
Orr at
korr@wvumc.com)

This Passover Haggadah (ha-GAH-dah)—the “telling” or instruction book—is meant to be used as a spiritual encouragement and outreach tool. Celebrating an at-home Seder (SAY-der) is an opportunity to introduce family and friends to the Biblical feasts that were established by God in the Books of Exodus and Leviticus. As Christians we are invited to now celebrate these same feasts through the lens of our Savior, Jesus Christ, who is our Passover Lamb (1 Corinthians 5:7).

As followers of Jesus, therefore, the Passover is celebrated as an interweaving of the Biblical narrative that recounts the liberation of Israel from Egyptian captivity and humanity’s redemption from sin and death through Jesus Christ.

In order to make your evening celebration more enjoyable, it is recommended that you familiarize yourself with the details and instructions found in this Haggadah BEFORE actually conducting the Seder.

All who attend your Passover celebration should, if possible, receive their own copy of this Haggadah and be encouraged to participate. *It would also be helpful to assign reading parts for the Exodus portion of the Seder (pages 17-20 below) ahead of time--or as guests arrive-- so that guests can become familiar before hand.*

The Passover Seder has two food components. 1. The special/ceremonial foods that represent various aspects of the Passover story. 2. An actual holiday meal that will be served about half way through the evening. The menu for this dinner is up to you. Make it festive! Make it fun!

The following instructions will help you to get ready for the Passover Seder:

1. **You will need a Seder plate or nice platter.** A Seder plate can, of course, be purchased online (you can also purchase a complete Seder kit--which includes a Seder plate--here: <http://b.link/SederKit>). If you are unable to acquire a Seder plate, then a nice platter with five small bowls or cups placed on it is sufficient. A Seder plate has five, small cup-like indentions. The special, ceremonial foods are to be placed in these indentions on the Seder plate, or in the small cups on your platter.
2. **You will need two candles and two candle holders.** You are also encouraged to decorate your dinner table and home in a way that invites your family and guests to enter into the holiday flavor of Passover (*e.g.*, set the table with your best dishes, get some flowers, use a tablecloth, *etc.*).

3. Each place setting at your dinner table should have **four small cups** for drinking grape juice, a full-sized drink glass for your regular dinner beverage, plates, cutlery, and a cloth napkin.

****Special Note: The Leader only will also need a 5th cup with which to commemorate the Cup of Elijah.**

The special foods on the Seder plate include:

A Lamb shank bone (Zeroah: “zeh-ROH-ah”) or sliced lamb - The shank bone can be obtained at the butcher’s shop in your grocery store. (Please roast the bone before placing on your Seder plate.) If lamb is the entrée meat for the celebration dinner, slice a few pieces and place on your Seder plate.

Karpas (“CAR-pahs”) - Parsley dipped in salt water.

Maror (“mah-ROAR”) - Horseradish

Haroset (“ha-ROH-set”) – A mixture of apples, grape juice, cinnamon, and honey. The recipe for making the Haroset is found below.

Matzah (“MAHTZ-ah”) – A flat, cracker-like bread that does not contain yeast. Matzah can be purchased at the KBC Pop-Up Shop on Wednesdays and Weekends, in the kosher section of your local grocery store, or Belden’s Grocery (99 Braeswood Sq, Houston, TX 77096). The words “Kosher for Passover” will be printed on the box, and/or you will see the **U** symbol or these Hebrew words on the box: **כֶּסֶר לַפֶּסַח**

The matzah is placed in a special cloth holder with three sections called a **Matzah Taschen** (TAH- shin) (means: bag/pocket in Yiddish). To make a Matzah Taschen take a large cloth napkin or dish towel and fan-fold it three times, thus creating three compartments to hold one piece of matzah in each compartment. (Or use four smaller napkins to separate and cover each of the three pieces of matzah.) The Matzah Taschen forms a unity of one, which signifies the Tri-Unity of God: God the Father, God the Son, and God the Holy Spirit. During the Seder Meal, the “Leader” takes the middle piece of matzah and lifts it for everyone to see. He/she then breaks the bread in two, uneven pieces, symbolizing the broken body of Christ. The larger piece should be placed back in the middle fold of the Matzah Taschen and the other, smaller piece, should be wrapped in a separate cloth napkin and hidden for a later “resurrection” after dinner. This cloth-wrapped matzah is called the Afikomen (“dessert,” “ah-fee-KOH-min,” symbolizing the broken, buried, and risen body of our Lord.)



****Note: We do not add the egg, as traditionally indicated on a Seder plate, as this element was added later in the evolution of the Haggadah and is not an integral part of the meal**

YOUR PASSOVER SHOPPING LIST:

Lamb shank bone or sliced lamb (usually available @ local grocery butcher in the Spring) Matzah 1 box per 3 people. (available in your grocer's kosher section or Belden's Grocery.)

(Make sure to get the boxes marked "Kosher for Passover.")

Grape juice (100% juice. Welch's®, Kedem®, etc.; 32oz per 4 people, when using small cups) 1 Medium apple

Cinnamon

Honey

1 Jar prepared horseradish (or grate your own fresh)

1 Bunch

parsley Salt

Candy or small toy to give children after the Afikomen hunt.

(Make sure to have a prize for each child attending the Seder.)

Table Setting Items:

1 Seder plate or nice plate/platter with 5 small bowls/cups 2 Candlesticks and holders.

Matches or lighter

Passover table decorations (optional, but nice!)

1 Table cloth (optional)

4 Regular-sized cloth dinner napkins OR one larger cloth napkin

(see Matzah Taschen directions on page 6, above)

1 Medium-sized bowl of clean water (@ Leader's place only) 1 Hand or dish towel (@ Leader's place only)

1 Small bowl of salt water (@ Leader's place only) 4 Small cups for grape juice

(The Leader may use 4 larger or nicer glasses.

Remember also, the Leader needs an extra cup as the Cup of Elijah, see page 27.)

Dinnerware (plates, cutlery, napkins, drink glasses, etc., as needed for each guest) 1 Red (or another color) Napkin for hiding the Afikomen (@ Leader's place only) Hand sanitizer (optional)

Additional instructions:

Grape Juice – The grape juice is poured and consumed as directed in the Haggadah. Any brand of 100% grape juice is acceptable. If you are interested in purchasing kosher grape juice you can order an at-home Seder kit or visit the kosher section of your local grocery store. (Kedem® is a common kosher juice.) Please place a sufficient amount of grape juice on or near your dinner table. At the "Leader's" direction, each small cup should be filled to the brim with the grape juice. Allow a few drops to run over the brim. Each cup should not be poured until the "Leader" directs you to pour, nor should any juice be drunk until the "Leader" directs. It is also probably a good idea to have extra grape juice in case more is needed.

The lamb shank bone (Zeroah) or sliced lamb, Karpas, Maror, lettuce, and Haroset should be on the Seder plate. You may use small cups (as seen in the photo on 10) to hold all foods, but the lamb. Make sure that there is enough in each cup to serve a small portion to each Seder guest.

Recipe for the Haroset

Medium apple

1/4 tsp.

Cinnamon 4 tbs.

Grape juice 1/2

tsp. Honey

Finely chop apples. Add cinnamon, grape juice and honey to diced apples and mix well. The mixture should be slightly chunky. Not soupy.

Enjoy this blessed time with the Lord, your family and friends. Expect God the Father, God the Son (Jesus Christ) and God the Holy Spirit to be in attendance. God promises to be at this special party if we will be there. Thank God for His wonderful gift of salvation to us!



An Example of a Leader's Place Setting



These are the basic elements for the leader: 1) a leader's copy of the **Seder Haggadah**; 2) a special **linen napkin** (preferably a different color, so you don't mix it up with other napkins) to hold the afikomen; 3) **Matzah Taschen**. Four napkins with 3 matzah placed in between, or large folded cloth with three compartments for the matzot, here placed on a matzah plate or basket; 4) a cup of drinking water; 5) a **bowl of water for the ceremonial hand washing**; 6) a **bowl of salt water**; 7) a **napkin or towel**; 8) carafe of **grape juice**; 9) the **Seder plate**; 10) which includes a **lamb shank bone, a small bowl of Charoset, bitter herbs/horseradish, and parsley**; 11) **four glasses, one for each of the cups** (a single glass can be used four times, if you prefer); here Elijah's cup is slightly larger; 12) **two candlesticks** with white candles; 13) a small bowl of **grated horseradish** (should be on Seder plate); 14) a table with a place setting (optional) for Elijah. You can simple have a **special glass for Elijah** that sits near the leader.

Example of Participants' Place Settings



Example of a Simple Seder Plate



The Windsor Village Church Family At-Home Haggadah

<Instrumental Music Throughout>

KHC: <stand> Good evening. As you are able, please stand. Welcome to our Passover Seder! We gather here of several special foods, practices, and Scripture readings that remind us of two significant events: 1. God's deliverance of the people called Israel from Pharaoh and Egyptian bondage, and 2. God's deliverance of all people from slavery to sin and death, through Jesus Christ, our Lord.

Let us open our time together by giving praise and honor to Almighty God. Please pray with me:

ALL: "Blessed are you O Lord our God, King of the universe who is good and does good! Amen."

KHC: Thank you. Please be seated.

Lighting the Seder Candles

STC: <stand> We begin our celebration tonight by kindling the lights of Passover. It is the sacred right of the women to light the candles. Remember, it was a woman, Mary, whom God chose to carry the Light of the World, Jesus Christ.

Now, would each table please select a "Table Mother." Traditionally, the eldest woman is asked to light the candles as a way of honoring her, but enlisting any adult woman at your table is fine. ☺☺

"Table Mother," Please stand and light the two candles on the table, starting with the candle on your right. <PAUSE for lighting> Next, make a circular motion toward your body and over the candles to welcome in the warmth of God's love and the light of Jesus Christ, the Son and the Holy Spirit!
<"Jesus is the Light" Song>

"Table Mothers" & Leader Together:

"Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us that we kindle the Festival lights." "Bring light into our hearts and minds as we honor Your Son, Jesus, the Light of the World."

STC: Thank you, please be seated.

Displaying the Seder Plate

KHC: <Lift head table Seder plate and point to each food it is described.> This plate contains a variety of symbolic foods which refer to various aspects of the Passover story. It is not only a story of physical deliverance from bondage, but it also reminds us of our spiritual deliverance. Every section of the Passover story combines to paint a portrait of our redemption.

There are three foods God tells us in the Torah —the first five books of the Bible—that must be eaten on this night in order to have a complete Seder. The three foods necessary for Passover are: 1. Matzah (“MAHTZ- ah”) the unleavened bread; 2. Maror, (“mah-ROAR”) the bitter herbs, and the 3. Zeroah (“zeh-ROH-ah”) or Passover Lamb, represented by a lamb shank bone or sliced lamb on the Seder plate.

The Matzah <lift a piece of matzah> is flat bread made with pure flour and water and no yeast. The matzah reminds us that the Hebrews left Egypt in a hurry and did not have time for their bread to rise. Its stripes and piercings also are said to symbolize the crucified body of Jesus Christ.

The Morar <lift dish of maror> or horseradish, represents the sting and bitterness of Egyptian bondage and the pain of Jesus’ death.

The Passover Lamb. Since the Passover lamb could only be sacrificed while the Temple stood in Jerusalem, that sacrifice is now remembered by place a roasted shank bone (the Zeroah) on the Seder plate. <lift shank bone> Jesus Christ’s death on the cross became our once-and-for-all sacrifice for sin. There is now no more need to sacrifice innocent lambs in the Temple.

The other foods on the Seder plate were added over time, but are still ancient and were customary parts of the Passover meal. These foods highlight other facets of the Egyptian deliverance story. Let me explain them now.

The Karpas (“CAR-pahs”) <lift dish of parsley> or parsley is dipped into salt water, and signifies the tears of slavery. The green also symbolizes the hope and new life we have in Jesus Christ.

The Charoset (“ha-ROH-set”) <lift dish of Charoset> is a sweet mixture of chopped apples, ground cinnamon, honey and grape juice. It represents the mortar the Israelites used to build the Egyptian cities. It also reminds us of the healing joy of God’s word; for, as it says in Psalm 119, *“How sweet Your words taste to me; they are sweeter than honey!”*



The Four Cups



KHC: Tonight we will drink from four cups—two times before dinner, and twice after dinner. These four cups symbolize God’s four acts of deliverance, as mentioned in Exodus 6:6-7.

First, He has **brought us out** and **set us apart (made us holy)** for His good work.

Second, He has **delivered us** from our affliction brought on by lives bent down by pain, disappointment, limitations, and the many frustrations of life, and we need to take time to remember and to tell this story—God’s story—of deliverance and hope.

Third, with His mighty power, He has **redeemed us**—bought us back—from the slave master of sin and hopelessness.

And fourth, He has indeed **taken us to Himself**, bound up our brokenness, healed us, and made us a people under His name! Hallelujah! Let’s take the time to give the Lord praise for His mighty acts among us by responsively reading Psalm 146.

***KHC:** Praise the LORD! Praise the LORD, O my soul!*

All: I will praise the LORD as long as I live; I will sing praises to my God all my life long.

***KHC:** Do not put your trust in princes, in mortals, in whom there is no help.*

All: When their breath departs, they return to the earth; on that very day their plans perish.

***KHC:** Happy are those whose help is the God of Jacob, whose hope is in the LORD their God,*

All: Who made heaven and earth, the sea, and all that is in them; who keeps faith forever;

***KHC:** Who executes justice for the oppressed; who gives food to the*

All: The LORD sets the prisoners free!

***KHC:** The LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; The LORD the righteous.*

All: The LORD watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin.

All: The LORD will reign forever, your God, O Zion, for all generations. Praise the LORD!

The First Cup



KHC: **<leader please stand and fill the first cup on your right with grape juice.>**

Please pour the grape juice into your first cup, beginning with the cup closest to your right hand. We will fill the glasses from right to left throughout the evening. Once you have filled the cup, DO NOT DRINK IT. Next, pass the juice to the person on your left, until everyone has, in turn, filled his or her first cups. **<Pause to allow for cups to be filled around the table.>**

<lift up the cup> This first cup is called the Cup of Sanctification, representing our being set apart for God's good work and purposes. Remember how God set apart His people in Egypt. Moses said, "Therefore, say to the people of Israel: 'I am the LORD. I will free you from your oppression and will rescue you from your slavery in Egypt. I will redeem you with a powerful arm and with great acts of judgment....'" (Exodus 6:6, NLT)

<lower cup> This idea of being set apart is reiterated in the New Testament when the Apostle Paul says, "I can't help but to thank God for you, dear brothers and sisters, who are loved by the Lord! We are always thankful to God for choosing us to be among the first to experience salvation a salvation that came through the Holy Spirit who makes us holy. He called us to salvation when we heard the Good News; now we share in the glory of our Lord Jesus Christ!" (II Thessalonians 2:13a 14 NLT).

Now, let us raise up our first cups and pray. **<raise cup>**

ALL: **Bless-ed are You, O Lord our God, King of the Universe, who creates the fruit of the vine.**

We thank you God for giving us the gift of Festivals for joy and holidays for happiness, among them this day of Passover, the festival of our liberation, a day of sacred assembly recalling the Exodus from Egypt and our freedom in Christ Jesus.

Bless-ed are You, O Lord our God, King of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

KHC: Now, let's LEAN TO THE LEFT, as a traditional symbol of freedom, and drink the first cup together.

The First Washing of Hands



MG: Now that we have drunk the first cup, let's continue with the first washing of hands. God commanded Aaron to wash his hands and feet before approaching the altar of the Lord. We wash our hands tonight, as we enter into this holy time, as a symbol of our desire to live lives of acceptable service to God, empowered by His grace.

After I wash my hands, I will hold the bowl and towel for the person on my left, so that they may wash, then they will hold the bowl and towel for the person to their left, and so on around the table.

<Pause and wait for everyone to finish washing hands>

<"Wash Hands" Song>

Eating the Karpas

MG: **<hold up parsley>** Now it's time to dip the Karpas into the salt water and eat it. The salt water represents the tears shed during the Egyptian slavery, and it also reminds us of the tears Christ shed over His people as He entered Jerusalem, prior to His crucifixion. Through the death and resurrection of Jesus we have been offered new life. This new life is symbolized by the green parsley. Because of Jesus, our sorrow has been turned into shouts of joy, and our mourning into dancing.

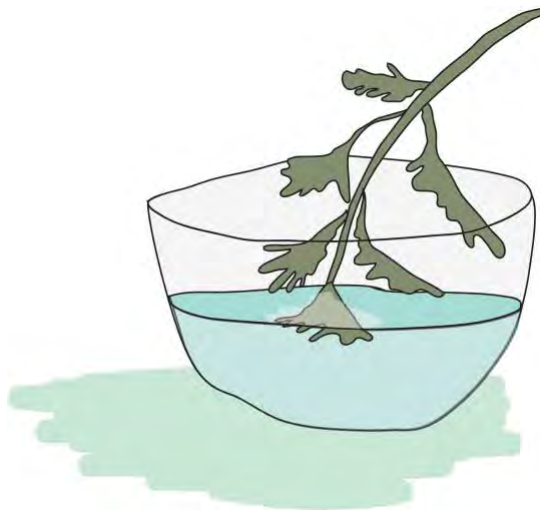
<"Jesus Wept" song>

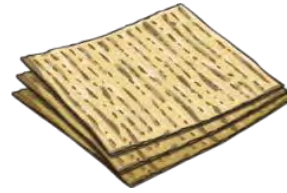
Now let us say a blessing over the Karpas.

All: Blessed are You, O Lord our God, King of the Universe, who creates the fruit of the earth.

MG: Please dip the parsley into the bowl of salt water and eat; then pass the bowl and the parsley to the next person on your left.

<"Jesus Wept" song>





Three Pieces of Matzah

RAY: **<hold up a piece of matzah.>** Jesus said, “I am the bread of life” (John 6:35), and again he said, “beware of the leavening of the Pharisees” (Matthew 16:6). In this pure and simple bread, we are reminded to follow Jesus’ example of living an uncomplicated life. He calls us to regularly examine ourselves and to invite in the healing presence of the Holy Spirit so that we can be set free from pride, fear, and the lust for power, things, and destructive habits and appetites. **<put matzah back into Matzah Taschen; Now pick up the Matzah Taschen (3 pieces of matzah wrapped in napkins-see: pg. 6)>**

The three pieces of matzah wrapped in this tri-fold napkin are a way of visually representing the Tri-Unity of God: God the Father, God the Son, and God the Holy Spirit. **<lower the Matzah Taschen>**

Hiding the Afikomen



<Leader: take the middle piece of matzah and break it into two, unequal pieces. Make one piece slightly larger than the other. Wrap the LARGER piece in a separate cloth napkin (ideally, a different color). This piece will be hidden and will be served later as the Afikomen. Put the smaller unwrapped piece of matzah back into the middle part of the Matzah Taschen, between the top and bottom pieces of whole matzah.>

STC: I now take this middle piece of matzah (representative of God the Son—Jesus) and break it into two uneven pieces, demonstrating how Christ was broken for our sins. I will then wrap this larger piece in a cloth napkin, just as Jesus was wrapped in linen for His burial.

<Lift up wrapped matzah.> We call this bread in the cloth napkin the Afikomen (*ah-fee-KOH-min*). Afikomen is a Greek word meaning “that which comes after,” such as the dessert after a meal.

Now, I need all the children at home (or around the table) to close their eyes. I am going to hide the Afikomen; this symbolizes Jesus’ body that was hidden in a tomb for three days and nights.

<Children close their eyes while the Afikomen is hidden. Leader will hide the Afikomen so that it can be found by the children after dinner. If you have several children participating, you may want to hide a few extra pieces, so that each child has an opportunity to find the Afikomen. If you don't have any children at home, everyone but the leader should close their eyes while the leader hides the Afikomen somewhere in the room where you are having the Seder. Don't make it too difficult to find later.>

<Improvise Children's music>

Introducing the Passover Story



CRAIG: **<stand>** The Bible tells us that we should eat the Passover meal in community and that as we celebrate, it should make our children curious about the grace and actions of God.

Exodus 12:25-27 says, "When you arrive in the land the LORD has promised to give you, you will continue to celebrate this festival. Then your children will ask, 'What does all this mean? What is this ceremony about?' And you will reply, 'It is the celebration of the LORD's Passover, for He passed over the homes of the Israelites in Egypt. And though He killed the Egyptians, He spared our families and did not destroy us.'"

In a moment, our children will ask four very important questions, but first let's fill our second cup.



Pouring the Second Cup



<"Fill My Cup Song">

RB: **<stand>** So now please fill up your second cup but DO NOT drink it at this time.
<Leader fills second cup with grape juice and then PAUSES to allow others around the table to fill their cups.>

<Leader raise second cup> This is the cup, known as the cup of instruction. It is poured *before* the story of the Passover is told and stands as a silent witness among us of God's mighty acts of grace and salvation. **<lower cup>**

RB: As you are able, **please stand** and let us declare the traditional introduction to the Passover Story taken from Exodus 1:8-14:

ALL: **Now there arose a new Pharaoh over Egypt, who did not know Joseph and all that he had done for Egypt in the past.**

MEN: And the Pharaoh said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."

WOMEN: Therefore, they set taskmasters over them to afflict them with heavy burdens... But the more they were oppressed, the more they multiplied and became strong.

ALL: **So the Egyptians were afraid of the people of Israel and made their lives bitter with hard work, in mortar and brick, and in all kinds of labor in the fields. The Egyptians ruthlessly made them their slaves.**

RB: Thank you. **Please be seated.** This introduction sets the stage for our children to come now and ask us some very important questions. Traditionally the youngest child or children ask these questions. **<If the child(ren) is too young to read, then read the questions and have the child(ren) repeat the words of the questions. If child is an infant who cannot speak or there are no children in attendance, an adult should read the questions.>**

The Four Questions

<children should stand to read>

JACKSON: Why is this night different from all other nights? On all other nights we eat either bread or matzah; on this night, why only matzah?

MAYO 1: On all other nights we eat herbs or vegetables of any kind; on this night why bitter herbs?

MAYO 2: On all other nights we do not dip even once; on this night why do we dip twice?

JACKSON: On all other nights we eat our meals in any manner; on this night why do we sit around the table together in a reclining position?

Telling the Exodus Story



CRAIG: **<stand>** As you are able, **please stand**, and let's respond to the questions together:

ALL: We were once slaves to Pharaoh in Egypt, and God in his grace brought us out with a strong hand and an outstretched arm. In the same way, Jesus made a way for all people to experience freedom from the slavery to sin and death.

The more we talk about the marvelous, rescuing acts of God, the more He is lifted up, the more our lives are changed and enriched so that we can be a light to the world of God's goodness, healing, and love. We celebrate this Passover meal and participate in all of the rites and rituals because they remind us that we are free indeed through Christ Jesus our Lord! Amen!

CRAIG: **You may be seated.**

Now let us hear the story begun in the Book of Exodus and fulfilled in Jesus Christ, our Passover Lamb.

<leader is seated.>

<Except where indicated, READERS PLEASE REMAIN SEATED.>

CRAIG: This is the story of Israel's release from bondage, found in Exodus Chapter 12:

Now the LORD gave Moses and Aaron instructions on how to celebrate and remember their deliverance, while still in Egypt,

"This month is to be the first month of the year for you. Address the whole community of Israel; tell them that on the tenth of this month each man is to take a lamb for his family, one lamb to a house. If the family is too small for a lamb, then share it with a close neighbor, depending on the number of persons involved. Be mindful of how much each person will eat. Your lamb must be a healthy male, one year old; you can select it from either the sheep or the goats. Keep it penned until the fourteenth day of this month and then slaughter it—the entire community of Israel will do this—at dusk."

"Then take some of the blood and smear it on the two doorposts and the lintel of the houses in which you will eat it. You are to eat the meat, roasted in the fire, that night, along with bread, made without yeast, and bitter herbs. Don't eat any of it raw or boiled in water; make sure it's roasted; the whole animal: head, legs, and innards. Don't leave any of it until morning; if there are any leftovers, burn them in the fire.

CRAIG: And here is how you are to eat it: Be fully dressed with your sandals on your feet and your walking stick in your hand. Eat in a hurry! It's the Passover to God. The LORD said, "I will go through the land of Egypt on this night and strike down every firstborn in the land of Egypt, whether human or animal, and bring judgment on all the gods of Egypt. I am God.

CRAIG: The blood will serve as a sign on the houses where you live. When I see the blood I will pass over you—no disaster will touch you when I strike the land of Egypt. This will be a memorial day for you; you will celebrate it as a festival to God down through the generations, a fixed festival celebration to be observed always.

RAY: You will eat [unleavened] bread for seven days. On the first day get rid of all yeast from your houses; anyone who eats anything with yeast from the first day to the seventh day will be cut off from Israel. The first and the seventh days are set aside as holy; do no work on those days. Only do what is absolutely necessary for you to prepare your meals, and nothing more.

RAY: Keep the Festival of [Unleavened] Bread! This marks the exact day I brought you out in force from the land of Egypt. Honor the day down through your generations, a fixed festival to be observed always. In the first month, beginning on the fourteenth day at evening until the twenty-first day at evening, you are to eat [unleavened] bread. For those seven days, not a trace of yeast is to be found in your houses. Anyone, whether a visitor or a native of the land, who eats anything with leavening shall be cut off from the community of Israel. Don't eat anything with leavening. Only matzah."

CHILOND: Moses assembled all the elders of Israel. He said,

RAY/"Moses": "Select a lamb for your families and slaughter the Passover lamb. Take a bunch of hyssop and dip it in the bowl of blood and smear it on the lintel and on the two doorposts. No one is to leave the house until morning. God will pass through to strike Egypt down. When He sees the blood on the lintel and the two doorposts, God will pass over the doorway; He won't let the destroyer enter your house to strike you down with ruin. "Keep this word. It's the law for you and your children, forever. When you enter the land which God will give you as He promised, keep doing this. And when your children say to you, 'Why are we doing this?' tell them: 'It's the Passover sacrifice to God who passed over the homes of the Israelites in Egypt when He hit Egypt with death but rescued us.'"

RAY: The people bowed and worshiped. <"Voice of the Blood" Song>

RAY: The Israelites then went and did what God had commanded Moses and Aaron. They did it all. At midnight, God struck every firstborn in the land of Egypt, from the first-born of Pharaoh, who sits on his throne, right down to the firstborn of the prisoner locked up in jail, also the firstborn of the animals.

RAY: Pharaoh got up that night, he and all his servants and everyone else in Egypt—what wild wailing and lament there was in Egypt! There wasn't a house in which someone wasn't dead. Pharaoh called in Moses and Aaron that very night and said,

JACKSON/"Pharaoh": "Get out of here and be done with you—you and your Israelites! Go worship God on your own terms. And yes, take your sheep and cattle as you've insisted, but go. And bless me!"

<"Let My People Go" Song>

RAY: *<stand>* And now, let us remember the 10 plagues which the LORD used to open the fist of Pharaoh, so that he would let the People of Israel go! As I call out the name of each plague, please repeat the name after me. Next, dip your little finger into the juice of the second cup and then put a drop of juice on a plate after each plague is named. This action symbolizes the lessening of joy and life that was removed by the plagues.

<remove drop and place on plate, repeat after each subsequent plague. Wait for people to repeat.>

Blood!... Frogs!... Lice!... Flying Insects!... Cattle Disease! ... Boils! ... Hail! ... Locusts! ... Darkness! ... Slaying of the Firstborn!

Now, let's continue our story... *<Leader is seated>*

JACKSON: The Egyptians couldn't wait to get rid of them; they pushed them to hurry up, saying,

ALL (The Egyptians): "We're all as good as dead!"

JACKSON: The people grabbed their bread dough before it had risen, bundled their bread bowls in their cloaks and threw them over their shoulders.

JACKSON: The Israelites had already done what Moses had told them; they had asked the Egyptians for silver and gold things and clothing. God saw to it that the Egyptians liked the people and so readily gave them what they asked for. Oh yes! They picked the Egyptians clean!

MAYO 1: The Israelites had lived in Egypt 430 years. At the end of the 430 years, to the very day, God rescued the Hebrews from Egypt. All together about 600,000 people and animals left Egypt for freedom and a new life.

MAYO 1: God led the people to the edge of the Red Sea and had them camp there, and he kept watch all night over them, as well, to keep them safe.

MAYO 1: God said to Moses and Aaron, "These are the rules for the Passover: No foreigners are to eat it. Any slave, if he's paid for and circumcised, *can* eat it; but no casual visitor or hired hand can eat it.

MAYO 2: But thanks be to God, as believers in Jesus Christ we have been "grafted into" the People called Israel. Because of Jesus, we are no longer slaves to sin and death; we are no longer "foreigners," but we are free members of the household of faith!

MAYO 2: Eat it in one house—don't take the meat outside the house. Don't break any of the bones. The whole community of Israel is to be included in the meal.

MAYO 2: All the Israelites did exactly as God commanded Moses and Aaron. That very day, God brought the Israelites out of the land of Egypt, tribe by tribe.

DONNA **<stand>** Now, let's hear from the New Covenant what God says about how He is rescuing humanity through Jesus Christ, our Passover. **<be seated>**

DONNA: From Romans Chapter 3 we hear these Holy Spirit-inspired words from the Apostle Paul, "Our involvement with God's first revelation [the Torah] didn't put us right with God. What [the Torah] does is force us to face our sin and the sin of all. [The Torah] shows us how blind we truly are. But now, in our time, something new has been added. What Moses and the prophets witnessed to all those years, has happened!

DONNA: The God-setting-things-right that we read about [in the Hebrew Scriptures] has become Jesus-setting- things-right for us. And not only for us, but for everyone who believes in Him. For there is no difference between us and them in this. Since we've compiled this long and sorry record as sinners (both us and them) and proved that we are utterly incapable of living the glorious lives God wills for us, God did this for us!

DONNA: Out of sheer generosity, He put us in right standing with Himself. A pure gift. He got us out of the mess we're in and restored us to where He always wanted us to be. And He did it by the means of Jesus Christ.

DONNA: God sacrificed Jesus on the altar of the world to clear the world of sin.

DONNA: Having faith in Him sets us in the clear!

CHILOND: God decided on this course of action in full view of the public—to set the world in the clear with Himself through the sacrifice of Jesus, finally taking care of the sins He had so patiently endured. This is not only clear, but it is *now*—this is current history!

CHILOND: Because of Christ we are God's masterpiece. He has created us new in Christ Jesus so we can do the good things He planned for us.

CHILOND: We use to live apart from Christ. We were excluded from citizenship among the people of Israel and we did not know the covenant promise God had made to them. We lived in the world without God and without hope. But now we are united with Christ Jesus. We *were* far away from God, but *now* we are brought near to Him through the blood of Christ.

CHILOND: We are no longer strangers and foreigners. We are citizens along with all of God's holy people. We are members of God's family.

CHILOND: We are the righteousness of God in Christ. He has reconciled us to Himself through the death of Jesus Christ in his physical body. He has brought us into His own presence, and we are holy, blameless and stand before Him without a single fault.

CHILOND: God sets things right! He also makes it possible for us to live in His

All: Amen! Hallel-Yah!

(The above re-telling has been adapted from Dr. Eugene Petertons's The Message® (MSG) paraphrase of the Bible + the NLT)

Dayenu!

KHC: <stand> As we conclude the telling of Passover story, let us remember with joy the mighty, saving act of God!

First, we will refill our second cup of juice to the brim, replacing the ten drops of juice with new juice. In doing this, we celebrate God restoring our joy through the giving of new wine, in Jesus Christ.

<Pause to refill cups>

As you are able, please stand. Now we will take time to praise God for His continuing acts of restoration among us. Please repeat after me: **Dayenu** (die-AY-new)...

This Hebrew word, *Dayenu* means, "it would have been enough!"

What follows is part of a traditional expression of thanksgiving and Praise to God for His goodness and provision. I will make a praise declaration, after which we will all shout, "Dayenu!"

<"Dayenu" Song>

KHC: If God would've just taken us out of Egypt and not executed judgment upon our captors, it would've been enough!

All: Dayenu!

KHC: If He would've executed judgment upon our captors and not upon their idols, it would've been enough!

All: Dayenu!

KHC: If He would've judged the Egyptian idols, and not given us their wealth, it would've been enough!

All: Dayenu!

KHC: If He would've given us their wealth, and not split the sea for us, it would've been enough!

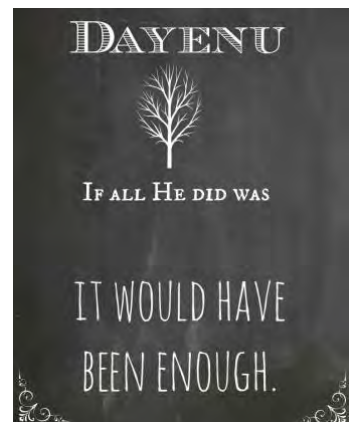
All: Dayenu!

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

All: Dayenu!

KHC: If You, O LORD, had only provided the prophets to warn us about the stain of sin and not given us John the Baptist to clear the way for the Messiah, it would have been enough!

ALL: Dayenu!



KHC: If You, Father, had only given us Your Son, our Savior that was willing to die in our place and for our sins, and not raised Him from the dead, thus proving he *is* the Messiah, it would have been enough!

ALL: Dayenu!

KHC: If You had only raised Jesus from the dead, thus proving he is the Messiah, and not seated Him at Your right hand ever to bear witness to His once-for-all sacrifice, it would have been enough!

ALL: Dayenu!

KHC: If You had only seated the Risen Christ at Your right hand to ever bear witness and not given us the Holy Spirit, it would have been enough!

ALL: Dayenu!

<everyone at the table ad lib your own praise declarations>

KHC: But thanks be to God, You *have* given us all of these things and more! We bless and praise You, Lord Jesus Christ, Bread of Heaven, who lives and reigns with You, Almighty Father and the Holy Spirit, One God now and forever more! Amen!

ALL: Dayenu!



Drinking the Second Cup



KHC: **Please remain standing** for the drinking of the Second Cup

KHC: **<lift cup>** And finally, we come to the moment when we drink the second cup, the Cup of Instruction and Deliverance which has stood witness as we've recounted the story of God's redemption. Now please lift your cup and help me say the blessing:

All: **Bless-ed are You, O Lord our God, King of the Universe, who creates the fruit of the vine.**

KHC: Let us now *lean to the left* into the freedom of Christ and drink the second cup!

Please be seated.

Second Hand Washing

MARK: **<stand>** We come to the time in the Seder when, in the Gospel of John, we see Jesus as a servant-leader bending to wash the feet of His disciples. This was traditionally the point in the Seder meal when hands are washed a second time in preparation for eating the matzah and the bitter herbs.

MARK: Please join me in the blessing for the washing of hands.

All: **Bless-ed are You, O Lord our God, King of the Universe, who has sanctified us by Your Word and has commanded us concerning the washing of hands.**

MARK: Please pass a basin of water and hand towel around the table to your neighbor on your left, as you did previously; each person serving the other.

<Pause and wait for all to wash hands>

<"Wash Me, Lord" Song>



Eating the Matzah



RAY: **<stand>** Now we will eat the matzah—the bread of affliction--in solidarity with all those who suffer under oppression; AND we eat the matzah as the bread of freedom, just as the People of Israel ate it when they fled the Egyptians. Further, we eat this unleavened bread as a reminder that Jesus, the man who knew no sin, is our bread of life. **<lift up Matzah Taschen>**

Next, please take out the top Matzah from the Matzah Taschen, break off a piece and then pass it around the table until everyone has received a piece of matzah. Please **wait** for the blessing before eating it. **<lower Matzah Taschen and PAUSE to wait for everyone to break off matzah>**

Now let us bless the matzah before we eat it:

ALL: Bless-ed are You, O Lord our God, King of the Universe, who has sanctified us with Your commands and has commanded us to eat matzah.

RAY: Everyone eat your matzah! **<Pause for all to eat>**

<"Bread of Life" Song>



Eating the Bitter Herbs

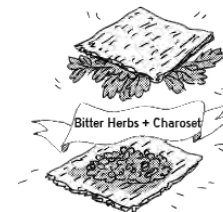
RAY: **<stand and lift maror>** Next, we have another reminder of the sting of oppression to experience together: the eating of bitter herbs or Maror (mah-ROAR). **<lower dish>** Tonight, we will eat horseradish on a new piece of matzah. Please pass the Matzah Taschen around again. This time, take another piece of from the top or bottom matzah--DO NOT EAT THE MIDDLE MATZAH-- then, pass around the dish of horseradish. Please dip your matzah into the horseradish, getting enough to cover the top of your matzah. Then **wait** for us to say our blessing together before eating. If you run low on matzah, then please feel free to use extra from a spare box of matzah you should have handy. **<Pause for all to be served>**

<lift maror> This dish of bitter herbs was the one of which Jesus spoke, when He indicated Judas as His betrayer. Jesus said, "He who dipped his hand with Me in the bowl is the one who will betray Me." (Matthew 26:23 NAS) Tonight, we remember that, as Romans 3:23 says, "We have all sinned and fallen short of the glory of God." It is the grace and forgiveness God manifests in our Lord Jesus Christ that cancels out the bitterness of our sin and makes new life possible for all of us.

Now, Let us say the blessing over the bitter herbs:

ALL: Bless-ed are You, O Lord our God, King of the Universe, who has sanctified us with His commands and commanded us to eat bitter herbs.

RAY: Everyone eat your bitter herbs!



Eating the Matzah Sandwich

CRAIG: **<stand and hold up Charoset>**

Next we will make a sandwich of matzah, bitter herbs, and Charoset [ha-ROW-set].

Remember the Charoset is a sweet mixture of apples, cinnamon, honey and juice that symbolizes the mortar the Israelites used to build the supply cities of Egypt, AND Charoset reminds us of the sweet mercies of God. Combining the bitter with the sweet reminds us that God is present in both. That he is our Emmanuel, God with us, when life is bitter and when it is sweet. He longs to be in genuine relationship with us, no matter what our external circumstances may be. **<lower Charoset>**

Now, please break off TWO pieces of matzah for yourself either from the top or bottom matzah left in the Matzah Taschen or from your extra matzah box. Next, pass around the dish of horseradish AND the dish of Charoset [ha-ROW-set].

Make a sandwich of bitter herbs and Charoset. Put a little of each between the pieces of matzah. Because the matzah and herbs have already been blessed, you may eat your sandwich as soon as you make it. **<leader is seated. Pause for all to partake>**

DINNER IS SERVED (APPROX. 25 MIN)



STC: Now it's time now to serve our celebration dinner, making sure to leave room for one more piece of matzah at the end! **<Extemporaneous blessing for meal>**

<Dinner Music>

AFTER DINNER: Finding and Eating the Afikomen & Drinking the Third Cup (Holy Communion)



STC: **<stand>** Now that dinner is done, let us enter into a time when we will explore the deeper meaning of the *Afikomen* that was hidden earlier in the evening, and the Third Cup, the Cup of

Now where did I hide the Afikomen, the matzah I wrapped and hid earlier? Can the children (or youngest person/people in the room) please look for it and bring it back to me for a prize? **<When the Afikomen is found have the child/children bring it to you. Give them a small prize--candy, toy, etc--in exchange for the wrapped Afikomen.>** **<Pause... wait for children to find it>** **<ad lib kid's music>**

<hold up Afikomen> Remember that after His crucifixion, Jesus was wrapped in a linen burial cloth, hidden for three days in a tomb and brought back to life by the power of the Spirit of God. Jesus is our resurrected, living Savior!

This is also the piece of bread that Jesus took during his Seder meal, as recorded in the Gospels. Jesus voluntarily gave Himself up for the life and salvation of the world. He took this bread in His holy, unblemished, and immortal hands, looked up to heaven—to his Father and gave thanks.

STC: Blessing, sanctifying and breaking it, He shared it with us and among His holy and blessed Disciples and Apostles, saying, "Take, eat. This is My body which is broken and distributed for you for the forgiveness of sins." (modified from the ancient St. James Liturgy, ca. 60 AD)

Now please take the Afikomen and lay it flat on your palm. Then smash it with your other fist, making sure to break it into enough pieces to share with all at the table... **<pause for all to break matzah>**

Jesus was broken to free us from the dark inclination that lurks within us all, that draws us into slavery with the wrong things, people, and ideas that will eventually harm us, even if they appear like an angel of light for a time. Jesus is our life source. He is our true heavenly food.

Now please carefully open the napkin and take a piece of the broken matzah for yourself, then pass the napkin around, asking each person at the table to take a piece, reminding them **NOT TO EAT it until instructed.** **<Pause for all to receive>**

This is the last piece of food we will eat tonight. The word Afikomen means "the dessert." We are to allow the taste of our Lord Jesus to linger in our mouths. As Psalm 34:8 says, "O taste and see that the Lord is good!"

Now, Let us say the blessing over the matzah:

ALL: Bless-ed are You, O Lord our God, King of the Universe, who has sanctified us by Your Word, and has commanded us concerning the eating of matzah.

STC: Everyone please eat your Afikomen, the Bread of Life!

<"O Taste and See" Song>



Drinking the Third Cup



KHC: Now, please fill up your Third Cup with juice. **<fill leader cup and Pause for filling of cups>**

<lift cup> This cup is called the Cup of Redemption. It traditionally symbolized the deliverance of the people called Israel out of their oppression. During the time of Jesus, this cup was drunk in hope of being set free from Roman rule. But Jesus expanded on the traditional meaning of the third cup. He said that it symbolized His blood, which is the catalyst for true inner human freedom and rectitude. Jesus came to free us from the in-side out.

So, we see that on the night in which Jesus was betrayed, after supper, He took this cup, lifted up His eyes to heaven, and presented it to God, His Father; He gave thanks, for it and made it holy and blessed it, by saying—

All: Bless-ed are You, O Lord our God, King of the Universe, creator of the fruit of the vine.

KHC: Then, Jesus gave the cup to His Disciples and Apostles, saying, "Drink all of this, for this is My blood of the new covenant shed for you and for many, and distributed for the remission of sins." And Jesus continued, "Do this in remembrance of Me; for as often as you eat this bread, and drink this cup, you demonstrate My death, and confess My resurrection, until I come again."

<"Your Blood was Enough" Song>

KHC: <lift cup> Now let us lift our cups and respond together...

All: We do believe and confess: We do demonstrate Your death, O Lord, and confess Your resurrection until you come again in glory. Amen.

KHC: Please *lean to your left* and drink the third cup, remembering what Jesus has done for us.

The Cup of Elijah

CRAIG: <Leader fills a special "fifth" cup set aside as "Elijah's cup." It should be different than the other four cups used during the Seder proper. We will NOT drink this cup.>

We now pour some juice into a special cup set aside for the prophet Elijah. In Malachi 4:5, we are told, "Look, I Am sending you the prophet Elijah before the great and dreadful day of the LORD arrives." (NLT)

Elijah's ministry was fulfilled in the person of John the Baptist, who foretold the coming of Jesus, the Messiah. In Matthew 11:10-15, Jesus says, "John is the man to whom the Scriptures refer when they say, 'Look, I am sending my messenger ahead of you, and he will prepare your way before you.' I tell you the truth, of all who have ever lived, none is greater than John the Baptist. Yet even the least person in the Kingdom of Heaven is greater than he is!

And from that time John the Baptist began preaching until now, the Kingdom of Heaven has been forcefully advancing, and violent people are attacking it. For before John came, all the prophets and the law of Moses looked forward to this present time. And if you are willing to accept what I say, he is Elijah, the one the prophets said would come. Anyone with ears to hear should listen and understand!" (NLT)

<hold up the cup> This special "Elijah Cup" reminds us to joyfully anticipate the second coming of Christ, remembering to always be ready for His return. <lower cup>





The Fourth Cup

KHC: **<stand>** Now, we come to the drinking of the fourth and final cup of tonight's Seder: the Cup of Praise and Celebration, known in Hebrew as Hallel (*ha-LEL*). This is the cup over which Jesus said, "Mark my words—I will not drink the fruit of the vine again until the day I drink it new with you in my Father's Kingdom" (Matthew 26:29).

Jesus is waiting to drink this cup of praise with us at the great celebration that will take place at the end of history as we know it; when God reigns supreme upon the new earth and in the new heaven. (Revelation 19:7-9)

Please, everyone, fill your fourth cups! We drink this cup as a pledge of our devotion to Jesus Christ and in anticipation of His eventual return and His just and righteous reign right now on earth.

<fill leader cup and Pause to allow for all cups to be filled.>

<lift cup> Let us **stand**, lift our cups and pray together:

All: Blessed are You, O Lord our God, King of the Universe who has brought forth the fruit of the vine and has given us Your Son in token and pledge of our salvation. Jesus, our risen and ascended Lord, sits at Your right hand ever praying on our behalf. We do commit and recommit our lives to You, O Christ, our spiritual brother, the friend and lover of our souls! Amen.

KHC: Now please *lean* to the left and drink the fourth cup!

<Majestic Praise Music, ad lib>

KHC: And since this is the Cup of Hallel, let us praise the Lord by reading responsively Psalm 118, one of the traditional "Hallel Songs."

JACKSON: O LORD, we praise You, for You are good! Your steadfast love is

ALL: Let those who have awe-filled reverence for the Lord declare, "Your love is eternal."

MAYO 1: In distress, we shall call on the Lord; for the LORD answers and brings

ALL: Open the gates of victory for us and we may enter them and praise the LORD.

MAYO 2: This is the gateway to the LORD—the victorious shall enter through

ALL: We praise You, for You have answered us, and have become our deliverance.

JACKSON: The stone that the builders rejected has now become the chief

ALL: This is the LORD's doing; it is marvelous in our sight.

MAYO 1: This is the day that the LORD has made—let us exult and rejoice

ALL: The LORD deliver us! O LORD, let us prosper!

MAYO 2: May all who enter the presence of the LORD be blessed in His



ALL: We do bless You from the house of the LORD. The LORD is indeed God. He has given us light;

JACKSON: Bind now the feast offering to the horns of the ancient altar with

ALL: You are our LORD and we will praise You! You are our LORD and we will extol you! Praise the LORD for He is good. His steadfast love is eternal! HALLELUJAH!

The Final Blessing

KHC: Please **remain standing** for our final blessing.

We have come together tonight to remember and to praise, to share in God's story of redemption and salvation. But the story does not end here. It is our sacred privilege to carry the message of this story of hope and freedom out from our table tonight to the people we meet every day. We have partaken of the fruit of the vine, of the produce of the field, and of the joy of fellowship one with another. We pray for God's mercy upon us and for His grace to heal, fortify and bless us.

The order of the Passover, this Seder, is now completed. We have been privileged to prepare it, participate in it and to perform it. As we go, let us pray together:

ALL: Holy One, our Lord, who dwells on high, thank you for this time together. Send us out in joy to serve our neighbor and to love you more deeply. In the name of Jesus Christ our Lord who lives and reigns with You and the Holy Spirit, one God now and forever more!

KHC/STC: *L'shana habaah b'yerushalayim.*
(LUH-SHAH-NAH HAH-BAH-YAH BUH-YEH-ROO-SHAH-LIE-EEM)

ALL: Next year may we be privileged to share this Passover meal together in the New Jerusalem!
AMEN!

KHC: Go in Peace! AMEN!

<"Goshen" Song>

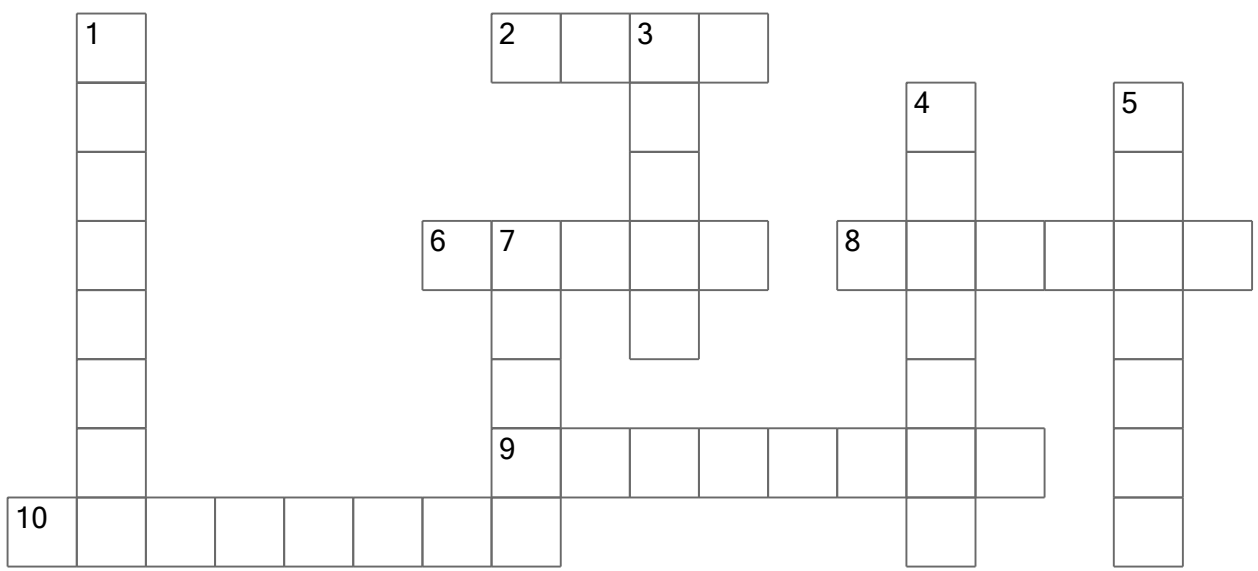


Name: _____

Date: _____

Passover Crossword

Complete the activity.



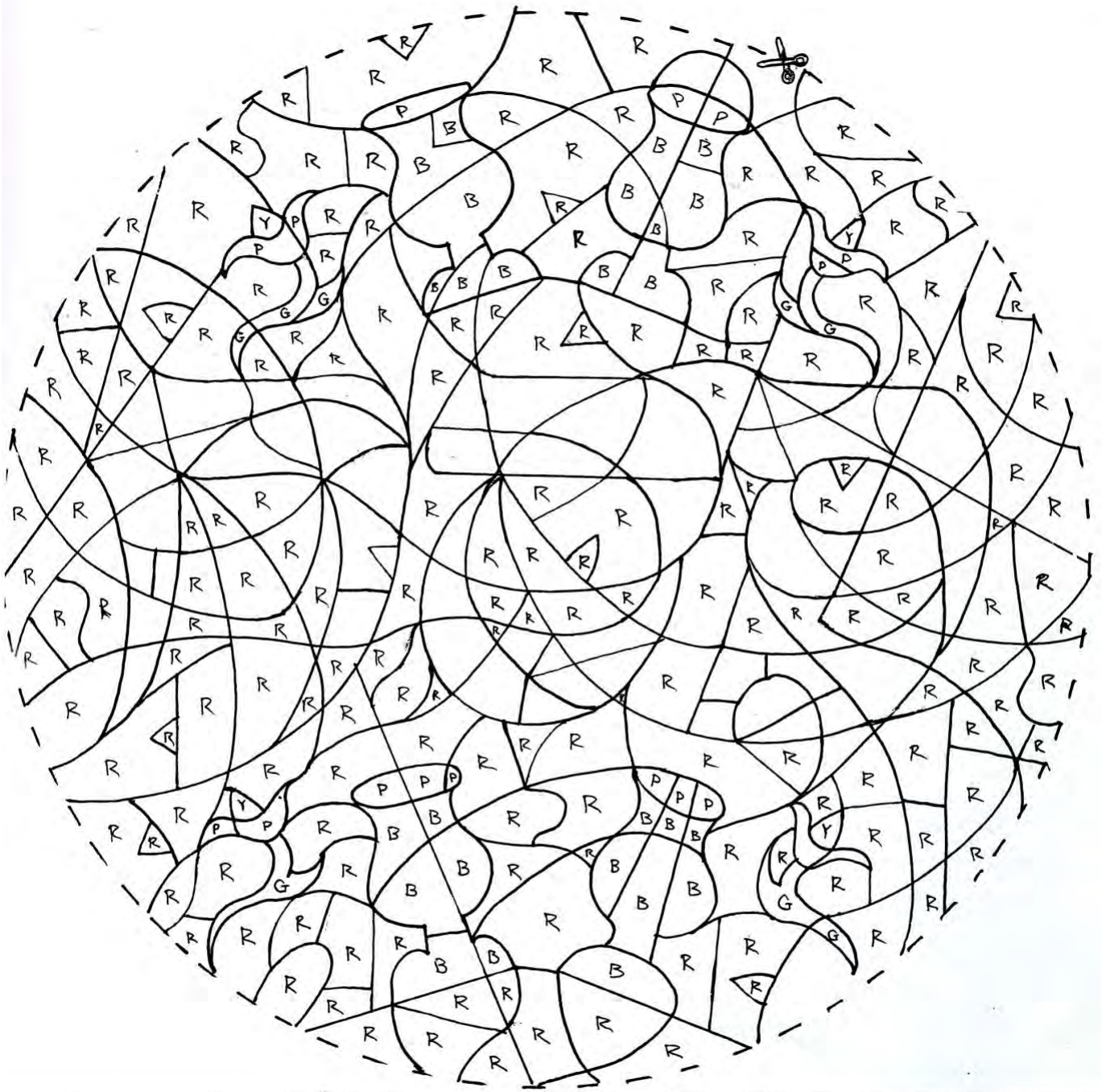
ACROSS

- 2. Sacrificed, blood smeared on the doorpost of every Jewish house
- 6. The festive meal held on the first nights of Passover
- 8. Unleavened bread
- 9. Jewish holiday celebrating the exodus of the Israelites from Egypt
- 10. Apple, nut, spice and wine mixture

DOWN

- 1. Book with the story of the Exodus and the ritual of the Seder
- 3. Led the Israelites out of Egypt
- 4. Ten afflictions on Egypt
- 5. Ancient Egyptian king
- 7. Ancient empire on the Nile River and ruled by a Pharaoh

1. Passover	4. Moses	7. Haggadah	9. Charoset
2. Egypt	5. Plagues	8. Seder	10. Lamb
3. Matzah	6. Pharaoh		



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R=Red
B=Blue
G=Green
P=Purple
Y=Yellow

The Hidden Seder Plate

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