



**A PASSOVER
HAGGADAH FOR
CHRISTIANS**

EDITED BY BRUCE J. LIESKE

הגדה של פסח

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Foreword to the 2017 edition:

Much has changed in our ministry since this Hagaddah and its companion Guide was originally published. So I thought I would take this opportunity to update the reader on what is going on in the LC-MS within Jewish missions.

In 1973, at the encouragement of Rev. Bruce Lieske, their pastor, St. Luke's Lutheran Church in Philadelphia submitted a memorial to the 1973 convention of the Lutheran Church-Missouri Synod, titled "To Facilitate Gospel Proclamation among Jews." The synod ultimately referred this issue to an ad hoc committee, headed by Dr. Erwin J. Kolb then the Executive Director for Evangelism of the LC-MS. You can find these and related documents in *Witnessing to Jewish People* by Bruce J. Lieske available through our website at www.lije.org on the "Resources" page.

This beginning grew into what is now Lutherans in Jewish Evangelism (LIJE), founded in 1981. Rev. Lieske became its Founder and first Executive Director, and LIJE became the first mission society outreach of the LC-MS since World War II. There are 6,000,000 Jewish people in the United States, accounting for 45% of world Jewry.

To minister to this community, we help prepare congregations for ministry to Jewish people through preaching, teaching, writing and workshops while developing branches that are active and intentional in evangelism to the communities where God has placed them. We affirm and seek to be faithful to St. Paul's proclamation, **"For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile"** (Romans 1:16).

The vision of LIJE is two-fold:

- First, LIJE seeks to engage in intentional evangelism within every significant Jewish community in the United States, sharing Y'shua (Jesus) with all people and especially the Jewish people.
- Secondly, LIJE seeks to connect congregations for training in evangelism and to help our churches understand the Jewish roots of their faith.

These booklets were edited and written by Rev. Lieske early in the ministry of LIJE, and originally published through the Board for Evangelism. He worked to help facilitate those goals with the expressed goal of opening mission branches

in every city in the United States with a population of 20,000 or more Jewish people. There are 39 such areas in this country!

When this Hagaddah was published, I was not a believer in Jesus, having been raised in a Jewish home in Denver, CO. I came to faith in 1991 through the ministry of St. John's Lutheran Church in Denver, and began my ministry with a Jewish outreach organization in Denver, CO, called Menorah Ministries where I was serving as a volunteer missionary on the campus at the University of Colorado. By 1996 I was attending Concordia Seminary and had not heard much about the existing Lutheran mission to the Jews when I met Steve Cohen. He was then the field counselor and advisor to LIJE. In 1996 he left Jews for Jesus and came full-time with LIJE and moved to St. Louis. We worked together to found The Apple of His Eye Mission Society, which was ostensibly intended to be a missionary training center, working with LIJE. But it ended up effectively operating as a competing mission to the Jews, causing a lot of confusion within our church body. So Steve and Bruce decided to separate their work. Steve left the ministry of LIJE but continued to operate under LIJE's street name of "The Apple of His Eye."

Because of all this confusion, LIJE determined to open new mission branches under the name of "Burning Bush Ministries" to distinguish itself from Steve's new ministry, and in 1999, opened a new branch of mission in Detroit, MI, the first of "Burning Bush Ministries."

However, two branches of ministry were still open, St. Louis and New York, operating under the "Apple of His Eye" name. Both branches were attached to messianic-Lutheran congregations, Congregation Beth El in Queens, New York, and Congregation Chai v'Shalom in St. Louis, where I have the privilege of pastoring.

Congregation Chai v'Shalom was founded in 1998, celebrating its first worship service on April 18, 1998, about a year-and-a-half since beginning mission work in St. Louis. Then, in 2005, Bruce retired and LIJE called me to serve as its second Executive Director, and has moved its offices to St. Louis, MO, where it continues a variety of ministries under the structure of LIJE, such as The Apple of His Eye, Burning Bush Ministries, and Aish HaEmeth, our Center for Jewish-Christian studies.

Unfortunately, in 2008 our ministry and congregation in Queens, New York closed as the missionary there took a call to serve a traditional Lutheran congregation. But, we have opened new mission stations in Atlanta and S. Florida, and continue to minister in Detroit, St. Louis and Orlando, and work with

partner ministries to serve in the Ukraine and in Israel. We are actively working with congregations in the New York metro area to reopen our New York branch. **LIJE continues as a faith-ministry of the LC--MS, and as such relies on the regular support of those to whom God has called to sustain it with their gifts and prayers.**

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field"

(Matthew 9:35-38).

--Rev. Kevin Parviz, Executive Director

Nota bene: You will note that this Hagaddah is different from a Hagaddah that I edited some years later (also available on our website). They both reflect the tradition of the Seder, and trust me, there are many different Hagaddahs. Both will serve you well.



Lutherans in Jewish Evangelism

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A Word About This Booklet

This booklet is called a *haggadah*, which is the Hebrew word used to describe the booklet that sets forth and explains the Passover *seder*. The word *seder* is Hebrew for “set order” or “service.” The festival of Passover is celebrated according to a set order. This is not to say that there is only one correct way to conduct a Passover *seder*. Among the Jews there are several thousand variations of the Passover *seder*. The reason for this is that the basic theme of Passover, redemption and deliverance, has been through the years associated with different historical situations of the Jews. For example, in 1979 Prime Minister Begin of Israel suggested that changes be made in the present *seder*, because of the peace treaty signed with Egypt.

The *seder* in this booklet, however, is unique because it is designed specifically for Christians. We cannot speak for those early Christians now in glory with the Lord, but we believe this particular *seder* would have been appreciated by the members of the early Christian church—many of whom were Jews.

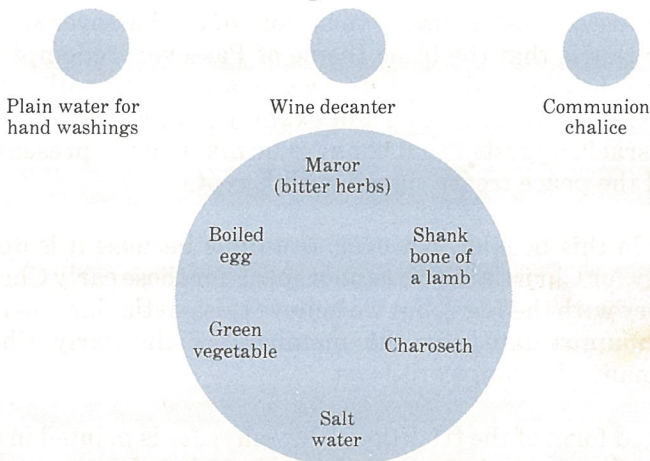
An abridged form of the traditional Jewish *seder* is printed in capital letters. The lower-case letters are the explanation of those words, plus the additional text which makes the *seder* uniquely Christian.

At the time of the exodus from Egypt, God told Israel: “You shall observe this rite as an ordinance for you and for your sons forever” (Exodus 12:24). This commandment was subsumed under the Mosaic covenant which has been fulfilled in Jesus Christ. Consequently Christians, be they Jew or Gentile, are not obligated by God to observe Passover. But the celebration of Passover is highly appropriate for both Jewish and Gentile Christians for several reasons: It commemorates God’s mighty act of deliverance of His people Israel; it helps us as Christians to appreciate our Jewish “roots”; it points us towards God’s Passover Lamb, Jesus; and it helps us to understand the origin of the Sacrament of Holy Communion. For the Christian observing Passover with Holy Communion the emphasis is not on political freedom but on freedom from the curse and punishment of sin provided in the death of Jesus Christ.

One final word to you, the Passover *seder* celebrant. The *seder* is meant to be beautiful and reverent, but not solemn. Passover is a time of joy,

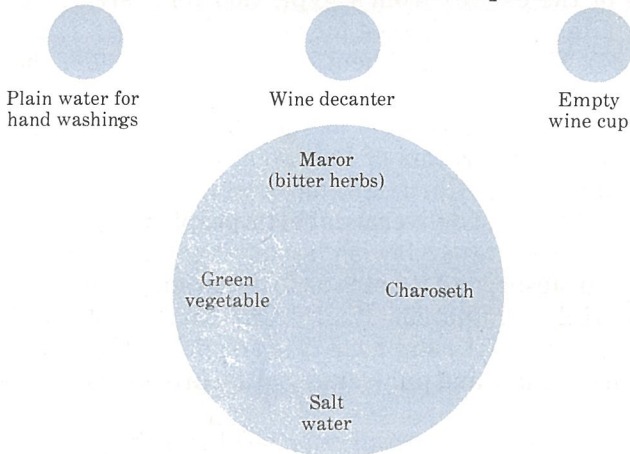
praise, and fellowship. Good planning and preparation will help to make it so. A manual has been written to help you prepare, giving background history, specific instructions, and resources such as where to find music for the suggested songs. The manual is called *A Guide to the Celebration of a Christian Passover* and is available from the Board for Evangelism. May our Lord Jesus, our victorious Passover Lamb, surprise you with His grace as you celebrate the Passover this evening!

Place Setting for the Leader



Seder Plate

Place Setting for the Participants



Seder Plate

ORDER OF THE PASSOVER SEDER

	PAGE
1 The Blessing of the Festival Candles	7
2 The Introduction	7
3 (KIDDUSH) “Sanctification”	9
4 (RECHATZ) “First Washing of the Hands”	10
5 (KARPAS) “Eating of the Green Vegetable”	11
6 (YACHATZ) “Breaking of the Middle Cake of <i>Matzah</i> ”	11
7 (MAGGID) “Recital of the Passover Story”	12
8 (RACHATZ) “Second Washing of the Hands”	18
9 (MOTZI) “Blessing for Bread”	19
10 (MATZAH) “Eat the <i>Matzah</i> ”	20
11 (MAROR) “Eat Bitter Herbs”	21
12 (KOREKH) “Eating of a Sandwich of <i>Matzah</i> , Bitter Herbs, and <i>Charoset</i> ”	22
13 (SHULCHAN OREKH) “The Passover Supper”	23
14 (TZAFON) “Eating of the Middle Piece of <i>Matzah</i> ”	23
15 (BAREKH) “Grace after the Meal”	25
16 (HALLEL) “Singing Songs of Praise”	27
17 (NIRTZAH) “Affirmation of God’s Acceptance”	28



1

THE BLESSING OF THE FESTIVAL CANDLES

It is Jewish tradition that before sunset, and prior to sitting down for the *seder*, the Jewish mother and her daughters light the candles and pray. In our church setting one of the ladies of the congregation and several girls will light the candles on each table, and the pre-*seder* prayer will be prayed by all the women and girls.

Women and Girls

O God of Abraham, Isaac, and Jacob, may the rays of these festival candles cast their glow upon the earth and bring the radiance of Thy divine light to all who still dwell in darkness and in bondage. May this season, marking the deliverance of our spiritual ancestors from Pharaoh, arouse us against any tyrant who keeps man bowed in servitude. In gratitude for the freedom which is ours, may we strive to bring about the liberation of all mankind. Bless our home and our dear ones with the warmth and peace of the Holy Spirit. In Jesus' name. Amen.



2

THE INTRODUCTION

Leader

Welcome to our *seder*! Tonight we observe an ancient, colorful, and significant festival. The *seder* takes us back to those events which occurred more than three thousand years ago. It recalls how God delivered Israel from their bondage in Egypt.

In history many other peoples were also enslaved by tyrants, but the Israelites were the first to be delivered by God, and to celebrate a holiday dedicated to freedom. Most nations observe an Independence Day, but the observance of the birthday of Jewish freedom is unique because of its profoundly religious character. Every Jewish home becomes a sanctuary, every table an altar where gratitude is expressed to God, the Author of liberty.

Through prayer and song, ritual and symbol, custom and ceremony, we look upon ourselves as though we were among those enslaved and then brought forth to freedom.

Our self-identification with the past of Israel helps us to better appreciate the freedom that is ours in Jesus Christ and to more fully understand the plight of people who still dwell under the shadow of tyrants. The *seder* calls upon us to do all in our power to free them from tyranny.

If a people is exploited and oppressed anywhere, then nowhere is man really secure. May God grant that the freedom which prevails in our beloved land become the blessed lot of all people. And may He motivate each one of us to proclaim the freedom we have in our Messiah, Jesus, to all people—that they too may have freedom from guilt, sin, and the power of Satan.

It is traditional among the Jews at Passover to be especially hospitable to strangers. We, too, express this hospitality by saying: “Let all who are hungry come and eat, let all who have need come and celebrate the Passover!”

(Here the *seder* leader gives special instructions concerning the celebration of Holy Communion which follows the Passover supper.)

3

KIDDUSH, “Sanctification”

(Fill the first cup of wine, the “Cup of Sanctification”)

Leader

We begin this service by sanctifying the name of God and proclaiming the holiness of this festival. Wine in the East is as common a beverage as tea and coffee are for us. With a blessing over wine, the Jew ushers in the sabbath and all festivals. The *kiddush* ceremonial, invoking God while partaking of wine, may be one of the reasons why the traditional Jew developed temperance and sobriety. With this cup of wine, the symbol of joy, let us now usher in our festival of Passover.

Assistant Leader

And when the hour came, Jesus sat at table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.” And He took a cup, and when He had given thanks He said, “Take this and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes” (Luke 22:14-18).

All Pray in Unison

Our God and God of our fathers, we thank Thee that Thou hast enabled us to gather in happy fellowship again to celebrate Passover. Help us this night identify with Jews everywhere who perform this ancient ritual linking us with Thy activity in history. As we relive each event in Israel’s ancient struggle, and celebrate their emergence from slavery to freedom, we pray that all of us may keep alive in our hearts the love of liberty. Help us to dedicate our lives to the abolition of all forms of tyranny and injustice. As we partake of this cup of wine, symbol of joy, we acknowledge Thee our Creator, our Father, our Liberator. We praise Thy holy name in the traditional words of the *kiddush*:

PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, CREATOR OF THE FRUIT OF THE VINE.

PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO DIDST CHOOSE US FROM AMONG ALL PEOPLE FOR THY SERVICE, AND EXALTED US BY TEACHING US HOLINESS THROUGH THY COMMANDMENTS. OUT OF LOVE HAST THOU GIVEN US, O LORD OUR GOD, HOLIDAYS FOR GLADNESS, FESTIVALS AND SEASONS FOR REJOICING—AMONG THEM THIS DAY OF THE FEAST OF UNLEAVENED BREAD—THE SEASON OF OUR FREEDOM, A FESTIVAL OF HOLY ASSEMBLY, COMMEMORATING OUR LIBERATION FROM EGYPT. FROM AMONG ALL PEOPLES HAST THOU CHOSEN US, AND DIDST SANCTIFY US BY GIVING US THY HOLY FESTIVALS AS A JOYOUS HERITAGE. PRAISED BE THOU, O LORD, WHO MAKES HOLY ISRAEL AND THE FESTIVALS.

PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAST GIVEN US LIFE AND SUSTAINED US, AND BROUGHT US TO THIS HAPPY SEASON.

(Drink the first cup of wine.)



RECHATZ, “First Washing of the Hands”

Leader

It was an ancient custom in the East, especially among the Jews, to wash their hands before eating. A pitcher of water with basin and towels may be passed around to the guests. To simplify matters we have placed cups of water at each place setting.

(Wash the hands by dipping the fingers in the cup of water.)

5

KARPAS, “Eating of the Green Vegetable”

Leader

A green vegetable is a symbol of springtime and the miracle of nature’s renewal. At this season when Mother Earth arrays herself in fresh green growth, the spirit of man rises and he renews his desire for a world where freedom and justice will prevail.

The salt water into which the *karpas* is dipped has been interpreted as salty tears shed by the oppressed Israelites. Before partaking of the *karpas*, we recite the following blessing:

All Pray in Unison

PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, CREATOR OF THE FRUIT OF THE EARTH.

(Eat the vegetable after dipping it in the salt water.)

6

YACHATZ, “Breaking of the Middle Cake of Matzah”

Leader

For the daily meal there is one loaf of bread, but on the sabbath there are two loaves as a reminder of the double portion of manna which fell

on Friday for Israel as they traveled in the wilderness (Exodus 16:22). In honor of Passover, a third *matzah* was added specifically for the *seder*.

The unleavened bread (*matzah*) is found in its special covering, termed a Unity, even though it has three sections. Bypassing the first section and the third section, the *middle piece* of *matzah* is removed. It is broken in half, and one half is hid away in a small napkin and is called the *afikomon*. The leader or host asks the children to close their eyes as he hides the *afikomon*. The *afikomon* becomes an important part of the *seder* service. The reason why this middle *matzah* is broken, and the other two are not, is unclear. However, we as Christians realize that the Unity represents God. A unique Unity is manifested in three Persons, Father, Son, and Holy Spirit. The significance of the breaking of this middle *matzah* will be seen later on in the service.

(Leader of each table breaks into two pieces the middle *matzah* and hides the *afikomon*.)



7

MAGGID, “Recital of the Passover Story”

Leader

(The leader uncovers the *mazot*, lifts up the ceremonial plate, and says:)

BEHOLD THE MATZAH, BREAD OF POVERTY, WHICH OUR SPIRITUAL ANCESTORS ATE IN THE LAND OF EGYPT.

LET ALL WHO ARE HUNGRY COME AND EAT: ALL WHO ARE NEEDY, COME AND CELEBRATE THE PASSOVER WITH US.

NOW WE ARE HERE: NEXT YEAR MAY WE OBSERVE THE PASSOVER IN THE LAND OF ISRAEL.

NOW MANY ARE STILL ENSLAVED: NEXT YEAR MAY ALL MEN BE FREE.

The *haggadah*—the dramatic telling of the exodus from Egyptian bondage—is for the entire family. Being child-centered, it encourages especially the children to ask questions concerning the ritual and meaning of the service. The *seder* brings families together and strengthens the bonds of Jewish family solidarity.

(The wine cup is filled the second time, the “Cup of Praise.” Do not drink it now. A child asks the “Four Questions.”)

“THE FOUR QUESTIONS”

WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

(1) ON ALL OTHER NIGHTS WE MAY EAT EITHER LEAVENED OR UNLEAVENED BREAD, BUT ON THIS NIGHT WHY ONLY THE UNLEAVENED BREAD?

(2) ON ALL OTHER NIGHTS WE EAT ALL KINDS OF HERBS, BUT ON THIS NIGHT WHY ONLY BITTER HERBS?

(3) ON ALL OTHER NIGHTS WE DO NOT EVEN ONCE DIP OUR HERBS, BUT ON THIS NIGHT WHY DO WE DIP HERBS TWICE?

(4) ON ALL OTHER NIGHTS WE EAT EITHER SITTING OR RECLINING, BUT ON THIS NIGHT WHY DO WE RECLINE?

Leader

Before we read the *haggadah*, which tells in detail the whole story, let me answer your questions one by one:

(1) We eat *matzah* because, when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.

(2) At the *seder* we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.

(3) At the *seder* we dip food twice; the green vegetable in salt water, as we have already explained, and the bitter herbs in *charoset*, as we shall later explain.

(4) In antiquity slaves ate hurriedly, standing or squatting on the ground, while royalty, nobility, and the wealthy dined on couches. To indicate that the ancient Israelites were now free, they too reclined while eating. Since it is impractical for each person to have a dining couch, we may lean to the left when drinking the wine and eating the *matzah*.

Now let us return to the text of the *haggadah* for the details as to why this night is different from all other nights.

WE WERE ONCE THE SLAVES OF PHARAOH IN EGYPT, BUT THE LORD OUR GOD BROUGHT US FORTH FROM THERE "WITH A MIGHTY HAND AND AN OUTSTRETCHED ARM" (DEUTERONOMY 6:21; 26:8). HAD NOT THE HOLY ONE, PRAISED BE HE, BROUGHT OUR FATHERS OUT OF EGYPT, THEN WE AND OUR CHILDREN AND OUR CHILDREN'S CHILDREN MIGHT STILL BE ENSLAVED TO A PHARAOH IN EGYPT. THEREFORE, EVEN IF ALL OF US WERE ENDOWED WITH WISDOM AND UNDERSTANDING, AND ALL OF US THOROUGHLY VERSED IN THE TORAH, IT WOULD NEVERTHELESS BE OUR DUTY TO TELL OF THE EXODUS FROM EGYPT. AND TO DWELL AT LENGTH ON THE STORY OF THIS LIBERATION IS INDEED PRAISEWORTHY.

WE ARE TOLD THAT RABBI ELIEZER, RABBI JOSHUA, RABBI ELAZAR, SON OF AZARIAH, RABBI AKIBA, AND RABBI TARFON SAT AT THE SEDER TABLE IN B'NAI B'RAK AND THE WHOLE NIGHT THROUGH DISCUSSED THE LIBERATION FROM EGYPT UNTIL THEIR DISCIPLES CAME IN AND SAID: "RABBIS! IT IS NOW TIME TO RECITE THE SHEMA OF THE MORNING PRAYERS."

RABBI ELAZAR, SON OF AZARIAH, SAID, "I AM NEARLY SEVENTY YEARS OLD, YET I NEVER COULD UNDERSTAND WHY THE EXODUS FROM EGYPT SHOULD ALSO BE MENTIONED IN THE EVENING SERVICE, UNTIL BEN ZOMA EXPLAINED IT BY QUOTING THE VERSE: "THAT YOU MAY

REMEMBER THE DAY YOU WENT FORTH FROM EGYPT ALL THE DAYS OF YOUR LIFE' (DEUTERONOMY 16:3). THE DAYS OF YOUR LIFE IMPLY THE DAYTIME ONLY. *ALL THE DAYS OF YOUR LIFE* INCLUDES THE NIGHTS ALSO." THERE IS, HOWEVER, ANOTHER EXPLANATION GIVEN BY THE SAGES: "THE DAYS OF YOUR LIFE REFERS TO THIS WORLD. *ALL THE DAYS OF YOUR LIFE* INCLUDES ALSO THE MESSIANIC ERA."

PRAISED BE GOD, PRAISED BE HE; PRAISED BE HE WHO GAVE THE TORAH TO HIS PEOPLE ISRAEL; PRAISED BE HE!

At this time it is appropriate to sing a song of praise to God. When the Israelites had completed the crossing of the Red Sea, Moses led them in singing a song of praise, found in Exodus 15. This composition has been designated in Jewish literature as the *Shirah*, "The Song." We sing it this evening as set to modern music and popularly known as the "Horse and Rider Song."

All Sing in Unison

I will sing unto the Lord for He has triumphed gloriously,
The horse and rider thrown into the sea.
I will sing unto the Lord for He has triumphed gloriously,
The horse and rider thrown into the sea.
The Lord, my God, my strength, my song, has now become my
victory;
The Lord, my God, my strength, my song, has now become my
victory.
The Lord is God and I will praise Him,
My Fathers' God and I will exalt Him,
The Lord is God and I will praise Him,
My Fathers' God and I will exalt Him.

Leader

"THE FOUR SONS"

THE TORAH SPEAKS OF FOUR TYPES OF CHILDREN: ONE WHO IS WISE, ONE WHO IS REBELLIOUS, ONE WHO IS SIMPLE, AND ONE WHO DOES NOT KNOW HOW TO ASK.

THE WISE SON ASKS, "WHAT IS THE MEANING OF THE LAWS, REGULATIONS, AND ORDINANCES WHICH THE LORD OUR GOD HAS COMMANDED YOU?" (DEUTERONOMY 6:20). TO HIM YOU SHALL EXPLAIN ALL THE LAWS OF PASSOVER EVEN TO THE LAST DETAIL, THAT NOTHING MAY BE EATEN AND NO ENTERTAINMENT OR REVELRY IS TO TAKE PLACE AFTER THE AFIKOMON.

THE REBELLIOUS SON ASKS, "WHAT DOES THIS SERVICE MEAN TO YOU?" (EXODUS 12:26). BY USING THE EXPRESSION *TO YOU*, IT IS EVIDENT THAT THIS SERVICE HAS NO SIGNIFICANCE FOR HIM. HE HAS THUS EXCLUDED HIMSELF FROM HIS PEOPLE AND DENIED GOD; THEREFORE GIVE HIM A CAUSTIC ANSWER AND SAY: "IT IS BECAUSE OF WHAT THE LORD DID FOR ME WHEN I CAME OUT OF EGYPT" (EXODUS 13:8). FOR ME, NOT FOR YOU, FOR HAD YOU BEEN THERE IN EGYPT, YOU WOULD NOT HAVE DESERVED TO BE LIBERATED.

THE SIMPLE SON ASKS: "WHAT DOES THIS MEAN?" TELL HIM, "WITH A MIGHTY HAND THE LORD BROUGHT US OUT OF EGYPT, OUT OF THE HOUSE OF BONDAGE" (EXODUS 13:14).

AS FOR THE ONE WHO DOES NOT KNOW HOW TO ASK, BEGIN BY EXPLAINING AS WE ARE TOLD: "YOU SHALL TELL YOUR SON ON THAT DAY, 'I DO THIS BECAUSE OF WHAT THE LORD DID FOR ME WHEN I CAME OUT OF EGYPT'" (EXODUS 13:8).

IN THE BEGINNING (BEFORE THE DAYS OF ABRAHAM) OUR FOREFATHERS WERE IDOL WORSHIPERS. GOD, HOWEVER, CALLED US TO HIS SERVICE, FOR SO WE READ IN THE TORAH: "AND JOSHUA SAID UNTO ALL THE PEOPLE, 'THUS SAYS THE LORD, THE GOD OF ISRAEL: IN THE DAYS OF OLD YOUR FATHERS, EVEN TERAH, THE FATHER OF ABRAHAM AND NAHOR, LIVED BEYOND THE LAND OF CANAAN. I MULTIPLIED HIS OFFSPRING AND GAVE HIM ISAAC. TO ISAAC I GAVE JACOB AND ESAU. JACOB AND HIS SONS WENT DOWN INTO EGYPT'" (JOSHUA 24:2-4).

PRAISED BE GOD WHO KEEPS HIS PROMISE TO ISRAEL:

PRAISED BE HE! FOR THE HOLY ONE, PRAISED BE HE, DETERMINED THE END OF OUR BONDAGE IN ORDER TO FULFILL HIS WORK, PLEDGED IN A SOLEMN COVENANT TO OUR FATHER ABRAHAM: "AND GOD SAID TO ABRAHAM, 'KNOW THIS FOR CERTAIN: YOUR DESCENDANTS SHALL BE STRANGERS IN A LAND NOT THEIR OWN, WHERE THEY SHALL BE ENSLAVED AND OPPRESSED FOR FOUR HUNDRED YEARS. BUT I WILL ALSO BRING JUDGMENT ON THE NATION THAT HELD THEM IN SLAVERY: AND IN THE END THEY SHALL GO FREE WITH GREAT WEALTH'" (GENESIS 15:13-14).

(Raise the cup of wine.)

GOD'S UNFAILING HELP HAS SUSTAINED OUR FATHERS AND US, FOR NOT ONLY ONE ENEMY HAS RISEN UP TO DESTROY US, BUT IN EVERY GENERATION DO MEN RISE UP AGAINST US SEEKING TO DESTROY US: BUT THE HOLY ONE, PRAISED BE HE, DELIVERS US FROM THEIR HANDS.

(The cup of wine is set down on the table.)

We read in the *haggadah* about plague after plague which God brought on the Egyptians in order to cause Pharaoh to let the Israelites go free.

(With a small spoon, spill into your plate some of the wine as each plague is mentioned)

THESE WERE THE TEN PLAGUES WHICH THE HOLY ONE, PRAISED BE HE, BROUGHT UPON THE EGYPTIANS IN EGYPT: (1) BLOOD, (2) FROGS, (3) GNATS, (4) FLIES, (5) CATTLE DISEASE, (6) BOILS, (7) HAIL, (8) LOCUSTS, (9) DARKNESS, (10) SMITING OF THE FIRSTBORN.

At this point in the *seder* a hymn is sung called "Dayenu," a rising crescendo of thanksgiving, beginning with gratitude for physical deliverance and ending with gratitude for the spiritual blessings of the Sabbath, the Torah, and the land of Israel. The Hebrew word *dayenu* means "it would have been enough for us." The thrust of this song of praise and thanksgiving is to tell of the *abundance* of God's provision. We sing "Dayenu" in Hebrew, and the English translation is given below.

All Sing In Unison

1. I-lu, ho-tzi, ho-tzi-o-nu, ho-tzi-o-nu mi-mitz-ra-yim, ho-tzi-o-nu mi-mitz-ra-yim, Da-ye-nu: I-lu ho-tzi-, ho-tzi-o-nu, ho-tzi-o-nu mi-mitz-ra-yim, ho-tzi-o-nu mi-mitz-ra-yim, Da-ye-nu: Da-da-ye-nu da-da-ye-nu da-da-ye-nu da-ye-nu da-ye-nu; Da-da-ye-nu da-da-ye-nu da-da-ye-nu da-ye-nu da-ye-nu! (Repeat)
2. I-lu-no-san no-san lo-nu no-san lo-nu es ha-to-rah es ha-to-rah no-san lo-nu, Da-ye-nu: I-lu no-san no-san lo-nu no-san lo-nu es ha-to-rah es ha-to-rah no-san lo-nu, Day-ye-nu: Da-da-ye-nu da-da-ye-nu da-da-ye-nu da-ye-nu da-ye-nu; Da-da-ye-nu da-da-ye-nu da-da-ye-nu da-ye-nu da-ye-nu! (Repeat)
1. Had He done nothing more than take us out of Egypt, it would have been enough for us.
2. Had He done nothing more than given us the Torah, it would have been enough for us.

Leader

As Christians we can add a further *dayenu*, knowing that if God had only provided salvation through the death of our Messiah Jesus—*It would have been enough.*

But we know that He did much more. For Jesus said of Himself: “I came that they may have life, and have it abundantly.” He satisfies and gives us a joy in living which comes from a personal faith in Him.



8

RACHATZ, “Second Washing of the Hands”

(Wash the hands by dipping the fingers in the cup of water.)

MOTZI, “Blessing for Bread”

RABBI GAMALIEL USED TO SAY: “HE WHO DOES NOT SPEAK FORTH THESE THREE ESSENTIALS OF THE PASS-OVER SEDER HAS NOT DISCHARGED HIS DUTY.”

PESACH—THE PASSOVER LAMB
 MATZAH—THE UNLEAVENED BREAD
 MAROR—THE BITTER HERBS

(The leader points to the shankbone of the lamb and says the following:)

THE PASSOVER LAMB WHICH OUR FOREFATHERS ATE IN TEMPLE TIMES—FOR WHAT REASON? BECAUSE THE HOLY ONE, BLESSED BE HE, PASSED OVER THE HOUSE OF OUR ANCESTORS IN EGYPT, AS IT IS SAID: “YE SHALL DECLARE, THIS IS THE PASSOVER OFFERING UNTO THE LORD, WHO PASSED OVER THE HOUSE OF THE CHILDREN OF ISRAEL WHEN HE STRUCK EGYPT AND SPARED OUR HOUSES. THEN THE PEOPLE BOWED IN WORSHIP.”

Assistant Leader

We too bow in worship when we recall the words of the New Testament: “Christ, our Passover Lamb, has been sacrificed” (1 Corinthians 5:7). Indeed, the Old Testament Scriptures foreshadow this very event when they say: “He was oppressed, and He was afflicted, yet He opened not His mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so He opened not His mouth” (Isaiah 53:7).

Leader

BLESSED ART THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO BRINGEST FORTH BREAD FROM THE EARTH.

10

MATZAH, “Eat the Matzah”

(The leader points to the *Matzah* and says the following:)

THIS MATZAH WHICH WE EAT, WHAT IS THE REASON FOR IT? IT IS BECAUSE THERE WAS NOT ENOUGH TIME FOR OUR FATHERS' DOUGH TO RISE, WHEN THE KING OF ALL KINGS APPEARED AND REDEEMED THEM. AS THE SCRIPTURES SAY, “AND THEY BAKED DOUGH, WHICH THEY HAD BROUGHT OUT OF EGYPT, INTO MATZAH CAKES; FOR IT HAD NOT RISEN, BECAUSE THEY HAD BEEN DRIVEN OUT OF EGYPT AND COULD NOT TARRY NOR PREPARE FOOD.”

(All eat together of the *matzah*, but not of the hidden *matzah*.)

Assistant Leader

You will note that the *matzah* is unleavened. In its baking it is pierced, and it is striped. It is unleavened because it is to be without contamination, as our Savior Jesus was. Pierced and striped, it becomes a beautiful symbol of our Messiah, who being without sin, yet was pierced according to the Scriptures, as found in Zechariah 12:10: “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they look on Him whom they have pierced, they shall mourn for Him, as one mourns for an only child, and weep bitterly over Him, as one weeps over a firstborn.” And also in Psalm 22 we find: “They have pierced My hands and feet—they divide My garments among them, and for My raiment they cast lots” (Psalm 22:16b, 18). The prophet Isaiah declares in Isaiah 53:5: “But He was wounded for our transgressions, He was bruised for our iniquities; upon Him was the chastisement that made us whole, and by His stripes we are healed.”

11

MAROR, “Eat Bitter Herbs”

(The leader points to the *maror* and says the following:)

THIS MAROR WHICH WE EAT, WHAT IS THE REASON FOR IT? IT IS BECAUSE THE EGYPTIANS EMBITTERED THE LIVES OF OUR FOREFATHERS IN EGYPT, AS THE HOLY SCRIPTURES SAY, “THEY MADE THEIR LIFE BITTER WITH HARD LABOR, WITH BRICKS AND MORTAR, WITH ALL KINDS OF WORK IN THE FIELDS, ALL OF THIS FORCED LABOR BEING RIGOROUS.”

(All eat together of the bitter herb after dipping it in the *charoset*.)

THE BITTER HERB SPEAKS OF THE SORROW, THE PERSECUTION, AND THE SUFFERING OF OUR PEOPLE UNDER THE HAND OF PHARAOH; AND AS HORSERADISH BRINGS TEARS TO THE EYES, SO ALSO DID THE GREAT AFFLICTION OF OUR PEOPLE BRING TEARS TO THEIR EYES.

(The cup is raised and the following recited:)

WE ARE, THEREFORE, DUTY-BOUND TO THANK, PRAISE, LAUD, GLORIFY AND EXALT, TO HONOR, BLESS, EXTOL AND ADORE HIM, WHO PERFORMED ALL THESE WONDERS FOR OUR FATHERS AND FOR US. FOR HE TOOK US OUT OF SLAVERY INTO FREEDOM, OUT OF MISERY INTO HAPPINESS, OUT OF MOURNING INTO HOLIDAY, OUT OF DARKNESS INTO DAYLIGHT, AND OUT OF BONDAGE INTO REDEMPTION. NOW LET US PRAISE HIM WITH A NEW SONG.

All sing in unison “Alleluia”

1. Alleluia, Alleluia, Alleluia, Alleluia,
Alleluia, Alleluia, Alleluia, Alleluia.

2. He's my Savior, He's my Savior, He's my Savior,—
3. I will praise Him, I will praise Him, I will praise Him,—

Assistant Leader

Truly we can say “Hallelujah!” for the great redemption which God has wrought on our behalf, redemption at an enormous cost: “For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life” (John 3:16).

(All drink together of the second cup of wine, the “Cup of Praise.”)

12

KOREKH, “Eating of a Sandwich of Matzah, Bitter Herbs, and Charoset”

Leader

BLESSED ART THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO BRINGS FORTH BREAD FROM THE EARTH.

(The *matzah* is combined with the *charoset* and bitter herbs in a sandwich, and they are all eaten together.)

AS THE BITTER HERB IS A SYMBOL OF SUFFERING, THE SALT WATER A SYMBOL OF TEARS, THE GREENS A SYMBOL OF HYSSOP, THE WINE A SYMBOL OF BLOOD, SO THE CHAROSET IS A SYMBOL OF MORTAR, REPRESENTING THE CLAY BRICKS WHICH WERE MADE BY OUR SPIRITUAL FATHERS IN EGYPT.

This concludes the first portion of the *seder*. Dinner is now served. Normally a full-scale supper is served. The dinner is an occasion for reverent joy and good fellowship. The reading of the *haggadah* continues after the meal.

13

SHULCHAN OREKH, “The Passover Supper”

(Following the supper, the service continues as follows):

Assistant Leader

And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper, laid aside His garments, and girded Himself with a towel. Then He poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded (John 13:2-5).

(John 13—17 gives our Lord’s teaching in the upper room. At this point the *seder* leader or guest preacher delivers a short sermon.)

14

TZAFON, “Eating of the Middle Piece of Matzah”

Leader

(The *afikomon* is found by a child and given to the leader of the table. The *afikomon* is the portion of the middle *matzah* that was hidden.)

It is this portion of the service which is recorded for us in the New Testament, in which Jesus, our Messiah, explains its truth:

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is My body." And He took a cup, and when He had given thanks He gave it to them saying, "Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in My Father's kingdom" (Matthew 26:26-29).

(The wine cup is filled for the third time, the "Cup of Redemption.")

It is significant that it is the *middle matzah* that Jesus points to and says: "Take, eat; this is My body." You will recall that the three pieces of *matzah* comprise the "unity." The three pieces of *matzah* symbolize Father, Son, and Holy Spirit. The breaking of the middle *matzah* earlier in the *seder* represents the crucifixion of the Son of God, Jesus, for our sins. The hiding of the *afikomon* represents the burial of His body in the tomb, and its discovery represents His resurrection.

It is also significant that the third cup of wine, called since antiquity the "Cup of Redemption," is the very cup which Jesus used when He said, "Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins." Peter may have been remembering the "last *seder*" when he wrote: "You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot" (1 Peter 1:18-19).

It is this part of the Jewish Passover *seder* which forms the basis of Christian Holy Communion, which is indeed a *new seder* for Jewish and Gentile Christians alike. But more than that, the symbolic meaning of the whole *seder* points to Christ, the ultimate Passover Lamb!

Our Messiah came, He died, shedding His blood, even as God's Passover Lamb of old, to provide for all who will place their faith and trust in Him redemption from sin.

(At this point those Christians properly prepared according to the previous instructions of the *seder* leader take Holy Communion. Each table leader breaks the *afikomon* into olive-sized pieces, and the pieces

are distributed to the communicants as the words are spoken, by the *seder* leader and each table leader:)

Take, eat, this is the true body of our Lord and Savior Jesus Christ, given into death for your sins.

(The communicants then drink of the third cup, the “Cup of Redemption,” as the words are spoken by the *seder* leader and each table leader:)

Take, drink, this is the true blood of our Lord and Savior Jesus Christ, shed for the remission of your sins.

Leader

May the true body and true blood of our Lord and Savior Jesus Christ strengthen you and preserve you in the true faith until life everlasting!



15

BAREKH, “Grace After the Meal”

All Pray in Unison

BLESSED ART THOU, O LORD, OUR GOD, OUR KING, MIGHTILY PRAISED, THE GOD OF GRATITUDE, THE LORD OF WONDERS, GOAL OF ALL OUR THANKS, O KING AND GOD, THE LIFE OF ALL THE WORLDS. BLESSED ART THOU, O LORD, KING OF THE UNIVERSE, CREATOR OF THE FRUIT OF THE VINE.

Leader

You will note that at the head table two items on the *seder* plate have not been touched. One, the *betzah*, or whole roasted egg; and two, the shank bone of the lamb.

The whole roasted egg speaks of sacrifice, which can no longer be made because the temple was destroyed. Is it not strange that an egg is

used to represent sacrifice? But one must remember that sacrifice not only means death; it also means life.

The shank bone of the lamb is untouched, because lambs are no longer sacrificed. They cannot, in fact, be because God commanded Israel to sacrifice only in a certain place (Deuteronomy 12:13-14), in Jerusalem. The ancient Jewish temple was built on that place. But the temple was destroyed in 70 A.D., and now an important Muslim shrine, the “Dome of the Rock,” is built on the *exact* spot, making sacrifices impossible.

As Christians we recognize that sacrifices are no longer necessary, because the death of our Messiah satisfied the need for sacrifice as specified in the Old Covenant. We recall that John the Baptist said, “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29). And Paul said, “Christ, our Passover Lamb, has been sacrificed” (1 Corinthians 5:7).

You will note that one place setting and one cup has not been touched throughout the meal. This is the traditional place for Elijah. For Jews who have not recognized that the Messiah has already come, one of the awaited guests is the prophet Elijah who, according to the Bible, never died but was carried up to heaven. No other character in Jewish history is so surrounded with a halo of mystery and wonder as Elijah is. In Jewish legend the ever-present Elijah is the champion of the oppressed; he brings hope, cheer, and relief to the downtrodden; and he performs miracles of rescue and deliverance.

It is Elijah who can explain all difficult passages in the Bible and Talmud, and will settle all future controversies. The prophet Malachi says of him: “He will turn the hearts of children to their parents.” Elijah is the harbinger of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent Jews believed he would announce.

At this point in the *seder* Jews customarily open the door and rise in hope that Elijah will enter. We know, however, that Elijah *has come*—in the spirit of John the Baptist—and that the Messiah, too, has come and is with us even now!

We continuously express our hope that He, Jesus, will soon come to those who do not know Him, and that He will soon come again visibly as He promised:

I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in My Father's kingdom (Matthew 26:29).

(The fourth cup of wine is now filled. This can be called the "Cup of Hope.")

16

HALLEL, "Singing Songs of Praise"

At this point in the *seder* portions of Psalms 115—118 are read and sung, followed by the Great Hallel, Psalm 136. This corresponds to the Biblical record of Jesus' celebration of Passover: "And when they had sung a hymn, they went out to the Mount of Olives" (Matthew 26:30).

All Pray in Unison

I THANK THEE THAT THOU HAST ANSWERED ME AND HAST BECOME MY SALVATION. THE STONE WHICH THE BUILDERS REJECTED HAS BECOME THE HEAD OF THE CORNER. THIS IS THE LORD'S DOING; IT IS MARVELOUS IN OUR EYES. THIS IS THE DAY WHICH THE LORD HAS MADE. LET US REJOICE AND BE GLAD IN IT. SAVE US, WE BESEECH THEE, O LORD! O LORD, WE BESEECH THEE, GIVE US SUCCESS! (PSALM 118:21-25).

All Sing in Unison

1. The joy of the Lord is my strength;
 The joy of the Lord is my strength;
 The joy of the Lord is my strength;
 The joy of the Lord is my strength.
2. If you want joy you must praise for it,—
3. He giveth living water and I thirst no more,—

(All drink the fourth cup of wine, the "Cup of Hope.")

17

NIRTZAH, “Affirmation of God’s Acceptance”

Leader

BLESSED ART THOU, O LORD OUR GOD, RULER OF THE WORLD, FOR THE GRAPEVINE AND FOR ITS FRUIT: FOR THE YIELD OF THE FIELDS AND FOR THE PLEASANT, GOOD, AND AMPLE LAND WHICH IT PLEASED THEE TO GIVE OUR FATHERS SO THAT THEY MIGHT EAT OF ITS FRUIT AND BE SATISFIED BY ITS GOODNESS; HAVE MERCY, O LORD OUR GOD, UPON THY PEOPLE ISRAEL, ON THY CITY OF JERUSALEM; ON ZION, ABODE OF THY GLORY; AND UPON THINE ALTAR AND SHRINE. REBUILD HOLY JERUSALEM SPEEDILY IN OUR TIME AND BRING US BACK UP TO REJOICE IN ITS UPBUILDING SO THAT WE MAY EAT OF ITS FRUIT AND BE SATISFIED BY ITS GOODNESS AND BLESS THEE FOR IT IN HOLINESS AND PURITY. MAKE US HAPPY ON THIS FEAST OF MATZAH, FOR THOU ART THE GOOD LORD, WHO DOES GOOD TO ALL, AND WE THANK THEE FOR THE LAND AND THE FRUIT OF THE GRAPEVINE. BLESSED ART THOU, O LORD, FOR THE LAND AND THE FRUIT OF THE GRAPEVINE. AMEN.

All Pray in Unison

We do thank and praise Thee, O God of Abraham, Isaac, and Jacob, that Thou hast accepted us as Thy children because Jesus, the perfect Passover Lamb, has taken away the sins of the world! Come, Lord Jesus! Amen.

Leader

The *seder* of Passover is now complete, even as our salvation and redemption are complete. Just as we were privileged to celebrate it this year, so may we be privileged to do so in the future.

Next Year in Jerusalem!

The Lord bless you and keep you: The Lord make His face to shine upon you, and be gracious to you: The Lord lift up His countenance upon you, and give you *shalom* (Numbers 6:24-26).

The editor is indebted to the following sources for the formulation of this "*Haggadah* for Christians."

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Notes

