



Working Together for Israel

Return Ministries
907168 Township Rd 12
RR 4, Bright, ON, Canada
N0J 1B0

Phone: (519) 684-7198
E-mail: info@return.co.il
Website: www.return.co.il



Aliyah Return Center in Israel
info@aliyahreturncenter.com
Website: www.aliyahreturncenter.com

PASSOVER HAGGADAH



"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance."

Exodus 12:14

*Passover is a night
of rejoicing, a night of thanksgiving
and a night to praise God. And today
at Passover we really can
praise God because the children of
Israel were redeemed out of the land
of Egypt. We can praise God because death
really did pass over the homes of the
Israelites. But more importantly
we can praise God because those of us
who know Him are redeemed from an even
greater bondage. Through our
faith in the Messiah Yeshua, we too, can literally
pass over from death into life!*



CHAG PESACH: THE PASSOVER CELEBRATION

LEADER: Celebrating the Passover goes back to the time when Moses led the children of Israel out of the bondage of Egypt. God has commanded that the Passover be celebrated as a lasting ordinance. (Exodus 12:14)

There is a lot of symbolism in the modern Seder as we see Christ our Passover Lamb who has redeemed us from the bondage of sin and death.



BIRKAT HANER: Blessing Over the Candles

LEADER: Let us remember this evening that Yeshua is a light to the nations and the glory of His people Israel.

LEADER: Baruch atah Adonai, Eloheinu Melech ha-Olam, sheshalach et bin'chay'chid'cha, Yeshua ha Mashiach, lih'yot or ha olam b'she ha pesach shelanu l'man nich' yeh biz'chuto. Amen.

CONGREGATION: Blessed are you, O Lord our God, King of the Universe, who has sent Your Son, Your Only Son, Yeshua the Messiah, to be the light of the world and our Passover Lamb, that through Him we might live. Amen



NIRTZACH: Concluding the Passover Seder

LEADER: Now our Seder is concluded, our redemption is complete. May our hearts be joined together in gratitude for His death and resurrection and for the promise of His return.

CONGREGATION: Even so, come, Lord Jesus

LEADER: La'shanah ha-ba-ah b'Y'rushalayim;

CONGREGATION: Next year in Jerusalem!



HALLEL: The Fourth Cup Praise

LEADER: Baruch Atah Adonai, Eloheinu Melech ha-Olam, boreh p'ri hagafen.

CONGREGATION: Blessed are You, O Lord our God, King of the Universe, who created the fruit of the vine.

LEADER: Let us drink.



KIDDUSH: The First Cup Sanctification

LEADER: This is the first of the four cups of wine or grape juice that are to be drunk at the Passover Seder - four cups, to commemorate God's four-fold promise of redemption to the Children of Israel: "I will bring you out from under the burdens of the Egyptians.

I will deliver you from their bondage.

I will also redeem you with an outstretched arm and with great judgements.

I will take you for My people, and I will be your God." (Exodus 6:6-7a).



LEADER: Baruch Atah, Adonai, Eloheinu Melech ha-Olam, she-hechyanu, v'kiy'manu, v'higiyanu la-z'man ha-zeh.

CONGREGATION: Blessed are You, O Lord our God, King of the Universe, who has given us life, and sustained us, and enabled us to reach this season.

LEADER: Baruch Atah Adonai, Eloheinu Melech
ha-Olam, boreh p'ri hagafen.

CONGREGATION: Blessed are You, O Lord our
God, King of the Universe, who created the fruit of
the vine.

LEADER: "And when He had taken the cup and given
thanks, He said, 'Take this and share it among
yourselves, for I say to you, I will not drink of the
fruit of the vine from now until the Kingdom of God
comes.'" (Luke 22:17-18)

Please drink the first cup.



From the rising of the setting sun
His love endures forever
And by the grace of God we will carry on
His love endures forever

Sing praise, sing praise
Sing praise, sing praise

(Chorus)

His love endures forever (8x)

Sing praise, sing praise
Sing praise, sing praise



HALLEL: Psalms of Praise

Psalms 113-118

LEADER: Let us read together Psalm 118:22-24.

CONGREGATION: "The stone the builders rejected has become the capstone; the LORD has done this, and it is marvelous in our eyes. This is the day the LORD has made; let us rejoice and be glad in it."

SONG: Forever

Give thanks to the Lord our God and King
His love endures forever
For He is good, He is above all things
His love endures forever
Sing praise, sing praise

With a mighty hand and outstretched arm
His love endures forever
For the life that's been reborn
His love endures forever
Sing praise, sing praise (2)

Forever God is faithful
Forever God is strong
Forever God is with us
Forever (2x)

UR'CHATZ:

The Washing of the Hands

sLEADER: Ritual washings have been a part of Jewish life since God commanded Aaron to bathe his hands and feet before approaching the altar of the LORD. So we customarily wash our hands at this time as a symbolic act of our desire to live lives of acceptable service to Almighty God.

LEADER: Yet Jesus carried this notion of servant hood one step further on that Passover night in the upper room. "He laid aside His garments, took a towel, and girded Himself and began to wash the disciples' feet." How graciously He has taught us the fullest meaning of servant hood - humility. For, "He that is greatest among you shall be his servant...and he that shall humble himself shall be exalted."

KARPAS: Eating a Green Vegetable

LEADER: Passover is an object lesson; the foods and items on the table are objects that help us to tell the story of redemption. This parsley which we will be eating represents springtime and life; we eat it dipped in salt water which represents the suffering and the tears of the bondage of Egypt, and the pain of a life without redemption.

LEADER: Baruch Atah, Adonai, Eloheinu Melech ha-Olam, boreh p'ri ha-adamah.

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

LEADER: Please dip and eat the karpas.



ELIYAHU HANAVI Elijah The Prophet

LEADER: In Jewish tradition, the prophet Elijah is seen as a forerunner, one who will come and herald the coming of the Messiah. Traditionally, a child opens a door, looking forward to Elijah's coming and announcing the Messiah.

CONGREGATION: "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. He will restore the hearts of the fathers to their children, and the hearts of the children to their fathers..." (Malachi 4:5-6a).

LEADER: Baruch ha-bah!

CONGREGATION: Blessed is He who comes!



B'RUCHA: The Third Cup Redemption

LEADER: It is now time for the third cup - the cup of redemption that symbolizes the blood of the Passover Lamb. It was concerning this very cup, the cup of redemption - the cup taken after dinner - that the Messiah Jesus said: "This cup is the new covenant in My blood, which is shed for you." (Luke 22:20)

LEADER: Baruch Atah, Adonai, Eloheinu Melech ha-Olam, boreh p'ri ha-gafen.

CONGREGATION: Blessed are You, O Lord our God, King of the Universe, who created the fruit of the vine.

LEADER: Please drink the third cup.

YACHATZ: Breaking the Middle Matzah

LEADER: Here we have a plate with three layers of unleavened bread or matzah. This is the bread of affliction which our forefathers ate in the land of Egypt.

In a Jewish household, the three matzot represent the patriarchs of Israel: Abraham, Isaac, and Jacob. They can also be seen as the priests, the Levites, and the Israelites. Christians recognize the three matzot as the Father, Son, and Holy Spirit.

At this point, the father in a Jewish household removes the middle matzah and breaks it.

One half of the broken matzah is called the afikomen, which literally means, "I came."

Figuratively, it has come to mean "that which comes after." Let us look at this afikomen which represents Christ's body.

CONGREGATION: "He was smitten by God and afflicted." (Isaiah 53:4)

LEADER: See how it is bruised and striped.

CONGREGATION: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and by His stripes we are healed." (Isaiah 53:5)

TZAFUN: Eating the Afikomen

LEADER: See how the matzah is pierced.

CONGREGATION: "...and they shall look upon Me whom they have pierced." (Zechariah 12:10)

LEADER: The afikomen is wrapped in a white cloth and is hidden or buried.

After the meal, we will bring back the afikomen because it is the last food eaten at the Passover Seder.

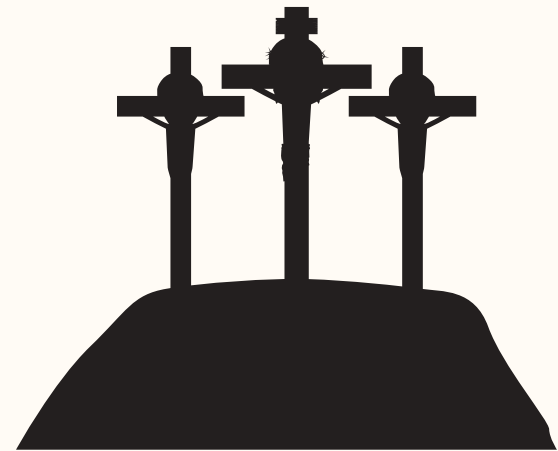


LEADER: At this time the children will search for the hidden afikomen and bring it back to the father. Traditionally, the father would redeem this afikomen with money as a reward.

We see once again how this afikomen represents Christ's death, burial, and resurrection.

It was at this time during the Seder that Yeshua said to His disciples, "This is My body which is given for you; this do in remembrance of Me."

As we eat, let us meditate on the broken body of Christ.



BAREICH: Grace After the Meal

LEADER: Let us give thanks to the Lord.

CONGREGATION: May the name of the Lord be blessed from this time forth and forever.

LEADER: We praise You, O God, from whose abundance we have partaken.

CONGREGATION: We praise You, O Lord our God, and Saviour and our King, who gives bread to all flesh, for Your loving kindness endures forever.



MA NISHTANAH: What is Different?

LEADER: At this point in the service usually the youngest child in the house will ask four questions, all in reference to the question, "Why is this night different from all the other nights?"

CHILD: Why is this night different from all the other nights?

- On all other nights, we can eat both leavened and unleavened bread; tonight, why only unleavened bread?
- On all other nights, we eat all kinds of herbs; tonight, why only bitter herbs?
- On all other nights, we dip our foods once; tonight, why do we dip twice?
- On all other nights, we can eat either sitting up straight or reclining; tonight, why do we all recline?

LEADER: Before we tell the Passover Story, let us answer the four questions:

FATHER 1: We eat matzah because when the children of Israel left the land of Egypt, they left so quickly that they had to take their dough with them before it had a chance to rise. The result was this unleavened bread or matzah.

FATHER 2: We eat bitter herbs to remind us of the bitterness of slavery, because a life without redemption is bitter indeed.

FATHER 3: We dip twice to remind us that a life of bondage is bitter indeed, but that even the most bitter life is sweetened with the promise of redemption.

FATHER 4: On Passover, we recline because in ancient times, only the free peoples, only the redeemed, could eat reclining.

LEADER: As Christians celebrating the Passover, we have an additional question.

CHILD: Father, why as Christians are we keeping the Passover?

FATHER 5: This is not only a Jewish Feast, but it is in fact a Feast of the Lord. We want to see Jesus revealed in the Passover Feast and by understanding the old, we can better understand the new. As Ephesians 2 records, it helps to break down the wall of hostility between Jews and Gentiles.

KORECH: Eating the Bitter Herbs with Matzah and Charoseth

LEADER: It is customary to eat the bitter herbs along with charoseth, this brown mixture that represents the mortar that the children of Israel used to make their bricks. The charoseth is sweet, and we eat it as a reminder that the bitterest labour is sweetened by the promise of redemption.

It is also customary to eat the matzah and the bitter herbs together as a sandwich, so take another piece of matzah, dip it in horseradish, then in charoseth, and eat.

It is also customary to begin to begin the actual meal with a slice of hardboiled egg dipped in saltwater. The egg represents the chagigah, the festival sacrifice that was offered in the Temple of Jerusalem until its destruction in 70 A.D. The egg is a symbol of mourning for the Temple, and is dipped in saltwater again which represents the tears of life. The egg also represents hope because contained within the egg is hope and the promise of new life. Let us begin our festival meal with a piece of egg, and we will say grace after the meal, as is the Jewish custom.

Shulchahn Orech: The Festival Meal

MAROR: Eating the Bitter Herbs

LEADER: Concerning the bitter herbs, the Bible tells us, "They (the Egyptians) made their lives bitter with hard labour in brick and mortar and with all kinds of work in the fields; in all their hard labour the Egyptians used them ruthlessly." (Exodus 1:14)

Take a piece of matzah, dip it into the horseradish, and we will taste the bitter herbs together. Let the bitter herbs be a reminder of the bitterness the Israelites experienced and also a reminder of a life without redemption.

LEADER: Baruch Atah, Adonai, Eloheinu Melech ha-Olam, asher kid'shanu b'mitzvotav, v'tzivanu al achilat maror.

CONGREGATION: Blessed are You, O Lord our God, King of the Universe, who commanded us concerning the eating of the bitter herbs.

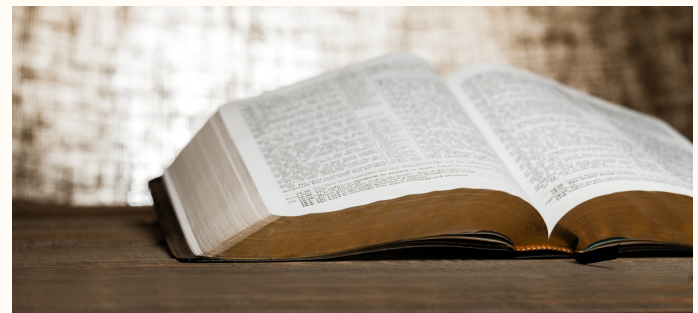
LEADER: Please eat the matzah dipped in the bitter herbs.



MAGGID: Telling the Passover Story

READER 1: Why is this night different from all other nights? Because, "we were slaves of Pharaoh in Egypt, but the Lord our God brought us from that land with a strong hand and an outstretched arm." Our forefather Jacob went down to Egypt - there was a great famine in the land of Canaan where he lived, but in Egypt, he heard that there was food and water to spare. He sojourned there, at the invitation of his long-lost son Joseph, who had become great in Egypt, second only to Pharaoh, and Jacob and his household settled in the land of Goshen.

READER 2: Only seventy people went with Jacob, but there in Egypt, the children of Israel became a distinct nation, and the Bible tells us that the land was filled with them. Then, there came a new Pharaoh who knew not Joseph. He treated the Israelites harshly saying, "Come, let us deal wisely with them, lest they multiply and in event of a war, they also joined themselves to those that hate us and fight against us and depart from the land." (Exodus 1:10)



READER 3: The Egyptians oppressed and "They appointed taskmasters over the children of Israel to afflict them with hard labour, and they built for Pharaoh storage cities, Pithom and Raamses."

(Exodus 1:11) And the children of Israel cried to the Lord, and the Lord heard their voice and saw their afflictions and their toil and oppression. "And the Lord brought us out of Egypt with a mighty hand, an outstretched arm, and with great terror and with signs and wonders."

(Deuteronomy 26:7) "For I will pass through the land of Egypt on that night, and will strike down all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements - I am the Lord." (Exodus 12:12)

READER 4: Blessed be He who keeps His promise to Israel! For the Holy One, blessed be He, determined the end of our bondage as He promised to Abraham; "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed 400 years. But I will also judge the nation whom they will serve; and afterwards they will come out with many possessions." And it was this promise which has been the support of our ancestors and of us as well. For not only has one enemy risen up to destroy us, but in every generation, there are those who seek to destroy us. But the Holy One, blessed be He, delivers us from their hands.

MOTZI MATZAH: Eating the Unleavened Bread

LEADER: Regarding the matzah, the Scriptures tell us, "With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves." (Exodus 12:39)

Take now a good-sized piece of matzah, and after the blessings, we'll eat it together.

LEADER: Baruch Atah, Adonai, Eloheinu Melech ha-Olam, ha-motzi lechem min ha-aretz.
Baruch Atah, Adonai, Eloheinu Melech ha-Olam, asher kid-shanu b'mitzvotav v'tzivanu al achilat matzah.

CONGREGATION: Blessed are You, O Lord our God, King of the Universe, who brings forth bread from the earth.
Blessed are You, O Lord our God, who commanded us concerning the eating of Matzah.

LEADER: Please eat the matzah.



ZEROA: LAMB SHANK

LEADER: This lamb bone represents the lamb that was sacrificed for blood to be put on the doorposts of the Israelites' homes.

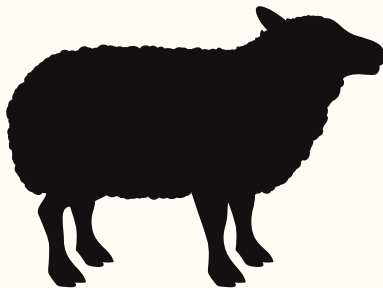
CONGREGATION: "And when I see the blood, I will pass over you, and no plague will befall you when I strike the land of Egypt." (Exodus 12:13b)

LEADER: By the blood of the lamb was Israel spared.

CONGREGATION: By the blood of the lamb was Jacob redeemed.

LEADER: By the blood of the lamb was death made to pass over.

CONGREGATION: "Behold, the Lamb of God who takes away the sins of the world!"



THE TEN PLAGUES

LEADER: The Lord brought the Israelites out from Egypt with great terror and with signs and wonders. This refers to the ten plagues which the Holy One brought upon the Egyptians. As we recite the plagues, we will spill a drop so that our cup may be diminished. In Jewish tradition, a full cup represents complete joy. As we recount the plagues, we want to lessen our joy and recount the sufferings of the Egyptians.

1. Blood
2. Frogs
3. Lice
4. Swarms of insects
5. Cattle disease
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Death of the firstborn



MAKKOT:

The Second Cup - Plagues

LEADER: Baruch Atah Adonai, Eloheinu Melech ha-Olam,
boreh p'ri hagafen.

CONGREGATION: Blessed are You, O Lord our God,
King of the Universe, who created the fruit of the vine.

LEADER: Please drink the second cup.



LEADER: How thankful we should be to God for His
many deeds of kindness to us! And in thankfulness, let us
sing together the tradition Passover thanksgiving song,
"Dayenu."

DAYENU



Ilu ho-tsi, ho-tsi-o-nu,
Ho-tsi-onu mi-Mitz-ra-yim
Ho-tsi-onu mi-Mitz-ra-yim
Da-ye-nu

Chorus

Da-da-ye-nu
Da-da-ye-nu
Da-da-ye-nu
Da-ye-nu
Da-ye-nu

(repeat)

Ilu na-tan, na-tan-la-nu,
Na-tan-la-nu To-rat e-met,
To-rat e-met na-tan-la-nu,
Da-ye-nu

(repeat)

(Chorus)



LEADER: If He had just brought us out of the land of
Egypt, dayenu, it would have been enough. If He had just
given us the Sabbath, dayenu. If He had just given us the
Torah, dayenu. But if He had just given us the Messiah,
dayenu, for Messiah is sufficient for all of us.