

PASSOVER HAGGADAH

Freedom in Christ



Created by Christian Life Church of Cedar Rapids, 2024.

Free for use by believers in Christ Jesus anywhere.

No permission needed to reproduce or edit.

This Haggadah should never be sold for profit.

Many portions of this Haggadah are based off of "Passover Haggadah for Believers in the Messiah Yeshua", Copyright ©2000, 2006 Pierre M. Porter.

Some portions of this Haggadah are based off of "The Gospel in the Passover Messianic Haggadah" by Chosen People Ministries.

**Digital copies of this book and reader handouts, along with a video session of praise for the "Cup of Praise" can be found at:
www.CedarRapidsChurch.com/passover**

Contents

Before You Begin (Read Immediately)	4
Introduction to the Feast of Passover	6
Brechat Haner - Kindling of the Candles	8
The Four Cups of Wine.....	9
Kiddush: The Cup of Sanctification	10
Urchatz - Washing of the Hands.....	11
Karpas - Dipping of the Parsley.....	12
Yachutz - Breaking of the Middle Matzah.....	13
Maggid - The Story of Passover	14
Ma-Nishtanah - The Four Questions	15
Makkot - The Cup of Judgment.....	17
Motzi, Matzot	24
Maror - Eating of the Bitter Herbs	25
Korech - Eating of the Charoset	26
Beitzah, The Roasted Egg	27
Shulchan Orech - The Passover Supper	27
Tzaphun - Eating of the Afikomen.....	28
Ha-Geulah - The Cup of Redemption.....	31
Elijah's Place.....	32
The Shank Bone	32
Hallel - The Cup of Praise.....	33
Conclusion of the Seder.....	34
Appendix A: Supply Checklist	35
Appendix B: Preparation and Setup.....	36
Appendix C: Recipes	37

Before You Begin (Read Immediately)

I am so excited that you are hosting a Passover Seder. Passover was a feast always intended to be celebrated in the home, and you are helping people in our church have a home to celebrate in. We want you to think of the Seder as less of a ‘church service’ and more of a ‘Thanksgiving meal’ that is heavy on tradition. My hope is that years from now, Passover will be a staple feast in your family. In the same way we wouldn’t imagine missing Easter dinner or a Thanksgiving day feast, let us celebrate passover not out of obligation, but out of celebration! -Pastor Christian

How to use this Haggadah (Guide Book)

A Haggadah is a traditional book used to guide the Seder meal. It includes everything you need to know, say, and read to have a successful, Christ glorifying Passover Seder. There are a few roles that need to be selected before you start your Seder meal.

Leader: The leader will do the majority of reading and guiding people through the Passover Seder. The leader should be a strong reader, and someone who has been through a Passover service before. They should be comfortable reading, praying, and directing the night. The leader will read aloud everything marked as *Leader* in this Haggadah.

“Mother”: The “Mother” role should be a female who is willing to pray a short prayer in Hebrew (try her best) and light the candles on the table. Her role happens early in the Seder. The “Mother” will read aloud everything marked as *“Mother”* (included in the Prayer Book handouts as well as this Haggadah).

“Father”: The “Father” role should be an adult male who is comfortable praying a few different prayers in Hebrew (try his best) and do a few tasks such as filling cups with juice and passing out pieces of Matzah crackers. The “Father” will read aloud everything marked as *“Father”* (included in the Prayer Book handouts as well as this Haggadah).

“Youngest”: The “Youngest” should be the youngest person able to read English out loud, it can be the youngest adult if no kids are present. They will read the Four Questions.

Reader: The reader will read certain sections of Scripture and from this Haggadah. It can be any person of any age who is a strong reader. If you are low on people, the reader can also be the “Father”, “Mother” or as a last resort, the Leader.

All: When labeled “All” everyone should read from their included Prayer Sheets.

Anything written in a box like this is instructions for the Leader and should not be read aloud unless the leader deems it necessary.

Help With Praying in Hebrew

You may find that your “Father” and “Mother” roles are anxious about reading the prayers in Hebrew. Don’t let them fret, they should try their best and have fun with it! Note that all “ch” sounds should be made in the back of your throat as if you are clearing your throat.

It is ok to laugh at the ridiculousness of amateurs trying to pray in Hebrew! It’s a celebration after all! Encourage the “Father” and “Mother” to be bold and to try their best, no matter what happens it will certainly be a memorable experience.

As a side note, you may see the name “Yeshua” used throughout this Haggadah, that is the traditional name for Jesus in Hebrew.

Keep Leaven Out of Your Passover Meal!

A huge part of passover is NOT having any leaven bread... that means no bread where the dough has been allowed to rise. Any fluffy bread is off the table, including cookies and brownies. Anything that uses yeast should not be allowed at the passover meal. When in doubt you can always Google “Can I eat ____ at Passover?”

If you are doing a potluck it is your responsibility to inform others to stay away from any kind of risen or fluffy bread. Even small things like croutons in salads! This is cumbersome, but that is the point!

Note: Don’t be legalistic about this; if someone brings brownies, don’t throw them out, have a laugh about it and let them know for next time. This is symbolism, not legalism!

Final Thoughts

There are helpful Appendices at the end of this book, including shopping lists and preparation checklists. Also included is a recipe for Charoset which you need to make before the Passover meal. Finally, there is a bonus recipe for Matzo Ball Soup which is a favorite Passover dish eaten in many homes during the Seder feast; feel free to try your hand at it or to ask someone to try to make it!

Remember, celebrating Passover is just that: a celebration. No one is going to heaven simply because they celebrated Passover, and forgetting to celebrate the feast wont send you to Hell. Jesus Christ is our only savior, Passover is simply a biblically instituted celebration of what God did for His people in Egypt, and what Jesus did for His people on the cross.

Now, gather your guests, select your Leader, “Mother”, “Father”, and Reader, sit around the Seder table, and begin going through this Haggadah.

Introduction to the Feast of Passover

Opening Prayer

Start off the night by offering up a prayer of thanksgiving for the precious gift of God's only Son, Yeshua, and the powerful and deep symbols He has given to us in the Passover. Pray that each one is touched in a profound way by the message of redemption through the blood of the Lamb, and through keeping this holy tradition.

Introduction

Leader:

Tonight we are going to be participating in on of the seven high holy feasts as outlined Leviticus 23. The feast we are celebrating tonight is, of course, the Passover Seder. The word seder is of Hebrew origin and it means "the order of service."

The booklet I am using to guide us through this Passover observance is referred to as a Haggadah. The word Haggadah means "the telling". This comes from the Hebrew word V'Higgad-Ta that is found in the passage of Exodus 13:8: "On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.'" Originally, the Haggadah was brief, but each successive generation has added their own interpretations and embellishments. This Haggadah is different because it not only revolves around the story of redemption from slavery in Egypt, but it also celebrates our redemption from sin by the atoning sacrifice of Yeshua (Jesus). This is a truncated Haggadah designed for a quicker (though still not brief) Passover feast.

In a sense, tonight, we will be doing some time traveling. Jewish tradition teaches that in each generation, we must consider ourselves as having personally been freed from slavery in Egypt. However, our travels will not only be to ancient Egypt but also to a large upper room in Jerusalem, Israel during the time of Jesus where we will re-enact the inauguration of the New Covenant.

We are delighted to have you celebrating Passover with us in our home. While sometimes Passover is celebrated with a large congregation inside a church building, true Passover tradition is to gather in homes to celebrate and remember what God has done for us.

Preparation

Leader:

Then came the Day of Unleavened Bread, when the Passover lamb must be killed. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." So they said to Him, "Where do You want us to prepare?" And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" ' Then he will show you a large, furnished upper room; there make ready." So they went and found it just as He had said to them, and they prepared the Passover. (Luke 22:7-13)

In the days preceding Passover, a religious Jewish family would search their whole household and remove all leavened items (products with yeast) from their home. This is in keeping with the Biblical commands found in Exodus 12:19-29: "For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast."

As followers of, and believers in Jesus, we should be reminded of the fact that the Scriptures often use leaven as a symbol of sin. As Paul wrote to the believers in Corinth: "Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast-- as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." Let us also make preparations in our heart. As you will learn tonight, Passover is the Biblical feast from which we derive our Communion service. Therefore, it is important that we search out the leaven of sin in our lives and in doing so, we may keep the Feast of the Unleavened Bread. For it is written: "A man ought to examine himself before he eats of the bread and drinks of the cup." (1 Corinthians 11:28).

Later in the service we will have a time of prayer, repentance and forgiveness. But for now, the question must be asked, "are you comfortable?". One important tradition at passover is to make sure you sit comfortably. Recline in your seats, don't worry about posture, relax! We want to be as comfortable as possible this evening!

Make a point to encourage people to get comfortable and recline. Offer blankets or pillows as you see fit. It is an important tradition to recline at Passover.

Brechat Haner - Kindling of the Candles

Instruct the “mother” at the table to prepare to light the candles. She will lead the blessing in Hebrew, then all women at the table should read the blessing in English. Guests should each have a page of blessings that they can read from. Wait to light the candles until the blessing is completed in Hebrew and English.

The blessing over the candles:

“Mother”:

רְשָׁא מְלוּעָה דְלִמְ וּנְיָהֲלָא יְנַדָּא הַתָּא דְוִירָב
בוט סוי לש רי קילדהל וננצן ויתוצמב ונשדק

Baruch atah Ado-nai Elo-hei-nu Melech ha-Olam,
asher kid-sha-nu bemits-vo-tav vetsi-va-nu lehad-lik ner shel yom tov.

All Women/Girls:

Blessed are you, O Lord our God, King of the universe, who has set us apart by His Word,
and in whose Name we light the festival lights.

The “mother” can now light the candles.

Leader:

As a woman begins the seder and brings light to the table, let us remember that God used a woman to bring forth our Messiah, the Light of the world.

Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”
(John 8:12)

The Four Cups of Wine

Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. (Exodus 6:6-7)

Leader:

As we read through the Haggadah we see that we partake in drinking from the cup of wine four times. These four cups stand for the four "I wills" recorded in Exodus 6:6-7:

The Cup of Sanctification: "I will bring you out from under the burdens of the Egyptians."

The Cup of Judgment: "I will deliver you from their bondage."

The Cup of Redemption: "I will redeem you with an outstretched arm."

The Cup of Praise: "I will take you to Myself as a people."

Traditionally, these cups would be filled with wine. Tonight we drink grape juice. As Paul tells us in Romans 14:13 "Let no man put a stumbling-block or an occasion to fall in his brother's way."

Kiddush - The Cup of Sanctification

Leader

The first cup is called “kiddush.” Kiddush is Hebrew for sanctification. The act of sanctification means to be separated or set apart. When God sanctifies us He sets us apart from a sinful world. In Exodus, God said that He would bring the Israelites out (or separate them) from the burdens of the Egyptians. Indeed... an act of sanctification!

At this point, fill up everyone's wine glass with grape juice if they are not filled already. Explain that there will be four cups of juice to drink throughout the night and it is tradition to drink the whole cup each time... so pour the juice accordingly (don't fill the cups up too much if you don't want to).

The blessing over the wine:

“Father”:

בָּרַךְ אַתָּה יְיָ אֱלֹהֵינוּ יְיָ הַמֶּלֶךְ הַיּוֹרֵד הַמָּן מִן הַשָּׁמַיִם

Baruch atah Ado-nai Elo-hei-nu Melech ha-Olam,
bo-ray pri ha-gah-fen.

All:

Blessed art thou O Lord our God, King of the universe, Creator of the fruit of the vine.

Everyone drinks the cup of Sanctification.

Leader

The events that took place between Jesus and His disciples during the first cup are recorded in the Gospel according to Luke

When the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.” Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.” (Luke 22:14-18)

Urchatz - Washing of the Hands

Leader

We now come to the ceremonial washing of hands. For thousands of years the Jews would wash their hands during this part of the Passover feast, but when Jesus celebrated His final Passover, He did something different... instead of hand washing, Jesus humbled Himself and washed His disciples feet.

After that, 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. So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. (John 13:5, 12-15)

For this ceremony, you will need a small container of water, a bowl or basin, and a towel. Pass the bowl, water, and towel around the table as you wash each others hands by sprinkling a small amount of water on your neighbors hands over the bowl and then drying them off. Continue until everyone has had their hands ceremonially washed. Optional: Take it a step further and wash each others' feet!

Karpas - Dipping of the Parsley

Instruct the "Father" at each table to locate the parsley (called Karpas in Hebrew), break off a sprig for each person. Hand out the sprigs and have everyone dip theirs into the saltwater. Do not eat the Karpas yet.

Leader:

(Lifting up the parsley) The wine we drank was red in color and represents the blood of the Passover Lamb. This parsley represents the hyssop which the Israelites used to spread the blood of the Passover Lamb upon the sides and tops of the door frame of their house. The saltwater represents the tears shed in Egypt because life there was full of pain, suffering and tears. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

The blessing of the Karpas:

"Father":

הַמְדָּאָה יִרְפָּ אֲרוּב סְלוּעָה דְלִמָּ וּנְיָהֲלֵי יְנֻדָּ הַתָּא דְוִרְבָּ

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
boh-ray pri ha-adamah.

All:

Blessed art thou O Lord our God, King of the universe, Creator of the fruit of the earth.

Leader:

Now let us together eat the karpas.

At this point everyone should eat the karpas (parsley that has been dipped in salt water).

Yachutz - Breaking of the Middle Matzah

Instruct the “Father” to take the middle matzah and break it in two, leave one half between the whole ones and wrap the other half in a linen cloth (the participants can use a napkin) for the “Afikomen.” The Afikomen should then be hidden somewhere in the room (the children will try to find it later). Have any children present close their eyes while the Afikomen is being hidden.

Leader:

The matzah (unleavened bread) is found in its special covering which is called a Unity, even though it has three sections. Remember that leaven represents sin? Well, matzah has no leaven in it, thus the “Unity” is three separate pieces of sinless bread. Bypassing the first section and the third section, the middle piece of sinless matzah is removed; it is broken in half and one half is hidden in a small napkin and is called the Afikomen. The Afikomen becomes an important part of the Seder service.

The reason why the middle matzah is broken and the other two are not is not clear in Jewish tradition. Some rabbis claim that the Unity stands for Abraham, Isaac and Jacob. Yet this is problematic, because Abraham, Isaac and Jacob were not sinless, nor could they be considered united as one. As believers in Messiah Yeshua, we realize that the Unity is a symbol of a unique Three-in-One nature of God, known as the Holy Trinity. God exists as three sinless Persons united as one God. Each person of the trinity being separate but the same God. The Trinity consists of the Father, the Son and Holy Spirit. Consider that the second piece of matzah is the one that is broken and hidden away, just as the second Person in the Trinity was broken and hidden away for a time. We will explore this significant detail later in the Passover meal.

Maggid - The Story of Passover

Ask the prearranged "reader" to read Exodus 12:1-13, you can hand them the Haggadah passage from this page or they can read it from their own Bible.

Reader:

The Lord said to Moses and Aaron in Egypt, "This month is to be for you the first month of the year. Tell the whole community of Israel that on the tenth day of the month, each man is to take a lamb for his family, one for each household.... The animals you choose must be year old males without defect and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. They are to take some of the blood and put it on the sides and tops of the door-frames of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with the bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire.... Do not leave any of it till morning. If some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet, and your staff in your hand. Eat it in haste. It is the Lord's Passover.

On that night I will pass through Egypt and strike down every first-born; both men and animals and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt." (Exodus 12:1-13)

Leader:

As God saw the blood and passed over the houses of the Israelites, so does He pass over sins when He sees Yeshua's blood shed on our behalf.

We keep Passover to remember the physical deliverance God gave us in Egypt and we keep Messiah's Passover (communion) to remind us of the spiritual deliverance He brings us from sin.

Ma-Nishtanah - The Four Questions

Traditionally, the youngest member of the family rises to ask the four questions. You should have selected the youngest that is willing and able to read the four questions (if needed it can be the youngest adult). He/she will read a question, and the leader will answer, one by one until all four questions have been asked and answered. The youngest can read from the "Four Questions" in the prayer book handout.

The youngest

"On all other nights we eat either leavened or unleavened bread; why on this night do we eat only Matzah which is unleavened bread?"

Leader:

Tonight we only eat unleavened bread, called Matzah, to remember the way in which our forefathers fled from Egypt. When Pharaoh let our ancestors go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called Matzah.

The youngest:

"On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?"

Leader

Tonight we eat only bitter herbs to remember how bitter the lives were of our ancestors who were slaves in Egypt, and to remember how bitter our lives were before we were saved by Jesus.

The youngest:

"On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water and the bitter herbs in charoset?"

Leader:

We dip the parsley in salt water because the parsley reminds us that our ancestors, like wild plants, spread and multiplied... yet the salt water reminds us that their multiplication led to persecution and many tears. We dip the bitter herbs in sweet charoset to remind us that our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom. As believers in Jesus, we remember that He brings new life and that no matter how bitter our sorrows may be, we always have hope of a sweet and perfect future with Him in eternity.

The four questions are continued on the next page.

The youngest:

“On all other nights we eat either sitting upright or reclining why on this night do we all recline?”

Leader:

In Egypt slaves were not allowed to recline and enjoy dinner, only free men were allowed to recline. Tonight we remember that we are no longer slaves in Egypt and are no longer slaves to sin.

Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed. (John 8:34-36)

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. (Galatians 5:1)

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. (2 Corinthians 3:17)

Makkot - The Cup of Judgment

The Story of the Plagues

Hand the reader the Haggadah to read the text on this page. When he or she is done reading have them return the Haggadah to the leader.

Reader:

God raised up Moses to lead the children of Israel out of the bondage of Egypt. Moses was to go to Pharaoh to demand that the children of Israel be released so that they may worship the Lord their God. God reminded Moses that he would encounter resistance from Pharaoh:

But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go. (Exodus 3:19,20)

Each time that Moses approached Pharaoh to gain the release of the children of Israel, Pharaoh refused. With each refusal, God sent as a judgment, a plague to the land of Egypt. The Egyptians became afflicted with discomfort and disease, bane and blight. With each plague Pharaoh hardened his heart all the more. Ten plagues were delivered in all. The tenth plague was, by far, the worst. With this plague Pharaoh finally relented. Of the tenth plague it is written:

On that same night I will pass through Egypt and strike down every first-born-- both men and animals-- and I will bring judgment on all the gods of Egypt. I am the LORD.” (Exodus 12:12)

Hand the Haggadah back to the leader.

Leader: *At this point have the “Father” at each table fill the cups. Do not drink yet.*

The Ten Plagues

Leader:

A full cup of wine is considered a symbol of joy. It is indeed good to be joyful of God's mighty deliverance. Our joy should be tempered at the recognition of the great cost at which redemption was purchased. For the Israelites, many lives were sacrificed to bring about their release from the slavery of Egypt. In Proverbs 24:17-18 we are reminded, "Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice, or the LORD will see and disapprove and turn His wrath away from him." As believers in Jesus we recognize that a far greater price purchased our redemption from slavery to sin...the death of our Savior Jesus.

We will be reciting the ten plagues that Egypt was afflicted with because of Pharaoh's hardened heart. As we do so, we will dip our little finger into the cup, allowing a drop of wine to fall (on a napkin or plate). We do this to reduce the fullness of our cup of joy this night. I will read a plague name, then we will all dip our finger in our cup and then on our napkin while repeating together the plague. By the end of this we should have repeated 10 plagues and be left with a napkin with ten drops of grape juice on it. Let's begin:

Blood

Frogs

Gnats

Flies

Pestilence

Boils

Hail

Locusts

Darkness

Death of the first born

Passover Lamb

Leader:

Rabbi Gamaliel, who was the teacher of Paul the Apostle (Acts 22:3) taught that in recounting the Passover story one must be certain to mention three things: the Passover Lamb, the Unleavened Bread, and the Bitter Herbs. Let us begin by speaking of the Passover Lamb.

Then Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. (Exodus 12:21)

The Passover offering which our forefathers ate during the temple times was called a pass-over lamb...what was the reason for it? Because the Holy One, blessed be He, spared the lives of our forefathers in Egypt when they sacrificed a lamb and spread its blood over their doorposts.

And it shall be, when your children say to you, ‘What do you mean by this?’ that you shall say, ‘It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’ (Exodus 12:26-27)

There are many Scriptures that prove that Jesus Christ is the ultimate Passover Lamb:

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (Isaiah 53:7)

The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! (John 1:29)

You were not redeemed with corruptible things, like silver or gold... but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter 1:18-19)

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. (1 Corinthians 5:7)

Matzah - Unleavened Bread

As you begin to speak of the Matzah, lift a piece of matzah to show off as an example.

Leader:

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 Holy One, blessed be He, redeemed them.

As the scriptures say:

And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves. (Exodus 12:39)

The Matzah is unleavened; in its baking, it is pierced and striped. Unleavened, because it is to be without contamination, a symbol of sin. Pierced and striped, it illustrates the Messiah, who being without sin, was pierced and striped.

As the scriptures say:

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. (Zechariah 12:10)

At this time we remember that the evening of the Passover Jesus was betrayed, taken away, and the next day He was literally stripped with a whip and then pierced through His wrists, ankles, and side, dying on the cross for our sins.

Isaiah prophesied of the Messiah:

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

Suggestion: Is there anyone at your passover table who needs healing? Take this time to pray for them declaring, “by Christ’s stripes we are healed”.

Maror - Bitter Herbs

Note to leader: Horseradish is a crunchy bitter root, traditionally used on a Seder plate. For convenience we use horseradish sauce instead of a full horseradish root.

Leader:

This bitter herb which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our ancestors in Egypt, as it is written: “So they put slave drivers over them to oppress them with forced labor ... but the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor, the Egyptians used them ruthlessly. (Exodus 1:11-14)

The bitter herb reminds us of the sorrow, persecution, and the suffering of our people. But God did not leave us in Egypt, and God did not leave us in sin. Through a mighty hand and an outstretched arm, God delivered us!

Raise the cup as you say the following, place it back on the table before the reciting of Psalm 113 and 114.

Therefore, we are bound to thank, praise, glorify, extol, honor, bless, exalt and revere Him who performed for our fathers and for us all these miracles. He brought us from slavery into freedom; from sorrow to joy; from mourning to dancing; and from servitude into redemption. The same God who freed the Israelites from the slavery of the Egyptians has freed us from the slavery of sin and death! Let us praise the Lord!

Instruct everyone to turn their attention to their prayer sheets to the section, “Reciting Psalm 113 and 114, then lead them in reciting (on the next page of this book).

Reciting Psalm 113 and 114

Leader:

Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD.

All:

Let the name of the LORD be praised, both now and forevermore.

Leader:

From the rising of the sun to the place where it sets, the name of the LORD is to be praised.

All:

The LORD is exalted over all the nations, His glory above the heavens. Who is like the LORD our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth?

Leader:

He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people.

All:

He settles the barren woman in her home as a happy mother of children. Praise the LORD.

Leader:

When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel His dominion.

All:

The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs?

Leader:

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

All:

Not unto us, O LORD, not unto us, but to Your name be the glory. Because of Your mercy. Because of Your Faithfulness. Let everything that has breath praise the LORD!

Leader

Truly, we can praise God for the redemption He has brought us: Redemption from slavery, through the death of Egypt's first-born. Redemption from sin, through the death of God's Son. It is written: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (John 3:16)

All raise the cup and say the blessing, first in Hebrew read by the "father" and then all repeat in English.

The blessing of the Wine:

"Father":

וּפְגָה יִרְפָּ אֲרוּב ׀ לְוַעֲהָ דְלָמְ וּנְיֵה־לֵא יִנְדָּהּ הַתָּא דְוִרְבָּ.

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
boh-ray pri ha-gah-fen.

All:

Blessed art thou O Lord our God, King of the universe, Creator of the fruit of the vine.

All drink the cup of Judgment.

Motzi, Matzot

The blessings of the Matzah:

Ask the "father" to take the "Unity" (matzah wrapped in linen) and raise it up as he says the blessing in Hebrew. Everyone should then read the blessing in English

Father:

זָרְאָהּ וּמָהְסֵלָּהּ אֵי צוּמָהּ מְלוּעָהּ דְּלֵמָּהּ וּנְיָהֲלֵאָּ יְנַדָּא הַתָּא דְּוֵרְבָּ

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
Ha-mo-tzi le-chem min hah-ah-retz.

All:

Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.

Place the "Unity" back on the table. The remaining middle and upper matzot should be broken into small pieces and distributed to the participants at the table.

"Father":

וַיְתוּצְמָהּ וּנְשָׂדֵק רִשְׁאָהּ מְלוּעָהּ דְּלֵמָּהּ וּנְיָהֲלֵאָּ יְנַדָּא הַתָּא דְּוֵרְבָּ
הַצָּמָה תִּלְכָּא לַעַ וּנְנָצֵן

Baruch Atah Adonai, Elohaynu Melech Ha Olam, Asher Kiddshanu B'mitzvo-tav, Vitzee Vanu Al A-khee-lat Ma-tzah.

All:

Blessed art Thou, O Lord our God, King of the universe, who made us holy in His commandments, and commanded us concerning the eating of matzah.

All eat the Matzah.

Maror - Eating of the Bitter Herbs

Half of the bottom matzah from the “Unity” container is broken into small pieces, and the “father” will distribute it among the table. The “father” will then pass the dish of horseradish from the seder plate. Each person will put some horseradish on the matzah and wait for the blessing. Tradition says that enough horseradish should be put on the matzah to make tears come to the eyes, reminding everyone of the tears shed in Egypt.

The blessing of the bitter herbs:

“Father”:

וַיְתוּצְמֶךָ וּנְשָׂדֶק רִשָּׁא סְלוּעָה דְלִמְ וּנְיֵהֲלֵי יְנֻדָּא הַתָּא דְּוֹרָבָּ
רֹרְמָ תִלְכָּא לַעַ וּנְנָצִין

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat mah-ror.

All:

Blessed art Thou, O Lord our God, King of the universe,
who made us holy in His commandments,
and commanded us concerning the eating of bitter herbs.

All eat the matzah with the horseradish on it.

Leader:

The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as the horseradish brings tears to the eyes, so also did the great affliction of our people bring tears to their eyes.

Korech - Eating of the Charoset

The remaining half from the bottom matzah of the “Unity” container is broken into small pieces, and the “Father” will distribute it among the table (if no matzah is left from the “Unity” use the extra matzah). The “Father” will then pass first the horseradish sauce for everyone to dip, then the dish of charoset from the seder plate for everyone to dip. Each person should then have a piece of matzot with horseradish covered by charoset (and wait for the blessing).

The blessing of the charoset

Leader:

As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the greens a symbol of hyssop, the wine is a symbol of blood, so the charoset is a symbol of mortar, representing the clay bricks which were made by our people in Egypt.

“Father”:

וּיְתוּצְמָךְ וּנְשַׁדֵּק רִשְׁאָ מְלוּעָה דְלֶמֶךְ וּנְיַהֲלֵי יְנֻדָּא הַתָּא דְוִירָבָּ
רוּרָמְ תִלְכָּא לַע וּנְנֻצְוּ

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat mah-ror.

All:

Blessed art Thou, O Lord our God, King of the universe,
who made us holy in His commandments,
and commanded us concerning the eating of bitter herbs.

All eat the matzah with the horseradish and charoset on it.

Beitzah, The Roasted Egg

Leader:

Before we eat dinner, let us take a moment to recognize the hardboiled egg on the Seder plate. The longer you boil or roast an egg, the harder it gets. Thus, this egg reminds us that through persecution, God's people only become stronger. Tonight we will not eat of the egg, but instead we will spend a moment remembering that there are still Christians who are actively being persecuted around the world.

Have the "Father" pray a unscripted prayer for the persecuted church, alternatively you can have the whole group pray as they feel led.

Shulchan Orech - The Passover Supper

Leader:

It is now time to eat the Passover supper! But with all things, we too must bless the meal!

The blessing of the supper

"Father":

וַיְתוּצְמֶבּ וּבְנִשְׁדָּק רִשְׁאָ מְלֹוּעָה דְלִמָּ וּבְנִיֵּהֲלֵא יְבָרַךְ הַתָּא דְוִרְבָּ
חֲסַפּ תְּלַכָּא לַעַ וּבְנִצְוֹן

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat pe-sach.

All:

Blessed art Thou, O Lord our God, King of the universe,
who made us holy in His commandments,
and commanded us to eat the Passover Meal.

Ask the "Father" or anyone at the table to pray an unscripted prayer, blessing and giving thanks for the meal. Serve the meal and enjoy!

When everyone is finished eating and plates are cleared (leave the wine glasses and the center Seder plate) it will be time to find the Afikomen, gather everyone's attention and move on to the next page.

Tzaphun - Eating of the Afikomen

Finding the Afikomen

Leader:

Before dinner, the center matzah of our “Unity” was broken and hidden away, as has been tradition for thousands of years, even for more than a thousand years before Christ our Messiah came. This broken and hidden matzah is known as the “Afikomen.” It is important to remember, however, that this middle, sinless, matzah does not stay hidden for long. As is tradition it must be returned to the “Unity”!

Have the young children (or youngest adult if no kids are present) search for the hidden Afikomen. The child who finds it brings the Afikomen to the leader. The leader will then “buy back” the afikomen with some coins or chocolate after saying the following:

Leader:

We are told in 1 Corinthians 6:20 that we were bought with a price, that price was the death of Jesus Christ. As such it is only fitting that we would “purchase” the Afikomen back.

Trade the Afikomen for the coins or chocolate and hand the Afikomen to the “Father”. You may want to encourage the “winner” to share the gold coins with other children at the table.

Have the “Father” break and distribute the Afikomen to those at the table. Do not eat of it yet.

Leader:

Concerning the Afikomen, it is written:

And Jesus took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” (Luke 22:19)

The Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” (1 Corinthians 11:23-24)

The Significance of the Afikomen

Leader

Is it not significant that it is this middle matzah, which was broken and then hidden away, finally to be brought back, broken and distributed, that Jesus points to and says, “this is MY body which is given for you”?

Rabbis for many years have asserted that the word Afikomen means, “that which comes after dinner” or “dessert... Yet the Greek word it is derived from, aphikomenos which means “He has come”. The significance of the Afikomen can not be overstated.

As the matzah is unleavened, striped and pierced, so was our Messiah without sin, striped by the Roman’s whip and pierced by nails and the soldier’s spear. For the believer in Yeshua, that He is the Messiah and our atonement, this Afikomen symbolizes His sacrifice of atonement for our sins, that we might have peace with God.

In Jesus’ time, as with non-believing Jews today, no one knew exactly what the Afikomen symbolized, or why it was broken and hidden away. Imagine how it must have felt to have been a disciple at the last supper, when it came to eat the Afikomen, as you had done your whole life at Passover not knowing why, Jesus proclaims, “This is no mystery... This is my body which is broken for you!”. What excitement must have rushed over the disciples at such a revelation!

If you are a born again believer tonight in Jesus the Messiah, you can eat this piece as a communion service, reminding yourself of what happened in the upper room at the Last Supper. If you are not born again, please refrain from eating the Afikomen.

Soon we will eat the Afikomen, let it remind you of what the Messiah did for you, in that He came and gave Himself for your sins; that His body physically was broken for you.

Christ gave everything to forgive us, let us take a moment before we bless the Afikomen to silently pray, repenting of any sin in our lives and forgiving others who have sinned against us. As we are about to partake in communion, let us make sure to partake in it with our hearts in the right place, heading Paul’s warning:

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. (1 Corinthians 11:29-31)

Have a minute of silent prayer. Do not eat until the Afikomen has been blessed.

Blessing of the Afikomen:

“Father”:

זָרָאָהּ וּמִסֶּחֶל אֵיצוּמָהּ מְלוּעָהּ דְּלֶמֶךְ וּנְיֵהֲלֵא יְנַדָּא הַתָּא דְּוֵרְבָּ

Ba-ruch Atah Adonai Elo-hei-nu Me-lech Ha-Olam,
Ha-mo-tzi le-chem min ha-ah-retz.

All:

Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.

“Father”:

וְדַעַה וּגְ מִסֶּחֶל אֵיצוּמָהּ מְלוּעָהּ דְּלֶמֶךְ וּנְיֵהֲלֵא יְנַדָּא הַתָּא דְּוֵרְבָּ

Ba-ruch Atah Adonai Elo-hei-nu Me-lech Ha-Olam,
Ha-mo-tzi le-chem min Ha-sha-ma-yim.

All:

Blessed art Thou, O Lord our God, King of the universe, who brought forth bread from heaven.

All born-again believers now partake in the Bread, eating the Afikomen.

Ha-Geulah - The Cup of Redemption

Have the "Father" fill up everyone's wine glass with grape juice once again.

Leader:

This cup, the cup of redemption symbolizes God's promise of redemption from slavery. It was this cup, after supper, in the upper room that Yeshua raised and said, "This cup is the New Covenant in my blood, which is shed for you." He died to give us atonement from sin, and new life with God, just as the Passover Lamb was sacrificed to bring us redemption.

For the believer in Yeshua, this cup symbolizes our participation in the New Covenant, that God has forgiven our sins because of Yeshua's sacrifice. If you are not a born again believer, please refrain from drinking this Cup of Redemption.

Blessing of the wine:

"Father":

וּפְגָה יִרְפֵּ אֲרוֹב מְלוּעָה דְּלֶמֶךְ וּנְיֵהֲלֵא יְנֻדָּא הַתָּא דְּוִירָב

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
boh-ray pri ha-gah-fen.

All:

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

All born-again believers now partake in the Cup, drinking the cup of redemption

Leader:

When Jesus took the Afikomen and the Cup of Redemption, He instituted the practice of communion. It is important to note that Jesus did not say that any ol' ordinary bread was His body, nor was His blood an ordinary glass of wine. Rather, the Afikomen, a sinless, bruised, striped, and pierced bread, together with two others known as a Unity, that is broken, hidden away, and restored after a short while... this is His body which is broken for us. His blood is the Cup of redemption, for Christ's blood is the only thing that can redeem.

In Him we have redemption through His blood, the forgiveness of sins,
according to the riches of His grace. (Ephesians 1:7)

Elijah's Place

Elijah's cup is now filled with wine by the "Father".

Leader:

The Bible tells us in Malachi 4:5 that Elijah will appear to herald the coming of the Messianic King:

Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. (Malachi 4:5)

It is tradition to have an additional place setting, complete with a cup of the fruit of the vine, for Elijah at Passover. If Christ is to return, then we too should expect Elijah, as is tradition we should send someone out to see if he has come!

Have an adult or two lead the children outside to see if they can find Elijah! If he is there, invite him in to join you for supper, his place is already set! If not, have the children return to their seat, maybe next year!

Thus far, Elijah has never attended a Seder!

Or maybe he has... the Bible tells us in Luke 1:17, speaking of John the Baptist, "It is he who will go as a forerunner before Him in the spirit and power of Elijah." John did indeed come to fulfill Elijah's role as herald to announce the first coming of the Messiah, fulfilled in the coming of Yeshua.

The Shank Bone

Leader:

One last item we have not mentioned on our Seder plate is the lamb bone, traditionally a lamb shank bone. The lamb bones are left untouched tonight, because lambs are no longer sacrificed. As believers in the Messiah, we recognize that sacrifice is no longer necessary, because the death of our Messiah satisfied the need for sacrifice. In His death there is life. In the shedding of His blood there is remission of sin.

Hallel - The Cup of Praise

Have the "Father" at the table fill the cups one final time with grape juice. As always, wait to drink it until after the blessing.

Leader:

We come to the fourth and last drinking of the cup. This cup represents the fourth "I will" -- "I will take you to Me for a people." How should we respond to such a promise, that God would make us His people? With joy, and dancing and singing of course! Thus we have our final cup, the cup of praise! But before we enjoy the cup of praise, let us offer up songs of praise and worship to God, that He may enjoy our praise!

At this point you can join with the Christian Life Church worship team in praise! Play the YouTube video found at: "www.CedarRapidsChurch.com/passover" (without the quotes) and make sure to sing along. Alternatively, if you are musically inclined, feel free to lead a song or two of praise yourself!

Once you are done praising the Lord, return to the Cup of Praise for its blessing.

Blessing of the wine:

"Father":

וּפְגָה יִרְפֵּ אֲרוֹב מְלֹעָה דְלֶמֶ וּנְיֵהֲלֵי יִנְדֹּא הַתָּא דְּוִרְבֵּ

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
boh-ray pri ha-gah-fen.

All:

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Drink the final cup and proceed to the next page, the conclusion of the Seder.

Conclusion of the Seder

Leader:

The Seder of Passover is now complete! For Jews it is always preferable to celebrate Passover in Jerusalem, but for those who can not it is tradition to end Passover by shouting, "Next Year in Jerusalem!". As believers in Christ we know that one day soon Christ will return, and when He does He will establish a new Kingdom in a new Heaven and a new Earth. The capital city of the New Earth, where we will dwell in Eternity is called "New Jerusalem", as such, we more than ever should proclaim, "Next Year in Jerusalem!" Knowing that one day we will live with the Passover Lamb on the streets of Gold in New Jerusalem. Would you join with me in shouting as loud as you can, "Next Year in Jerusalem".

All:

Next Year in Jerusalem!

Appendix A: Supply Checklist

Use these checklists to make sure you have everything you need for a successful Seder. These can double as a shopping checklists for anything you might still need.

Provided by CLC

- Lamb Bones
- Matzos
- Linen napkin for Unity
- Plastic divided platter (Seder plate)
- Small dish/bowl for saltwater
- Tea-light candles
- Prayer sheet handouts
- Chocolate coins for prizes
- Matches

Note: The candles provided are for convenience, feel free to use larger candles if you wish. Traditionally the shank bone of a lamb is used. To keep costs down we have provided lamb rib bones, feel free to use a shank bone if you wish.

Place Settings

- Cups for grape juice
- Carafe for grape juice (Optional)
- Separate cups for water/drinks
- Plates for dinner
- White paper napkins
- Cutlery

Groceries

- Horseradish sauce (not mild)
- Salt for saltwater
- Parsley
- Grape juice (4 glasses per guest)
- Egg (hardboiled)
- Charoest (Recipe in Appendix C)
 - Apples
 - Cinnamon
 - Grape Juice
 - Honey
 - Walnuts (optional)
 - Raisins/dates (optional)

Serving/Ceremonial Dishes

- Fine China place setting for Elijah
- Bowl of water for hand-washing
- Tablecloth (Optional, but suggested)
- Towel for hand-washing

Note: If you do not have fine china, you can use any non-disposable dishes and cutlery, make sure he has a full place setting.

Technology

- Internet connected laptop or TV.
- Speakers

If using a laptop for praise (see page 33) we strongly encourage you get a pair of external speakers (about \$25), it will drastically improve the audio for the time of praise.

Appendix B: Preparation and Setup

Use this checklist to help you make sure you have everything prepared for a successful Passover meal. Prepare the table early, well before guests arrive, to make sure you are ready to go right away (Seder meals can be long, and dinner is not served until near the end, after all).

- Set the table
 - Tablecloth placed and chairs arranged
 - Place settings set with two cups (one for juice, one for water/other drinks), napkins, cutlery, plates and bowls if needed.
 - Elijah's place setting set (Should be the nicest setting on the table with real dishes)
 - Candles near center of table with matches nearby (Do not light the candles until instructed, the lighting of the candles is a part of the Seder service)
 - Extra Matzah on a plate set on the table for sharing and dipping
 - Room for Seder plate in the middle
 - Room for Unity in the middle
 - Prayer sheet handout on each place setting
- Set up the Seder plate. (Place the following on the provided divided plastic platter)
 - Charoset (Recipe in Appendix C)
 - Saltwater in dish
 - Parsley
 - Hardboiled egg
 - Horseradish sauce
 - Lamb bones
 - Place the platter in the center of the table
- Set up the Unity
 - Take three pieces of Matzah (use the three in best shape, unbroken if possible) and place them on-top of each other, gently wrap them with the included linen napkin so they are completely covered.
 - Place the Unity in the middle of the table.
- Make dinner arrangements.
 - Either cook dinner, or set up a potluck with your guests. Don't forget dessert!
 - Remember, no leaven!
- Communicate with guests
 - Text/call your guests. Let them know when you are starting your Seder meal.
 - Make sure everyone knows your address and how to get there.
 - If doing a potluck, make sure to communicate expectations.

Appendix C: Recipes

Charoset

Ingredients

- 6 apples finely diced
- 1 tablespoon cinnamon (more as desired)
- 1/3 cup grape juice (more as desired)
- 1-1/2 cup walnuts (finely chopped, toasted if desired) (optional)
- 1 tablespoon Honey
- 1/4 cup Chopped dates or 1/4 cup Raisins (optional)

Instructions

In large bowl, stir together all ingredients. Store, covered, at room temperature until ready to serve. If making it early, store covered in the refrigerator.

Bonus optional recipe on next page!

Matzo Ball Soup (Optional Recipe)

Though Matzo Ball Soup has no ceremonial significance, it is a traditional and delicious dish served at Passover meals, as it includes no leaven. It feels very much like a chicken and dumpling style soup. Feel free to try your hand at making it for your guests, serve during the dinner portion of the Seder meal. (Note, ingredients listed here are not on the shopping list in Appendix A, as this recipe is entirely optional)

Matzo Balls Ingredients

- 3 large eggs
- 3 tablespoons vegetable oil
- 3/4 cup matzo meal (Matzo meal is just finely ground matzah, it can be bought at a store or made in food processor with matzah)
- 1 teaspoon baking powder
- 1/2 teaspoon garlic powder
- 1/2 teaspoon onion powder
- 1/2 teaspoon dried dill
- 1/4 teaspoon ground white pepper

Soup Ingredients

- 1 1/2 tablespoons vegetable oil
- 1 medium yellow onion chopped
- 2 ribs celery chopped
- 4 large carrots peeled and chopped
- 2 cloves garlic, minced
- 1 teaspoon dried dill
- 2 bay leaves
- 8 cups low sodium chicken broth
- 2 1/2 cups chopped cooked chicken
- 1 tablespoon chopped fresh parsley
- kosher salt and fresh ground black pepper

Instructions

To make the matzo balls, in a medium bowl whisk the eggs together and then whisk in the oil. In a separate medium bowl whisk together the matzo meal, baking powder, garlic powder, onion powder, dried dill and black pepper. Pour the egg mixture into the matzo meal mixture and stir just until combined. Do not over-mix. Cover and place in the refrigerator for at least 1 hour.

In a Dutch oven or large pot heat the oil over medium heat. Add the onions, celery and carrots. Cook until the onions and celery are soft; approximately 6-8 minutes. Reduce the heat to low and add the garlic and dill; cook for 1 minute stirring constantly. Add the bay leaves and chicken broth. Bring the mixture to a boil.

Using a small scoop or tablespoon drop the matzo mixture into the boiling soup. Reduce the soup to a simmer. Cover and cook for 25-30 minutes or until the matzo balls are puffed up and the vegetables are tender. Add the chicken and warm. Season with kosher salt and fresh ground black pepper. Remove the bay leaves and sprinkle with fresh chopped parsley.