



Cup of Redemption

***This day shall be for you a memorial day,
and you shall keep it as a feast to Adonai;
throughout your generations you shall
observe it as an ordinance***

FOR EVER.

Shemot/Exodus 12:14

פסח

"Do this in remembrance of me."

Luke 22:19

INVITATION

Tonight we participate in a radiant and joyful festival which the Jewish people have celebrated for over three thousand years. The Israelites began as the promise of G-d to one man, yet became as numerous as the stars in the sky. They have outlived countless centuries of hatred, violence, and attempts to exterminate G-d's chosen people, often in the "name of Christ." From the persecution under Antiochus IV, the early Church Fathers, the Roman Emperor Constantine, the Inquisition and Crusades, to the directives of Martin Luther and Adolf Hitler, the Jews continue to testify of a people of twin destinies—both persecution and survival.

As Followers of Messiah we must remember that we have not replaced Israel, but merely been "grafted" into her. We have become adopted brothers and sisters with a people chosen by G-d from the very beginning of time. We must not become proud, thinking we have replaced Israel in G-d's grand design. For Rav Sha'ul (the Apostle Paul) admonishes, *"But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. You will say, 'Branches were broken off so that I might be grafted in.' That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if G-d did not spare the natural branches, neither will he spare you" (Romans 11:17-21).*

We celebrate tonight to remember the redemption of the Israelites through the Exodus event, as well as the redemption of the Gentiles by being engrafted into the root of the Jewish people through Messiah Yeshua (Jesus). Just as the Israelites were freed from the slavery of the Egyptians, we have been set free from the bondage of sin and death.

We can learn about these events from the Scriptures, books, films, lectures and

sermons, but we learn in quite a different way when personally experiencing Pesach (Passover). Tonight we “eat history.”

Tonight **we** suffer as slaves in the land of Egypt. Tonight **we** are delivered from the hand of Pharaoh. Tonight **we** celebrate the victory of G-d as He parts the waters of the Sea of Reeds to allow us to cross over. Tonight, much different from all other nights, we become more aware of who we are as a chosen people, a royal priesthood, called out from among the peoples of the earth. For on a night such as this, **we** went forth out of Egypt, leaving behind our lives as nameless slaves. On a night such as this **we** rejoiced in our newly found freedom and identity. On a night such as this Messiah Yeshua experienced our pain and passion in the final hours before His crucifixion, which would ultimately lead to our redemption. Tonight we share the sorrow as well as the joy of our ancestors, the natural branches of Israel, as we remember what we should never forget...

WE ONCE WERE SLAVES... BUT NOW WE ARE FREE!!!

*“And when the hour was come, he sat down,
and the apostles with him. And he said unto them,
With desire I have desired to eat this Pesach (Passover)
with you before I suffer.”*

Luke 22:14-15

DO THIS

in remembrance of me.

IN REMEMBRANCE OF ME

Participating in a Passover Seder Meal is connecting with who we are as a redeemed people. It is an honor and a privilege. It is both an instruction in G-d's Torah and a means by which we "proclaim the Master's death until he comes" (1 Corinthians 11:26). By celebrating the Passover with a Seder Meal, we are not only fulfilling a biblical commandment, but we are connecting to our Messiah, identifying with him in his suffering, and rejoicing over his resurrection. May the L-RD bless you and your home as you embark on this wonderful journey.

TIMING

When do we celebrate Passover and the Feast of Unleavened Bread? The easiest way is to find the 15th of Nisan on a Jewish calendar. In the biblical reckoning of time, a day begins at sunset. Therefore, the Seder begins at sunset, at the onset of the 15th of Nisan. The Feast of Unleavened Bread is seven days long, and has special days at the beginning and end, which are designated as Sabbaths, or days of rest. They are the first and the seventh days of the feast. No work should be performed on these days aside from food preparation directly related to the festival. And although there are days sandwiched in between these Sabbaths, they are still included in the festival, although one may go about his normal activities to a certain degree.

USHPIZIN

Ushpizin (pronounced "oosh-pi-zeen") is an Aramaic word meaning "guests." It is traditional to invite guests to celebrate the Passover with you. Passover is a commemoration of the work of salvation, and salvation

should always be a shared experience. The Haggadah proclaims, "Whoever is hungry, let him come and eat; whoever is in need, let him come and join in celebrating the Pesach festival." There will always be those who are hungry, both physically and spiritually, and it is our responsibility as disciples of our Master to feed them. We open our homes to those who would desire to eat from our tables both physical and spiritual food.

LEAVEN

Leaven is the quintessential representation of sin, and therefore must be purged from our homes prior to the evening of the Seder Meal. It should be removed twenty-four hours prior to the sunset of the evening of the Seder. It must not only be removed, it must not be in our possession. Setting it in the garage won't do. It must be thrown away, destroyed, etc. If you would like to cleanse your home according to the ritual custom, it has been included in the Haggadah. Also, since Scripture specifically says that during this seven-day period that we should eat matzah, we should eat at least some matzah each day of the feast.

WHAT IS A SEDER?

Seder is a Hebrew word that means "set order." It is the specific order of ceremony for a given event, particularly of Passover. The Passover Seder is designed to recall, memorialize and re-live the events of the Exodus from Egypt. The main elements of the Seder are: Unleavened bread, bitter herbs, wine, lamb and the Maggid (the telling of the Exodus event). However, since there is no Temple today, lamb is no longer eaten at the Seder Meal. Since it is forbidden to

make a sacrifice without the Temple, eating lamb at a ritual meal such as this would be in violation of a fundamental precept of Torah. Our Haggadah also includes elements of the last days of Yeshua's earthly ministry in order to remind us of how he became our Passover Lamb.

THE HAGGADAH

The Haggadah is the booklet which you are now reading. It is what will guide us through the ceremony of the Seder Meal. The word "haggadah" is a Hebrew word that means "telling" and is used in the context of bringing further explanation to a given topic. Thus, the Haggadah for Passover will "tell" us everything that we need to know for our event. This particular Haggadah will also make some parallels to our Master Yeshua and his Last Seder. This book is by no means a dictum of how you should conduct every moment of your Seder. It should, however, provide a basic framework and flavor for you to create your own unique experience. Feel free to personalize this experience by minimizing some sections and emphasizing other sections which are more meaningful to you. Make it personal.

A FOREIGN AFFAIR

The Passover Seder can seem an extremely foreign affair as we attempt to engage in this ancient, Middle Eastern festivity. If it feels strange and foreign, it is because it is supposed to be. Although we are supposed to relate the events of the Passover in terms that our modern, Western minds can understand them, we should also be filled with a sense of wonderment as we participate in this ancient ritual. It is supposed to take us back and help us re-connect with the rich soil from which sprung the roots of our faith. If it feels strange, it's because it is. Be sure to appreciate this strangeness, rather than be hindered by it.

DOR L'DOR

The Hebrew expression "dor l'dor" means "from generation to generation." This is how

the Passover is supposed to be remembered and celebrated. It is a time to transfer an experience from one generation to the next. Many of the traditions that revolve around the Seder Meal have been added for the sake of arousing the curiosity of the children and keeping their attention. This night should be focused on transmitting the story and meaning of the Exodus to our children in a fun, engaging manner. If the text of the Haggadah is above the heads of your children or will lose their attention, revise it to capture their imaginations through the use of illustrations, games and other playful innovations.

FAST OF THE FIRSTBORN

As an act of gratitude for sparing their lives, it is tradition for the firstborn males of each family to fast the day prior to Passover. In households where the firstborn boys are under the age of 13, their fathers fast on their behalf.

FOUR CUPS

Through the course of the Seder Meal, four cups of wine (or grape juice) are consumed. The four cups correspond to the four expressions of redemption which G-d spoke to Israel in Exodus 6:6-7.



SANCTIFICATION

I will bring you out from under the yoke of the Egyptians



JUDGMENT

I will free you from being slaves



REDEMPTION

I will redeem you with an outstretched arm and with mighty acts of judgment



KINGSHIP

I will take you as my own people, and I will be your G-d

PREPARATION

Special thanks to Rabbi Dale Cohen for his contribution in this section.

Bedikat Chametz ***Burning the leaven***

According to Exodus 12:15; 13:7-8 no leaven is to be found in the house on the feast of Passover. Therefore great care is taken to insure all leaven is removed from the dwellings.

Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. (Exodus 12:15)

Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders. You shall tell your son on that day, saying, 'It is because of what the L-RD did for me when I came out of Egypt.' (Exodus 13:7-8)

Biblically, leaven often represents sin and observant Jews take special care to ensure that anything containing leaven be completely removed in order that it would not contaminate the home. Beginning one month prior to the feast of Passover, the Jewish woman goes through a very intensive house cleaning process to extract all the leaven from her home. All carpets and rugs are cleaned, the drapes and curtains, the entire house is vacuumed including between the seats of the couch and chairs, and between the box springs and mattress in the home. The cookware, flatware, and dishes that are used for the rest of the year are removed and a special set of cookware, flatware, and dishes are brought out. The set that is brought out is the very best that

the family owns, since we are to give G-d our very best. All leaven has been removed from the home with the exception of ten pieces which are hidden throughout the house. On the evening before Pesach/Passover, when all the lights in house have been turned off, the father takes a feather, a wooden spoon, a candle, and a bag and performs the following ceremony.

As the ceremony begins the following blessing is recited:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ	<i>Baruch atah Adonai Eloheinu</i>
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ	<i>Melech HaOlam asher kidshanu</i>
בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר	<i>b'mitzvotav v'tzivanu al biur</i>
חֻמֶּץ.	<i>chametz.</i>

Blessed are you, O L-RD our G-d, King of the Universe, who has commanded us concerning the removal of chametz.

After saying the blessing and lighting the candle the father begins to search the home using the candle to search every crack and crevice of the house for the pieces of leaven. Once a piece of leaven is located, the father uses the feather to brush the leaven onto the wooden spoon. He then places the leaven into the bag. Once all pieces of leaven have been located and gathered into the bag, the bag is kept in a safe place until morning.

After the inspection has ended the following declaration is recited:

כָּל חֻמִּירָא וְחֻמִּיעָא דְאִכָּא	<i>Kol chamira va-chamia d'ika</i>
בְּרִשּׁוּתִי דְלֹא חֲזִיתֵהּ	<i>vi-reshuti, d'la chazitei</i>
חֻמֵּיתָהּ וְדִלֹא בְעֵרְתָהּ וְדִלֹא	<i>chamitei ud'la vi-artei ud'la</i>
יִדְעָנָא לֵיהּ לְבָטֵל וְלֵהוֵי	<i>y'da'na leih, li-batel v'le-hevei</i>
הֶפְקֵר כְּעֶפְרָא דְאַרְעָא.	<i>hefker k'afra d'ar'a.</i>

All chametz or leaven that is still in my possession, that I have not seen and have not removed because I have no knowledge of it, let it be ownerless like the dust of the earth.

The following morning (by mid-morning) a ceremony called *Biur Chametz* is performed where the bag containing the leaven and articles used for its retrieval are gathered together and taken to where a fire has been prepared. It is then thrown into the flames where it is consumed—never again to be remembered or retrieved.

While the chametz is burning the following confession is made:

כָּל חֲמִירָא וְחִמְיָא דְאִכָּא	<i>Kol chamira va-chamia d'ika</i>
בְּרִשְׁתִּי דְחֲמִיתָהּ וְלֹא חֲמִיתָהּ	<i>vir'shuti, dachamitei ud'la chamitei</i>
דְּבִעְרִיתָהּ וְלֹא בִעְרִיתָהּ לְבִטֵּל	<i>d'va'aritei ud'la va'aritei lib'teil</i>
וְלֵהֱוֵי הֶפְקֵר כְּעֶפְרָא דְאַרְעָא.	<i>v'lehevei hefkeir k'afra d'aram.</i>

**Any chametz in my possession, which I have or have not seen,
which I have or have not removed, shall be as if it does not exist,
and as the dust of the earth.**

In the Scriptures leaven is symbolic of sin, especially pride, in that it puffs up anything with which it comes in contact. Our Heavenly Father examines every crack and crevice of our heart using His Word (symbolized by the candle) which is a light dispelling darkness and revealing those things which are displeasing in His sight. It is His Holy Spirit (symbolized by the feather) which reveals to us that we have sin in our hearts. When we recognize the sinful state of our lives we repent from our sins and bring them before the cross of Yeshua (symbolized by the wooden spoon). Our Heavenly Father takes those sins and casts them away (symbolized by the burning of the bag) where it is never to be retrieved. Some believe that this custom is what the Apostle Paul had in mind when he wrote:

*Your boasting is not good Do you not know that a little leaven leavens the whole lump of dough? **Clean out the old leaven** so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. **Therefore let us celebrate the feast**, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of **sincerity and truth**. (1 Corinthians 5:6-8).*

It is not enough for the leaven to be out of the house, it must be out of the Jewish person's possession. This is even more important in regard to purging the leaven of sin from our lives.

The sixth chapter of Romans is Paul's discourse on freeing oneself from the clutches of sin ("leaven"). He uses the analogies of death and resurrection, slaves and freedmen. Following this, in the seventh chapter he goes back and forth with trying to explain the nature of struggling with sin. He culminates his argument in chapter eight, telling us that we must "put to death the misdeeds of the body" in order to be fully sons of G-d (vs. 12-14).

But on a practical level, how do we do this? We must do just as our Master has instructed us and regard even the smallest sin as potential leaven which can consume our entire being. We must purge the leaven of sin within us before it consumes us (Matthew 5-7).

Lighting the Candles

"You are to distinguish between the holy and the common"

Vayikra/Leviticus 10:10

WOMAN: (Lighting the Candles)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ	Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם אֲשֶׁר	Melech HaOlam, asher
קִדְּשָׁנוּ בְּמִצְוֹתָיו	kidshanu b'mitzvotav,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל	v'tzivanu l'hadlik neir shel
(שַׁבָּת ו') יוֹם טוֹב.	(Shabbat v') yom tov.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who has sanctified us by His commandments, and commanded us
to light the (Shabbat and) festival lights.**

Climbing the Worship Ladder

KADDESH -1- Sanctifying the Evening

(First Cup)

URCHATZ -2- Washing the Hands

KARPAS -3- Dipping & Eating the Green Vegetable

YACHATZ -4- Breaking the Matzah

MAGGID -5- Telling the Story of Pesach

(Second Cup)

RACHTZAH -6- Washing the Hands for the Meal

MOTZI -7- Blessing for the Bread/Matzah

MATZAH -8- Blessing for the Eating of Matzah

MAROR -9- Eating the Bitter Herb

KORECH -10- Eating the Hillel Sandwich

SHULCHAN ORECH -11- Festival Meal ("Setting the Table")

TZAFUN -12- Eating the Afikomen ("Hidden")

BARECH -13- Grace After Meals

(Third Cup)

HALLEL -14- Psalms of Praise

(Fourth Cup)

NIRTZAH -15- Prayer of Acceptance

The Pesach/Passover Seder consists of 15 steps which is said to represent the fifteen psalms in the "Song of Ascents" (Psalm 120-134), the song chanted by the Levites as they walked up the fifteen steps to the Temple. Many suggest that the Seder itself is an ascent from slavery to freedom for it tells the story of redemption.

KADDESH

Sanctification of the Evening

"I will bring you out from under the burden of the Egyptians..."

Shemot/Exodus 6:6

The Cup of Sanctification "sanctifies" or sets apart this time as a time dedicated to our G-d. It is done at the beginning of any special time consecrated to the Almighty. Tonight we set apart this time to remember how G-d set us apart from Egypt.

If on the Sabbath, begin with the following:

And there was evening, and there was morning—the sixth day. Thus the heavens and the earth were finished, and all their array. On the seventh day G-d completed His work which He had done, and He abstained on the seventh day from all His work which He had done. G-d blessed the seventh day and hallowed it, because on it He abstained from all His work which G-d created to make (B'reisheet/Genesis 1:31-2:3)

Lift cup with RIGHT HAND

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרִי הַגֶּפֶן.



*Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.*

**Blessed are You, O L-RD our G-d, King of the Universe,
Who creates the fruit of the vine.**

If it is the Sabbath, say the italicized words in brackets.

Blessed are You, O L-RD our G-d, King of the Universe, Who has chosen us

from every people, exalted us above every tongue, and sanctified us with His commandments. And You gave us, O L-RD, our G-d, with love [*Sabbaths for rest*], appointed festivals for gladness, festivals and times for joy, [*this Sabbath day and*] this day of the Festival of Matzot, the time of our freedom [*with love*] for a holy convocation, a memorial of the Exodus from Egypt. For You have chosen us and You have sanctified us above all the peoples, and You have given us as a heritage Your holy [*Sabbath and*] Festivals [*in love and in favor*] in gladness and in joy. Blessed are You, O L-RD, Who sanctifies [*the Sabbath and*] Israel and the festive seasons.

*On the **FIRST** night of Pesach only add:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם שֶׁהֶחְיָנוּ Melech HaOlam, shehecheyanu
וְקִיַּמָּנוּ וְהִגִּיעָנוּ לַזְמַן v'kiymanu v'higi'anu laz'man
הַזֶּה. ha-zeh.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who has kept us alive, sustained us and enabled us to
celebrate this joyous occasion.**

Lean to the LEFT while drinking the cup of wine.

The second cup of wine is now poured—ONLY HALF FULL.

URCHATZ

Washing the Hands

*"Who may ascend into the hill of the L-RD? And who may stand in His holy place?
He who has clean hands and a pure heart, Who has not lifted up his soul to
falsehood And has not sworn deceitfully."*

Tehillim/Psalm 24:3 & 4

The second step of the Seder involves the washing of hands. The procedure varies in different homes and communities. In some communities only the leader of the Seder washes his hands, in others only the men wash their hands, and in some areas everyone washes. The washing of the hands is done by taking a cup of water in the left hand and pouring its contents in three splashes over the right hand, then the opposite. Normally a blessing is said when washing the hands, however, the blessing is omitted here, since the amount of the food being eaten is smaller than the volume of a large olive (the rabbinic standard).

Some view the washing of the hands as “washing our hands” of the slave mentality, which is considered as being the first step to independence. Others see the washing of the hands as reminiscent of the Temple period when before the priest could enter into the presence of G-d, he had to wash himself in the laver as a symbol of purification. It reminds us of the mikvah (“baptism”) that is taken for purification. G-d commanded Aaron to wash his hands and feet before approaching the altar of the L-RD. Also, ceremonial washings were routine and were required before entering into the Temple of the L-RD, which embodied the presence of the L-RD. We do not recite a blessing at this time.

LEADER: We wash our hands now in humbleness of heart, in preparation for what we are about to partake, representative of the washing away of the chametz (leaven) of sin.

Pass water and towel for handwashing



KARPAS



Dipping & Eating the Green Vegetable

“The sons of Israel sighed because of the bondage, and they cried out; and they cry for help because of their bondage rose up to G-d.”

Shemot/Exodus 2:23

Each person at the table has a sprig of parsley which is dipped into salt water, and then eaten at the appropriate time. The parsley represents the hyssop that was used to place the blood of the lamb on the doorpost of the house. Those who placed the blood of the lamb on the doorposts of their homes experienced salvation. Those who did not, experienced judgment and death. The same holds true today.

The karpas is green to remind us that Pesach occurs during the springtime of the year when the earth is fresh with new life. The salt water reminds us of both the tears which we shed while we were slaves and the Sea of Reeds through which we passed. Yet the salt water teaches us another important lesson. A life without the Messiah is truly a life immersed in tears. The karpas dipped into the salt water reminds us of what our lives were like when we were slaves.

LEADER: (Lifting up parsley) The L-RD's calendar is meant to teach us in our every day lives as we experience the changing of the seasons, and the Mo'edim (Festivals) that He has established for each. He could have chosen winter, summer or fall in which to bring our Redemption, but The Holy One,

Blessed be He, chose the springtime to remind us of our newly found freedom. The karpas is a symbol of springtime and of hope.

PARTICIPANT: Sometimes we despair of the wickedness in our world. Pesach calls us to hope again.

LEADER: We dip the karpas in salt water once to remember the tears we cried in Egypt when we were slaves. May we never be so comfortable that we become complacent, forgetting the pain of others.

PARTICIPANT: "You shall not oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt" (Shemot/Exodus 23:9).

LEADER: We dip our karpas a second time to remember the drowning of the Egyptians in the Sea and the miraculous delivery of Israel.

Dip the parsley twice into the salt water & lift parsley with RIGHT HAND.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם בּוֹרֵא Melech HaOlam, borei
פְּרִי הָאֲדָמָה. p'ri ha adama.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who creates the fruit of the earth.**

Eat all of the parsley while leaning to the left.



'This is My body, which is for you; do this in remembrance of Me.'

1 Corinthians 11:24

Leader: Break the middle matzah & wrap the Afikomen

LEADER: Of the three Matzot on the Seder table, we break the middle one in two, leaving the smaller piece. We wrap the larger in a napkin. This piece of matzah is now called the Afikomen (Greek for "the coming one"), and will be hidden. However, it must be found, returned to us, and eaten right after dinner, or the Seder cannot proceed.

MAGGID

Telling the Story of Pesach

"I have remembered my covenant."

Shemot/Exodus 6:5

Ha Lachma Anya

The Bread of Affliction

Leader: Place the Afikomen on the shoulder

LEADER: This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and join in celebrating the Pesach festival. This year we are here, next year may we be in the land of Israel!

The seder plate is removed at this time.

Ma Nishtanah

How Different (The Four Questions)

“...when your children ask you,
‘What does this ceremony mean to you?’ then tell them...”
Shemot/Exodus 12:26

Ma Nishtanah (How Different)

Ma Nishtanah halaila hazeh How different is this night
mikol haleilot? mikol haleilot? From all nights, from all nights!

Sheh bechol haleilot anu ochlin On all other nights we eat
chametz umatzah, chametz umatzah. Bread or matzah, bread or matzah.
Halaila hazeh, halaila hazeh On this night, on this night
kulo matzah Only matzah?

Sheh bechol haleilot anu ochlin On all other nights we eat
she-ar yerakot, she-ar yerakot. Many vegetables, many vegetables.
Halailah hazeh, halailah hazeh On this night, on this night
maror, maror Bitter herb, bitter herb?

Sheh bechol haleilot ein anu matbilin On all other nights we do not
aflu pa-am echat, aflu pa-am echat. Dip even once, dip even once.
Halaila hazeh, halaila hazeh On this night, on this night
shetei pe-a-mim We dip twice?

Sheh bechol haleilot anu ochlin On all other nights we eat
bein yoshvin uvein mesubin, Sitting or reclining,
bein yoshvin uvein mesubin. Sitting or reclining.
Halaila hazeh, halaila hazeh On this night, on this night
kulanu mesubin Only reclining?

LEADER: How different this night is from all other nights!

CHILD 1: How different this night is from all other nights! On all other nights we eat bread or matzah. On this night why do we eat only matzah?

CHILD 2: How different this night is from all other nights! On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

CHILD 3: How different this night is from all other nights! On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

CHILD 4: How different this night is from all other nights! On all other nights we eat our meals sitting or reclining. On this night why do we eat reclining?

The seder plate is returned. The matzot are kept uncovered.

LEADER: We were slaves to Pharaoh in Egypt, and the L-RD, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy. Blessed is the **Makom** [Ever-Present]. Blessed is He. Blessed is He who has given the Torah to His people, Israel. Blessed is He!

The Sages speak of four sons: a wise son, a wicked son, a simple son, and one who is unable to ask.

The wise son—what does he say?

"What are the testimonies, decrees, and ordinances which The L-RD, our G-d, has commanded you?" Therefore explain to him the Pesach offering: that one

may not eat anything after eating the Pesach sacrifice.

The wicked son—what does he say?

"Of what purpose is this work to you?" (Shemot/Exodus 12:26) "To you," he says, but not to himself. By excluding himself from the community he has denied the fundamentals of the faith. Therefore, blunt his teeth and tell him: *"It is because of this that The L-RD did so for me when I went forth from Egypt."* (Shemot/Exodus 13:8) "For me," but not for him—had he been there, he would not have been redeemed.

The simple son—what does he say?

"What is this?" Tell him: *"With a strong hand did The L-RD take us out of Egypt, from the house of bondage"* (Shemot/Exodus 13:14).

As for the son who is unable to ask—

"You shall tell your son on that day, *'It is because of this that The L-RD did so for me when I went out of Egypt'*" (Shemot/Exodus 13:8).

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said:

"Yehoshua [Joshua] said to all the people: Thus said the L-RD, the G-d of Israel, 'Your fathers used to live on the other side of the river - Terach, the father of Avraham [Abraham] and the father of Nachor, and they served other gods. '

"'And I took your father Avraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Yitz'chak [Isaac], and to Yitz'chak I gave Ya'akov [Jacob] and Esav [Esau]. To Esav (Esau) I gave Mount Seir to possess it, and Ya'akov and his sons went down to Egypt' " (Yehoshua/Joshua 24:2-4).

"God said to Abram, 'Know for certain that your descendants will be strangers in

a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions' " (Breisheet/Genesis 15:13-14).

The cups are lifted as a toast, and everyone says the following with joy.

ALL: It is this that has stood by our fathers and us. For not only one has risen against us to destroy us, but in every generation they rise against us to destroy us. But the holy One, Blessed be He, rescues us from their hand.

The cups are set back down.

PARTICIPANT: The Egyptians treated us badly and they made us suffer, and they put hard work upon us.

LEADER: And we cried out to the L-RD, the G-d of our fathers, and the L-RD heard our voice and saw our suffering, our labor and our oppression.

PARTICIPANT: And we cried out to the L-RD, the G-d of our fathers," as it is said: *"During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d" (Shemot/Exodus 2:23).*

LEADER: "And the L-RD heard our voice" as it said: *"And G-d heard their groaning, and G-d remembered His covenant with Avraham, Yitz'chak and Ya'akov" (Shemot/Exodus 2:24) .*

PARTICIPANT: The L-RD took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.

LEADER: We cried out to G-d for help and G-d heard our plea, saw our suffering and responded to our oppression. G-d remembered the Covenant with our ancestors Avraham, Yitz'chak and Ya'akov.

PARTICIPANT: The L-RD took us out of Egypt, not through an angel, not through a seraph and not through a messenger.

LEADER: The Holy One, blessed be He, did it in His glory by Himself! Thus it is said, *"In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-RD"* (Shemot/Exodus 12:12).

Words in bold are recited by all participants.

"I will pass through the land of Egypt,"
I and not an angel;

"And I will smite every first-born in the land of Egypt,"
I and not a seraph;

"And I will carry out judgments against all the gods of Egypt,"
I and not a messenger;

"I, the L-RD,"
It is I, and none other!

LEADER: "With a strong hand," this refers to the pestilence as it is said: *"Behold, the hand of the L-RD will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."*

PARTICIPANT: "And with an outstretched arm," this refers to the sword, as it is said: *"His sword was drawn, in his hand, stretched out over Jerusalem."*

PARTICIPANT: "And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: *"Has any god ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-RD your G-d, did for you in Egypt before your eyes!"*

PARTICIPANT: "And with signs," this refers to the staff, as it is said: *"Take into your hand this staff with which you shall perform the signs."*

PARTICIPANT: “And wonders,” this refers to the blood, as it is said: “And I shall show wonders in heaven and on earth.

♪ **Yamin HaShem (The L-RD’s Right Hand)** ♪

Yamin HaShem *The L-RD’s right hand*
Romeima *Is raised triumphantly*
Yamin HaShem *The L-RD’s right hand*
Osah chayil *Does Valiantly!*

The Ten Judgments

LEADER: These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians.

Leader reads Hebrew, then English by all. Before each plague, dip a finger of the right hand into the cup, and sling wine onto open napkin as each plague is spoken.

דָּם	<i>Dom</i>	BLOOD!
צַרְדֵּי	<i>Tz’fardei’ah</i>	FROGS!
כִּנִּים	<i>Kinim</i>	LICE!
עֲרֹב	<i>Arov</i>	SWARMS!
דֶּבֶר	<i>Dever</i>	PESTILENCE!
שָׁחִין	<i>Sh’chin</i>	BOILS!
בָּרָד	<i>Barad</i>	HAIL!
אֲרֵבָה	<i>Arbeh</i>	LOCUST!
חֹשֶׁךְ	<i>Choshek</i>	DARKNESS!
בְּכוֹרוֹת מֵת	<i>Makat B’chorot</i>	DEATH OF THE FIRSTBORN!

LEADER: Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Avraham at the "Covenant between the Portions," as it is said: "And He said to Avraham, 'You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth' " (B'reisheet/Genesis 15:13-14).

Dayenu

It Would Have Been Sufficient

*"They will celebrate your abundant goodness and
joyfully sing of your righteousness."*

Tehillim/Psalm 145:7

LEADER: Let us bless the Name of the L-RD! How great is G-d's goodness to us! For each of His acts of mercy and kindness we declare "Dayenu!"—"it would have been sufficient."

*If the L-RD had merely rescued us, but had not
cast judgment upon the Egyptians...*

דַּיְנוּ DAYENU!

*If He had merely cast judgment upon the
Egyptians, but not upon their gods...*

דַּיְנוּ DAYENU!

*If He had merely cast judgment upon their
gods, but had not slain their firstborn...*

דַּיְנוּ DAYENU!

*If He had merely slain their firstborn, but had
not given us their wealth...*

דַּיְנוּ DAYENU!

*If He had merely given us their wealth, but had
not parted the Sea...*

דַּיְנוּ DAYENU!

If He had merely parted the Sea, but not led us through on dry ground...

דַּיְנוּ DAYENU!

If He had merely led us through on dry ground, but had not drowned our enemies in the waters...

דַּיְנוּ DAYENU!

If He had merely drowned our enemies, but had not provided for us in the desert for forty years...

דַּיְנוּ DAYENU!

If He had merely provided for us in the desert, but had not fed us with manna...

דַּיְנוּ DAYENU!

If He had merely fed us with manna, but had not given us the Sabbath...

דַּיְנוּ DAYENU!

If He had merely given us the Sabbath, but not brought us to Sinai...

דַּיְנוּ DAYENU!

If He had merely brought us to Sinai, but not given us His Torah...

דַּיְנוּ DAYENU!

If He had only given us His Torah, but not led us into the land of Israel...

דַּיְנוּ DAYENU!

If He had only led us into the land of Israel, but not built the Holy Temple for us...

דַּיְנוּ DAYENU!

If He had only built the Holy Temple for us, but not given us Messiah, the Torah made flesh...

דַּיְנוּ DAYENU!

But the Holy One, blessed be He, provided all of these blessings for us. And not only these, but so many more. Blessed are You, O L-RD, for You have, in mercy, supplied all our needs. You have given us Messiah, and He is sufficient!

דַּיְנוּ DAYENU!

♪ **Dayenu (Sufficient)** ♪

Illu hotzi, hotzianu, If He brought, brought us
Hotzianu mimitzrayim, Brought us out of Egypt,
Hotzianu mimitzrayim, Brought us out of Egypt
Daiyenu! It would have been sufficient!

Dai-dai-yenu... Daiyenu, Daiyenu! It would have been sufficient!

Illu natan, natan lanu, If He had given, given us
Natan lanu et HaShabbat Given us the Sabbath
Natan lanu et haShabbat, Given us the Sabbath,
Daiyenu! It would have been sufficient!

Illu natan, natan lanu, If He had given, given us
Natan lanu et HaTorah Given us the Torah,
Natan lanu et HaTorah, Given us the Torah,
Daiyenu! It would have been sufficient!

Illu natan, natan lanu, If He had given, given us
Natan lanu et Mashiach, Given us Messiah,
Natan lanu et Mashiach, Given us Messiah,
Daiyenu! It would have been sufficient!

Matzah, Maror, Pesach

*"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."*

Shemot/Exodus 12:13

Lift the zeroa

LEADER: This zeroa (shank bone) represents the paschal lamb offered up at this feast. In the Passover Lamb, we see our Messiah.

PARTICIPANT: *"...on the tenth day of this 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... 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. Then 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" (Shemot/Exodus 12:3,5-7).*

PARTICIPANT: On the tenth of Nisan, Yeshua made his famous entry into Jerusalem, riding upon a donkey, at which time he was scrutinized by those in authority. Then, just a few days later, he was slain as our Passover Lamb in order he might take on the sins of the world.

PARTICIPANT: *"They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it...In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover...The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt." (Shemot/Exodus 12:8,11,13).*

ALL: We who have trusted Messiah Yeshua as the Lamb of G-d, apply the blood of the Lamb to the door of our hearts in keeping with obedience that G-d's judgment may pass over us.

PARTICIPANT: *"You may not offer the Passover sacrifice within any of your towns that the L-RD your God is giving you, but at the place that the L-RD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice..." (Devarim/Deuteronomy 16:5-6).*

LEADER: Since the Temple in Jerusalem no longer stands, animal sacrifices cannot be made. The Temple Mount is the only acceptable location for sacrifices, especially the Pesach offering. Therefore, lamb is not eaten at Pesach. This shank bone remains to remind us of both the paschal lamb and the Messiah, the Lamb of G-d.

Lift the matzah

LEADER: This Matzah that we eat is for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

"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." (Shemot/Exodus 12:39)

Lift the maror

LEADER: This maror that we eat is for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"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." (Shemot/Exodus 1:14)

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: *"You shall tell your child on that day, it is because of this that the L-RD did for me when I left Egypt."*

The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He also redeemed us with them, as it is said: *"It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."*

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service. Then we shall eat of the sacrifices and of the Passover

offerings and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

PARTICIPANT: G-d brought us out of Egypt with all the plunder we could carry. The L-RD went ahead of us in a pillar of cloud by day and a pillar of fire by night. But G-d hardened Pharaoh's heart once more. As we reached the Sea of Reeds, we looked back to see Pharaoh and his army pursuing us. We cried out to the L-RD and He delivered us!

PARTICIPANT: We went through the sea on dry ground, with a wall of water on our right and on our left. That day the L-RD saved us from the hands of the Egyptians. When we saw the great power G-d displayed against the Egyptians, we feared the L-RD and put our trust in Him and in Moshe His servant (Shemot/Exodus 14:29-31).

LEADER: We see that those who curse or abuse G-d's people are punished in kind. G-d cursed the Egyptians in the same manner that the Egyptians had cursed the Hebrews. He killed their firstborn sons and drowned their army, just as the Egyptians had drowned the Hebrew boys in the Nile. B'reisheet/Genesis 12:3 states, *"I will bless those who bless you and whoever curses you I will curse."*

Let us always remember that although Israel has *"experienced a hardening in part until the full number of the Gentiles has come in"* (Romans 11:25), they have not been forgotten, nor disowned. G-d's gifts and calling are *"irrevocable"* (vs. 29) (Note Context), and the destinies of the Jews and those of us who submit to the G-d of Israel are forever intertwined, and a mystery.

"In reading this, then, you will be able to understand my insight into the mystery of Messiah, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Messiah Yeshua." (Ephesians 3:4-6)

Cup of Judgment

"I will free you from being slaves..."

Shemot/Exodus 6:6

LEADER: This cup is a symbol of bitterness as well as joy: bitterness because of G-d's judgment poured out on Pharaoh and the Egyptians, joy because of G-d's judgment on our behalf, delivering us from a life of slavery.

The Midrash (an ancient Jewish commentary) relates that when the Egyptians were drowning in the Sea of Reeds, the angels wished to join in Israel's song of victory by singing "Hallelu-Yah" but G-d rebuked them, saying: "How can you sing Hallelu-Yah when My creatures are drowning?" In this spirit, we have filled our second cup of wine only half-way; our gladness is diminished by any human suffering—even the suffering of our enemies.

ALL: *"I will free you from being slaves..."*

LEADER: For Messiah Yeshua it was a bitter-sweet cup as well. Knowing that in order for us to be free, he drank the Cup of Judgment on our behalf.

PARTICIPANT: *"Father, if You are willing, remove this cup from me; nevertheless not my will, but thine, be done."*

LEADER: Now let us lift our cups and drink, thanking G-d that He not only judged the Egyptians, but that through Yeshua, he delivers us from the plagues of sin and death.

Lift cup with RIGHT HAND

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרִי הַגֶּפֶן.



Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.

**Blessed are You, O L-RD our G-d, King of the Universe,
who creates the fruit of the vine.**

Lean to the LEFT while drinking the cup of wine

RACHTZAH

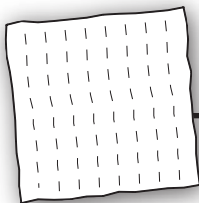
Washing the Hands for the Meal

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch ata Adonai Eloheinu
Melech HaOlam, asher
kidshanu b'mitzvotav,
v'tzivanu al netilat yadayim.

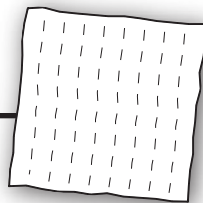
**Blessed are You, O L-RD our G-d, King of the Universe, who sanctified
us with Your commandments, and commanded us to wash our hands.**

Many disciples of Yeshua omit rachtzah based on his teaching on this subject



MOTZI

Blessing for the Bread/Matzah



"I am the bread of life"

John 6:48

Raise all three Matzot

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ *Baruch ata Adonai Eloheinu*
מֶלֶךְ הָעוֹלָם הַמוֹצִיא *Melech HaOlam, hamotzi*
לֶחֶם מִן הָאָרֶץ. *lechem min ha'aretz.*

Blessed are You, O L-RD our G-d, King of the Universe, Who brings forth bread from the earth.

MATZAH

Blessing for the Eating of Matzah

"...eat it with matzah and maror."

Shemot/Exodus 12:8

The bottom matzah is put down, and the other two pieces are raised.

LEADER: On all other nights we eat chametz (bread with leaven), but on Pesach we eat only matzah, unleavened bread, because the dough had not yet risen when the King of all Kings, the Holy One Blessed be He, revealed Himself to our forefathers in Egypt, and redeemed them.

PARTICIPANT: "And they baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves" (Shemot/Exodus 12:39).

LEADER: As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the Scriptures teach us that chametz often symbolizes sin.

"Don't you know the saying, 'It takes only a little chametz to leaven a whole batch of dough?' Get rid of the old chametz, so that you can be a new batch of dough, because in reality, you are unleavened. For our Pesach Lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth" (1 Corinthians 5:6b-8).

It is in this season that we search ourselves, examining our heart for anything that might be an offense to our G-d. Just as chametz easily permeates a batch of dough, so sin permeates our lives if left unattended. As we break matzah, let us pause to examine ourselves in order that we may not *"eat of the L-RD's bread in an unworthy manner"* (1 Corinthians 11:27). Tonight let us be like King David when he said: *"Search me, Oh G-d, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting"* (Tehillim/Psalm 139:23,24).

Lift Matzah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ	Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם אֲשֶׁר	Melech HaOlam, asher
קִדְּשָׁנוּ בְּמִצְוֹתָיו	kidshanu b'mitzvotav,
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.	v'tzivanu al achilat matzah.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who has sanctified us with His commandments,
and has commanded us regarding the eating of the matzah.**



Matzah from the matzah tash is broken and passed.

Eat the matzah while leaning to the left.





"...eat it with matzah and maror."

Shemot/Exodus 12:8

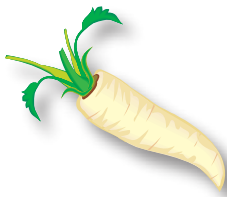
LEADER: On all other nights we eat all kinds of vegetables, but on Pesach we eat only maror, bitter herb. Let us remember how bitter life was for us when we were in the land of Egypt, and never allow the trials and heartaches of life to become hopeless. Tonight we eat bitterness, rather than becoming embittered.

PARTICIPANT: *"...so the Egyptians came to dread the Israelites and work them ruthlessly. They made them bitter with hard labor in brick and mortar and all kinds of work in the fields..." (Shemot/Exodus 1:12).*

ALL: Messiah said, *"Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28).*

LEADER: As we eat the maror, let us allow the bitter taste to cause us to shed some tears of compassion for the sorrow that our ancestors knew thousands of years ago.

Take maror (or scoop onto a piece of matzah), dip it into the charoset & lift it with the right hand.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם אֲשֶׁר Melech HaOlam, asher
קִדְּשָׁנוּ בְּמִצְוֹתָיו kidshanu b'mitzvotav,
וְצִיּוּנוּ עַל אֲכִילַת מָרוֹר. v'tzivanu al achilat maror.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who sanctified us with your commandments,
and commanded us to eat the bitter herb.**

Eat the maror (and matzah) and charoset while leaning to the left.

KORECH

Eating of the Hillel Sandwich

“...I have heard the groaning of the people of Israel...”
Shemot/Exodus 6:5

The participants take two olive sized pieces of matzah and place some of the romaine lettuce and the charoset between the two pieces of matzah, forming what is called the Hillel sandwich. It is named the Hillel Sandwich after Rabbi Hillel who started the practice in fulfillment of the passage:

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. (Numbers 9:11)

The charoset which is eaten is made from apples, cinnamon, honey, nuts, and the fruit of the vine.

In eating the Hillel Sandwich we let it linger in our mouths, for it is only when we remember the degradation of where we came from that we can truly appreciate where we are today.

Instructions for the Hillel Sandwich.

LEADER: We toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called charoset, made from chopped apples, honey, nuts, and wine. It symbolizes the mortar that our ancestors used to build the pyramids. The sweet taste reminds us that even in the most bitter depths of slavery our ancestors never stopped yearning for the sweet taste of freedom. It is also a reminder of how the sweetness of Messiah Yeshua's resurrection gives us the ability to overcome the bitter curse of sin in our lives. We dip the bitter herbs into charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope of redemption.

Eat the charoset, maror and matzah together.

SHULCHAN ORECH

Festival Meal ("Setting the Table")

"...you shall celebrate it as a feast to the L-RD..."
Shemot/Exodus 12:14



Remove the seder plate. Eat the Pesach meal.



Hide Afikomen

At the conclusion of the meal, pour the third cup of wine.

TZAFUN

Eating the Afikomen ("Hidden")

"...for the transgression of my people He was stricken."

Y'shiah/Isaiah 53:8

Return seder plate. Children search for the Afikomen.

LEADER: The Afikomen, the dessert, is the final food eaten at Pesach. In sharing the Afikomen, we share in the suffering of our Messiah, because in the stripes of the matzah we see a picture of our Yeshua our Master.

ALL: *"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed" (Y'shiah/Isaiah 53:5).*

LEADER: And just as the matzah is pierced, so too was our Messiah.

ALL: *"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon Me whom they have pierced and they shall mourn for Him, as one mourns for his only son" (Z'chariah/Zechariah 12:10).*

LEADER: Just as the matzah is without yeast, Yeshua was without sin. Being born in Bethlehem, which means "House of Bread," he now provides the "bread of life" to all who partake of Him.

ALL: *"Now as they were eating, Yeshua took bread, and gave thanks, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body'" (Matthew 26:26).*

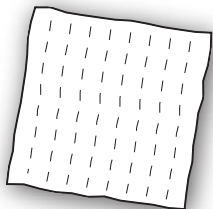
Break and pass Afikomen to all. Do NOT eat at this time.

PARTICIPANT: Just as the middle piece of the bread of affliction was broken, Messiah, too, was afflicted and broken.

LEADER: Remember how the Afikomen was wrapped in a cloth? In the same manner Messiah's body was wrapped for burial. Then the Afikomen was hidden—as Messiah was placed in a tomb—hidden for a time. But just as the Afikomen returned to complete our Pesach seder, so the sinless Messiah rose from the dead, being the Firstfruit of the resurrection of the faithful. As we partake of the Afikomen, let us meditate on the broken body of Yeshua our Messiah.

It was then that Messiah added the words, “Do this in remembrance of Me” (Luke 22:19).

Lift Matzah with right hand.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם הַמוֹצִיא Melech HaOlam, hamotzi
לֶחֶם מִן הָאָרֶץ. lechem min ha'aretz.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who brings forth bread from the earth.**

ALL: (Lifting Matzah) Blessed are You, O L-RD our G-d, King of the Universe, who brings forth bread from the earth. Blessed be the Lamb of G-d, Who takes away the sins of the world!

Eat the Afikomen while leaning to the left.

**Now, except for the two remaining cups of wine,
no food or drink may be taken after the Afikomen.**

BARECH

Grace After Meals

*"When you have eaten and are satisfied, praise the L-RD your G-d
for the good land he has given you."*

Devarim/Deuteronomy 8:10

PSALM 126

*When the L-RD brought back the captives to Zion,
We were like men walking in a dream.
Then our mouths were filled, filled with laughter,
And our tongues with songs of joy.
Then it was said, it was said among the nations,
"The L-RD has done great things for them."
The L-RD has done, He has done great things for us,
And now we are filled with joy.
Return us O L-RD, restore our fortunes,
Like the streams in the Negev.
Those who sow the seed, weeping and in tears,
They shall reap with songs of joy.
He who goes weeping on his way,
Bearing a burden of seed to sow,
Shall return with songs of joy,
Carrying his sheaves full grown with him.*

BLESSING FOR THE FOOD

Blessed are You, L-RD our G-d, King of the Universe, Who feeds the entire world in His goodness with grace, with kindness, with mercy.

He gives food to all flesh; His kindness forever it endures.

And through His great goodness we have never lacked; may we never lack for food for all of eternity. For the sake of His great Name, because He is G-d Who feeds and sustains, and benefits all, and prepares food for all of His creatures which He has created.

Blessed are You L-RD, Who feeds all. Amen.

BLESSING FOR THE LAND

We give thanks unto You, O L-RD, our G-d, because You did give our fathers a pleasant, good and spacious land as a possession; that You, O L-RD, our G-d, did bring us forth from Egypt and did deliver us from the house of bondage; and for Your covenant which You did seal in our flesh; that You did teach us Your Torah and for Your statutes which You have made known to us; and for the life, grace and loving kindness which You have given as a gift to us, and for the food with which You support and sustain us continually, every day, at all times and at every hour.

And for all this, O L-RD, our G-d, we thank You and bless You. Blessed be Your name through the mouth of all that are alive, continually and forevermore. As it is written: *"When you have eaten and are full, then you shall bless the L-RD your G-d for the good land which He has given you"* (Devarim/Deuteronomy 8:10). Blessed are You O L-RD, for the land and for the food.

BLESSING FOR JERUSALEM

Have mercy, O L-RD, our G-d, upon Your people Israel, upon Jerusalem Your city, upon Zion, where Your glory dwells, and upon the Kingdom of the house of David, Your anointed, and upon the great and holy House which is called by Your name. Our G-d, our Father, our Shepherd, feed us, sustain us, support us, maintain us, and give us comfort speedily. O L-RD, our G-d, free us from all our troubles. We implore You, O L-RD, our G-d, to make us not reliant upon the gifts of flesh and blood, nor their loans, but rather upon Your full, open hand that is set apart and generous, so that we may not be ashamed nor humiliated for ever and ever.

On Sabbath add:

[May it be Your will, O L-RD, our G-d, to strengthen us with Your commandments, especially the commandment concerning the seventh day, this great and set apart Sabbath. For this day is great and set apart before you that we rest on it, in love, according to your gracious commandment. May it be Your will, O L-RD, our G-d, to see the consolation of Zion, Your city, and the rebuilding of Jerusalem, the city that has been set apart, for You are the master of yeshua [salvation], and the master of consolation.]

BLESSINGS FOR THE FEAST

Our G-d and G-d of our forefathers, may there ascend, come, arrive, be seen, accepted, heard, counted and remembered before You, the remembrance and consideration of ourselves, the remembrance of our fathers, the remembrance of the son of David, the Mashiach, Your servant, the remembrance of Jerusalem, Your set apart city, the remembrance of your whole people, the House of Israel - for deliverance, good, grace, loving kindness, mercy, life, and peace, on this festival of Matzot! Remember us, O L-RD, our G-d, for good. **(Amen)** Recall us for blessing **(Amen)**. And save us for a good life **(Amen)**. And with a word of salvation and mercy, and have mercy upon us and save us—for to You alone do our eyes look, for You, O L-RD, are a gracious and Merciful King!

And build Jerusalem, the holy city, soon, in our days. Blessed are You, O L-RD, who rebuilds Jerusalem in His mercy. Amen.

The Cup of Redemption

"I will redeem you with an outstretched arm..."

Shemot/Exodus 6:6

Leader: Lift cup in right hand.

LEADER: This is the cup of redemption, symbolizing the blood of the Pesach lamb. It is worth noting that without the L-RD's redemption, our deliverance from Egypt would have not been complete. We would have been free from the land of Egypt, but we would still be slaves on the run. It is His redemption that transforms us from slaves into free sons & daughters.

ALL: *"I will redeem you with an outstretched arm..."*

PARTICIPANT: *"The time is coming," declares the L-RD, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the L-RD.*

"This is the covenant I will make with the house of Israel after that time," declares the L-RD. "I will put my Torah in their minds and write it on their hearts. I will be their G-d and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying 'Know the L-RD,' because they will all know me, from the least of them to the greatest," declares the L-RD.

*"For I will forgive their wickedness and will remember their sins no more."
(Yermiyahu/Jeremiah 31:31-34)*

LEADER: Messiah Yeshua lifted the cup, saying, *"This cup is the new covenant in my blood, which is poured out for you"* (Luke 22:20).

PARTICIPANT: Just as the blood of the lamb brought salvation in Egypt, so

Messiah's atoning death can bring salvation to all who faithfully abide in His covenant of mercy.

LEADER: As we have experienced first-hand the redemption of the L-RD tonight by His mighty hand of deliverance, let us not forget those who remain slaves to the Adversary and the Powers of Darkness. Let us never forget to bring justice to the oppressed, freedom to the captive, an out-stretched hand to the poor, the fatherless and the widow, comfort to those who mourn, wine & oil to the broken-hearted, and to always proclaim the Good News to those whom the L-RD, our G-d, would put in our daily path. May Redemption never be a commodity or an exclusive experience. Nor may we ever forget to bring redemption to the realm of the practical, affecting the lives of those around us for the Kingdom of our G-d in a manner worthy of the name of our Redeemer.

Lift cup with RIGHT HAND

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרִי הַגֶּפֶן.



Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.

**Blessed are You, O L-RD our G-d, King of the Universe,
who creates the fruit of the vine.**

Lean to the LEFT while drinking the cup of wine.

"Behold, I will send you Elijah the prophet before the great and terrible day of the L-RD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse" (Malachi/Malachi 4:5, 6).

♪ **Eliyahu HaNavi (The Prophet Elijah)** ♪

Eliyahu Hanavi, Eliyahu hatishbee,	Elijah the Prophet, Elijah the Tishbite
Eliyahu Eliyahu, Eliyahu hagiladee	Elijah, Elijah, Elijah the Giliadite
Bimhayra v'yamaynu yavo eilaynu,	Speedily in our days may he come to us
Im Mashiach Ben David,	With Messiah, Son of David,
Im Mashiach Ben David	With Messiah, Son of David

Child takes a candle and opens the door to search for Elijah

♪ **Ani Ma'amin (I Believe)** ♪

Ani ma'amin	I believe
B'emuna sheleimah	With complete faith
B'viat HaMashiach	In the coming of The Messiah
Ani ma'amin	I believe
(repeat)	

V'af al pi sheyit-ma-meiha	And even though He may tarry
Im kol zeh achakei lo	Nonetheless I will wait for Him
Achakei lo	Wait for Him
B'chol yom shei-yavo	Every day for Him to come
B'chol yom shei-yavo	Every day for Him to come

The fourth cup of wine is now poured.

HALLEL

Praise

The Cup of the Kingdom

"I will take you as my own people and I will be your G-d."

Shemot/Exodus 6:7

Words in bold read by all participants.

Psalm 115

Not to us, O L-RD, not to us, but to Thy name give glory,

For the sake of thy steadfast love and thy faithfulness!

Why should the nations say, "Where is their G-d?"

Our G-d is in the heavens; He does whatever He pleases.

Their idols are silver and gold,

The work of men's hands.

They have mouths,

But cannot speak;

They have eyes,

But do not see.

They have ears,

But cannot hear;

They have noses,

But do not smell.

They have hands,

But cannot feel;

They have feet,

But do not walk;

They cannot make a sound in their throat.

Those who make them and trust in them will become like them.

O Israel, trust in the L-RD!

He is their help and their shield.

O house of Aaron, put your trust in the L-RD!

He is their help and their shield.

You who fear the L-RD, trust in the L-RD!

He is their help and their shield.

The L-RD has been mindful of us;

He will bless us;

He will bless the house of Israel;

He will bless the house of Aaron;

He will bless those who fear the L-RD,

Both small and great.

May the L-RD give you increase,

Both you and your children!

May you be blessed by the L-RD,

He who made heaven and earth!

The heavens are the L-RD's heavens,

But the earth He has given to the sons of men.

The dead cannot praise the L-RD,

Nor do any that go down into silence.

But we will bless the L-RD from this time forth and for evermore.

Hallelu-Yah!

Psalm 116

I love the L-RD, because He has heard my voice and my supplications.

Because He inclined His ear to me, therefore I will call on Him as long as I live.

The snares of death encompassed me; the pangs of Sheol laid hold on me;

I suffered distress and anguish.

Then I called on the name of the L-RD:

"O L-RD, I beseech Thee, save my life!"

Gracious is the L-RD, and righteous;

Our G-d is merciful.

The L-RD preserves the simple;

When I was brought low, He saved me.

Return, O my soul, to your rest;

For the L-RD has dealt bountifully with you.

For Thou hast delivered my soul from death,

My eyes from tears, my feet from stumbling;

I walk before the L-RD

In the land of the living.

I kept my faith, even when I said, "I am greatly afflicted";

I said in my consternation, "Men are all a vain hope."

What shall I render to the L-RD for all His bounty to me?

I will lift up the cup of salvation [Yeshua] and call on the Name of the L-RD,

I will pay my vows to the L-RD in the presence of all His people.

Precious in the sight of the L-RD is the death of His saints.

O L-RD, I am thy servant;

I am thy servant, the son of thy handmaid.

Thou hast loosed my bonds.

I will offer to Thee the sacrifice of thanksgiving

I will call on the Name of the L-RD.

I will pay my vows to the L-RD in the presence of all His people,

In the courts of the house of the L-RD, in your midst, O Jerusalem.

Hallelu-Yah!

Psalm 117

Praise the L-RD, all nations!

Extol him, all peoples!

For great is His steadfast love toward us;

And the faithfulness of the L-RD endures for ever.

Hallelu-Yah!

Psalm 118

O give thanks to the L-RD, for He is good;

His steadfast love endures for ever!

Let Israel say,

"His steadfast love endures for ever."

Let the house of Aaron say,

"His steadfast love endures for ever."

Let those who fear the L-RD say,

"His steadfast love endures for ever."

Out of my distress I called on the L-RD;

The L-RD answered me and set me free.

With the L-RD on my side I do not fear.

What can man do to me?

The L-RD is on my side to help me;

I shall look in triumph on those who hate me.

It is better to take refuge in the L-RD than to put confidence in man.

It is better to take refuge in the L-RD than to put confidence in princes.

All nations surrounded me;

In the Name of the L-RD I cut them off!

They surrounded me, surrounded me on every side;

In the Name of the L-RD I cut them off!

They surrounded me like bees, they blazed like a fire of thorns;

In the Name of the L-RD I cut them off!

I was pushed hard, so that I was falling,

But the L-RD helped me.

The L-RD is my strength and my song;

He has become my salvation [Yeshua].

Hark, glad songs of victory in the tents of the righteous:

"The right hand of the L-RD does valiantly,

The right hand of the L-RD is exalted,

The right hand of the L-RD does valiantly!"

I shall not die, but I shall live,

And recount the deeds of the L-RD.

The L-RD has chastened me sorely,

But He has not given me over to death.

Open to me the gates of righteousness,

That I may enter through them and give thanks to the L-RD.

This is the gate of the L-RD;

The righteous shall enter through it.

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 L-RD's doing;

It is marvelous in our eyes.

This is the day which the L-RD has made;

Let us rejoice and be glad in it.

Save us, we beseech Thee, O L-RD!

O L-RD, we beseech Thee, give us success!

Blessed be he who enters in the Name of the L-RD!

We bless you from the house of the L-RD.

The L-RD is G-d, and He has given us light.

Bind the sacrifice with cords to the horns of the altar!

You are my G-d, and I will give thanks to Thee;

You are my G-d, I will extol Thee.

O give thanks to the L-RD, for He is good;

For His steadfast love endures for ever!

Psalm 136 ("The Great Hallel")

Give thanks to the L-RD, for He is good;

Ki L'olam Chasdo — His Mercy Endures Forever!

Give thanks to the G-d of gods;

Ki L'olam Chasdo — His Mercy Endures Forever!

Give thanks to the L-RD of lords;

Ki L'olam Chasdo — His Mercy Endures Forever!

For He alone does great wonders;

Ki L'olam Chasdo — His Mercy Endures Forever!

For He made the heavens with wisdom;

Ki L'olam Chasdo — His Mercy Endures Forever!

For He stretched out the earth over the water;
Ki L'olam Chasdo — His Mercy Endures Forever!

For He made great lights;
Ki L'olam Chasdo — His Mercy Endures Forever!

The sun to govern the day;
Ki L'olam Chasdo — His Mercy Endures Forever!

The moon and the stars to govern the night;
Ki L'olam Chasdo — His Mercy Endures Forever!

For He struck Egypt through their first-born;
Ki L'olam Chasdo — His Mercy Endures Forever!

For He brought Israel out from among them;
Ki L'olam Chasdo — His Mercy Endures Forever!

With a strong hand and an outstretched arm;
Ki L'olam Chasdo — His Mercy Endures Forever!

For He split the Sea of Reeds into parts;
Ki L'olam Chasdo — His Mercy Endures Forever!

And He led Israel through it;
Ki L'olam Chasdo — His Mercy Endures Forever!

And He cast Pharaoh and his army into the Sea of Reeds;
Ki L'olam Chasdo — His Mercy Endures Forever!

For He led His people through the desert;
Ki L'olam Chasdo — His Mercy Endures Forever!

For He struck down great kings;

Ki L'olam Chasdo — His Mercy Endures Forever!

And He killed mighty kings;

Ki L'olam Chasdo — His Mercy Endures Forever!

Sihon, king of the Amorites;

Ki L'olam Chasdo — His Mercy Endures Forever!

And Og, king of Bashan;

Ki L'olam Chasdo — His Mercy Endures Forever!

And gave their land as a heritage;

Ki L'olam Chasdo — His Mercy Endures Forever!

A heritage for Israel, His servant;

Ki L'olam Chasdo — His Mercy Endures Forever!

For we were low, but He remembered us;

Ki L'olam Chasdo — His Mercy Endures Forever!

And He rescued us from our enemies;

Ki L'olam Chasdo — His Mercy Endures Forever!

He gives bread to all flesh;

Ki L'olam Chasdo — His Mercy Endures Forever!

Give thanks to the G-d of heaven;

Ki L'olam Chasdo — His Mercy Endures Forever!

LEADER: Let us lift our last cup together and bless the Name of our L-RD!

Lift cup with RIGHT HAND

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרִי הַגֶּפֶן.



*Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.*

**Blessed are You, O L-RD our G-d, King of the Universe,
Who creates the fruit of the vine.**

Lean to the LEFT while drinking the cup of wine.

NIRTZAH

Prayer of Acceptance

LEADER: "It shall come to pass in the latter days that the mountain of the house of the L-RD shall be established as the highest of the mountains, and shall be raised up above the hills; and peoples shall flow to it, and many nations shall come, and say: 'Come, let us go up to the mountain of the L-RD, to the house of the G-d of Ya'akov; that He may teach us His ways and we may walk in His paths.' For out of Tzyon/Zion shall go forth the Torah, and the word of the L-RD from Yirushalayim/Jerusalem." (Micah 4:1, 2).

Blessed are You, O L-RD our G-d, King of the Universe, Who redeemed us from Egypt, and has brought us to this night when we eat unleavened bread and bitter herbs. Thus may you, O L-RD our G-d, G-d of our fathers, bring us to future times and festivals in peace. Bring us to G-d's city, the city of Jerusalem, where we may serve You and celebrate anew the acceptable offering. Then we will sing a new song of thanks for the deliverance of our nation, and our people.

L'shanah haba'a Birushalayim!

NEXT YEAR IN JERUSALEM!!!

♪ ***L'shanah haba'a Birushalayim!*** ♪

L'shanah haba'a Birushalayim! Next year in Jerusalem!

L'shanah haba'a Birushalayim! Next year in Jerusalem!

L'shanah haba'a Birushalayim! Next year in Jerusalem!

Birushalayim! In Jerusalem!

(repeat) *(repeat)*



the SEDER PLATE



KARPAS

Parsely—Symbol of life & springtime. It represents the hyssop used to spread the blood of the lamb on the doorposts of the houses.



CHAZARET

Romaine lettuce—Mildly bitter herb symbolizing the sweetness of Egypt which turned bitter after time, used in the Hillel Sandwich.



MAROR

Horseradish—Bitter herb, symbolizing the bitterness of slavery.



CHAROSET

Mixture of apples, nuts, wine, & spices. It symbolizes the mortar that the slaves made for the bricks in Egypt, and is used to lessen the bitter taste of the maror.



BEITZAH

Roasted egg,—Symbol of the secondary festival sacrifice.



ZEROA

Shank bone of a lamb—Symbol of the Pesach sacrifice.

Reflections

Reflections
