

The L-rd's Passover Feast

During the Passover Feast (Seder) there are four cups of wine that we drink. They are symbolic of the fourfold redemption that we all experience in the L-rd.

1. The Cup of Sanctification
2. Deliverance
3. Redemption
4. Completion

These cups and this redemptive process is based on Exodus 6:6-7

Exodus 6:6-7

⁶ Say therefore to the Israelites, 'I am the L-RD, and I will free you from the burdens of the Egyptians and deliver you from slavery to them. I will redeem you with an outstretched arm and with mighty acts of judgment. ⁷ I will take you as my people, and I will be your G-d. You shall know that I am the L-RD your G-d, who has freed you from the burdens of the Egyptians. The New Revised Standard Version

1. I will Bring you out of Egypt
2. I will Deliver you from bondage
3. I will Redeem you with an outstretched arm
4. I will Take you to me for a people

PREPARATION DAYS

On the tenth day of the month of Nisan, each family of Israel was required to choose a lamb, one without blemish, for the Lord's Passover supper. These lambs were raised in Bethlehem. They were paraded through the Temple courtyard for three days, being scrutinized for blemishes. One year, in the midst of these lambs, came Yeshua, The Lamb of G-d, from Bethlehem, riding a donkey. For three days He was scrutinized and found blameless by all. Exodus 12:2-5

On the tenth of Nisan, He was presented as Messiah King: The crowds cried, "Blessed be the king of Israel who comes in the Name of the L-rd!" Mark 11:1-11

On the eleventh of Nisan, He was presented as Messiah Priest. As Priest, He cleansed the Temple for all to worship. (Only a priest could cleanse the Temple.) Mark 11:12-19

On the twelfth of Nisan, He was presented as Messiah Prophet, teaching in parables. Mark 11:20 - 14:2

On the beginning of Nisan fourteen, the evening, He began leading a Passover Seder with His disciples. At the proper time during the Seder, He became the sacrifice, The Passover Lamb, according to Luke 22:13-20. Many years later, the Apostle Paul said, "Messiah our Passover has been sacrificed, therefore let us observe the feast." 1 Corinthians 5:7

This Seder is not just a display of "something Jewish"; it is a Biblical REHEARSAL. In Exodus 12:16. The Hebrew word "mikraw" translated "sacred assembly" is a meeting for the purpose of rehearsing. This rehearsal has been done for the past 3300 years, and will continue even after Messiah returns!

INTRODUCTION

The night of Passover is called “A night of guardings,” when the House of Israel is guarded from their enemies. “A night of guardings” also implies that the night of Passover is ‘guarded’ — set aside for all time — as the night of the final redemption. In other words, every year, the night of Passover, because it contains the power of the redemption from Egypt, has the ability to bring forth actual redemption from the potential.

The Seder, {say’-dur} from the Hebrew word for “order”, (the procedure or agenda of the ceremony) is the festival meal eaten on the first two nights of PASSOVER, the Biblical celebration of the Exodus from Egypt. The main Seder meal does not begin until the story of the Exodus has been retold, and, more important, re-experienced by the celebrants. This recreation of the circumstances of bondage, together with the details of the deliverance, form the heart and spirit of the Seder and of the Passover festival itself. “In every generation let each man look on himself as if he came forth personally from Egypt. WE WERE SLAVES TO PHARAOH IN EGYPT- “Had not G-D taken us out from Egypt we would still have remained slaves.”

Each of us must see the deliverance from bondage as something that happened to US.

Why do we celebrate Passover? Because it is written:

“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the L-RD, a lasting ordinance.

(Exodus 12:14)

WHAT IS THE BASIC PURPOSE OF THE SEDER?

The Seder and its festive meal is a religious service - one continuous praise of G-d as the source of all life and liberty. G-d is worshipped not only through prayer but also through study. The Haggadah affords a rich opportunity for such participation and worship.

The precept of the Seder night is the only night in the whole Bible where you are not given a fixed text to repeat. The Haggadah is only there to give you the general direction. The actual Mitzvah is to talk to discuss to argue. And the more you talk the greater the mitzvah. Today unfortunately many people use the Haggadah as a text reading it through as if it were a litany, nothing could be further from the spirit of this night.

Four cups of wine are drunk at various moments in the Seder. These cups are the cups of the covenant. A fifth cup of wine for Elijah is placed on the Seder table in the symbolic hope that the prophet, whose appearance will presage the coming of the Messiah, may enter and partake of the wine that awaits him.

The Hebrew words *peri hagafen* and the Greek word *oinos* may mean grape juice, fermented wine, or vinegar.

Tonight we have a contradiction: On the one hand, we recline like free people and dip our food like aristocrats. But, on the other hand, we eat “bread of affliction” and bitter herbs. Are we celebrating freedom here, or are we commemorating the slavery?

The answer is both!

“We were slaves to Pharaoh in Egypt, and the L-RD, our G-d, took us out from there with a ‘strong hand’...”

THE SEDER TRAY AND ITS SYMBOLS

In addition to the festive items that grace every holiday table, the Passover Seder table is set with a special Seder tray containing a variety of symbolic foods. The tray is placed atop a *matzah* holder with three compartments, each containing one whole *matzah*. The Seder tray and the *matzot* are placed at the head of the table. (Ordinary paper or cloth napkins may also be used to separate the three *matzot* of a *matzah* holder is not available.)

At regular Sabbath and festival meals two loaves of bread (*challot*) are placed on the table, and a blessing is recited over them. On Passover, instead of using just two *matzot* (as substitutes for the leavened bread which is prohibited on Passover), a third is added to mark the joyous occasion. Some scholars have interpreted the use of three *matzot* as representing the whole of the Jewish community.

The Seder tray, which is placed at the head of the table, usually has six circular indentions in which the following symbolic foods are placed:

- *Maror* (bitter herbs). Either the head of a horseradish or some grated white horseradish is placed in the *maror* compartment. *Maror* symbolized the bitter lot of the enslaved Israelites described in the Haggadah. An extra dish of horseradish, with a sufficient amount for each participant to have a small helping during the Seder, should be set aside.

- *Karpas* (vegetable). At one point during the Seder, we dip a vegetable in salt water. This custom, prevalent in ancient times, is explained more fully in the text. Celery, parsley, cucumber, radish, or potatoes are among the vegetables commonly used. Place a small piece of any of these vegetables in the *Karpas* compartment.
- *Charoset* (food mixture). There are many recipes for *charoset*, but the most popular consists of chopped apples, walnuts and cinnamon, moistened with wine and formed into a paste. *Charoset* is symbolic of the mortar the Children of Israel were compelled to make when they worked for their Egyptian taskmasters. Place a small amount of the mixture in the *charoset* compartment, and keep a larger amount in a separate dish for use at the appropriate time during the Seder.
- *Zeroah* (bone). The bone is symbolic of the “might arm” of G-d, as the Bible describes it, which influenced Pharaoh to release the Children of Israel from bondage. In some households a meat bone is roasted; in others the neck of a chicken or some other fowl is roasted and used as a symbol on the Seder tray.
- *Baytza* (egg). A hardboiled egg is roasted and placed on the Seder tray. The egg is symbolic of the festival sacrifice brought in Temple times.
- *Chazeret* (vegetable). Most modern Seder trays have this sixth compartment. *Chazeret* actually has the same symbolism as the maror, mentioned above. The vegetable placed in this compartment is usually let-

tuce, watercress, radish, or any variety that has a tendency to become bitter.

Alongside the place setting of each participant, a wine goblet should be placed for the drinking of the four cups of wine. Four cups of wine are consumed during the Seder as a reminder of the four references to Redemption that are mentioned in the Book of Exodus:

- I will *bring* you out of Egypt.
- I will *deliver* you from bondage.
- I will *redeem* you with an outstretched arm.
- I will *take you* to Me for a people.

Several bowls of salt water should be placed on the table for use during the Seder. The salt water is used as a dip for the Karpas and also for dipping the hardboiled eggs, which are consumed immediately before the full meal is served. Finally, for use later in the Seder, the Cup of Elijah should be kept in readiness.

The Search for the Leaven

"BEDIKAT CHAMETZ"

Exodus 13:7

Matzot (unleavened bread) shall be eaten seven days. And no chametz (leavened bread) shall be seen among you, nor shall chametz (leaven) be seen in all your quarters.

On the evening before the Seder evening, the house is searched for the leavened foods.

Pesachim 1:1

Several weeks before Pesach the women of each household begin a cleaning project with intent to remove all Chametz (leaven) from their house, in accordance with Exodus 13:7, except for ten small pieces of bread, which the mother purposely hides throughout the house the day before Pesach.

As evening sets in, beginning the 14th of Nisan/Aviv, the lights are turned off and the father leads his family in a search for the hidden Chametz. With

1. A candle,
2. A feather,
3. A wooden spoon,
4. and a cloth in hand (many people substitute a paper sack for the linen cloth),

A blessing is recited and the search begins. As each piece of offending leaven is located, the father uses the feather to sweep it onto the wooden spoon without touching the chametz. Next, everything (chametz, spoon, and feather) is wrapped in the cloth, and cast out the door as the father recites the appropriate blessing.

Before the search begins, we say:

Baruch Atah Adonai Eloheinu Melech Ha-Olam, Asher Kid'shanu B'mitz'votav V'tzivanu Al Bi-ur Chametz.

Blessed are You, O L-rd our G-d, King of the universe, Who has set us apart by His commandments, and commanded us concerning the removal of Chametz.

NULLIFYING THE LEAVEN

“Bittul Chametz”

After the search is completed, the following declaration is made:

Kol Chamira Vachamia D'ika Virshuti, D'la Chamitei, Ud'la' Biartei, Udla'Y'da'na Lei, Libateil V'lehevei Hefkeir, K'afra' D'ara'.

If one does not understand the Aramaic blessing, he should recite the following English translation as well.

All leaven and leavened things that are in my possession, of which I have neither seen, nor removed, and of which I know nothing about, shall be nullified and considered public like the dust of the earth.

DESTROYING THE LEAVEN

“Biur Chametz”

The following morning, the father picks up the linen cloth containing the chametz, the wooden spoon, and the feather, and goes to the Synagogue where a large fire has been built. As he throws his bundle into the fire he recites a blessing like that of the evening before, declaring that his

house is now free of chametz and is prepared for the feast of unleavened bread.

Kol Chamira' Vachamina' D'ika Virshuti, (Dichaziteih Ud'la Chaziteih) Dachamiteih Ud'la' Chamiteih, D'viarteih Ud'la'Biarteih, Libateil Hefkeir, K'afra; D'ar'a

All leaven and leavened things that are in my possession of which I have seen or have not seen, of which I have or have not removed, shall be nullified and shall be considered public, like the dust of the earth.

As the chametz is burning, many people include the following prayer:

Y'ghi Ratzon Mil'fanecha Adonai Elohai Veilohel Avotai K'sheim Sh'ani M'vaeir Hechameitz Mibeiti Umeir'shuti Kack Adonai T'vaeir Kol Hachitzoniyim, V'eit ruach Hatumah T'vaeir Min Ha'aretz, V'eit Yitz'reinu Hara Ta'avireihu Mei'itanu, V'titein Lanu Leiv Basar. V'chol Ha'sit'ra'Ach'ara V'col Ha'k'lipot V'col Ha'rish'ah Keashan Tich'leh. V'ta'avir Memshelet Zaton Mim Ha'aretz, V'chol Ham'T'kim La'sh'chinah T'va'araim.

B'ruach Baair Uv'ruach Mish'pat, K'sheim Sheviar'ta Et Mitz'rayim V'et El'ohaihem BaYamim Hahem U'vaz'man Ha'zeh. Amen

May it be Your will, O L-rd my G-d, and G-d of my fathers, that just as I have removed all leaven from my house and property, so may You, L-rd, remove (burn) all evil forces and the spirit of wickedness may You remove from the world. May You remove from us all our evil inclinations and give to us a pure heart. May all that are against you, all that prevent good, and all forces of evil fade away like smoke, and may You remove the rule (authority) of premeditated sin from the earth. May all the wicked thoughts directed toward the Shechinah

(Divine Presence) be taken away in a spirit of judgement, like a name, which You removed, the Egyptians and their idols in those days and at this season. Amen

ERUV TAVSHILIN

Baruch Atah Adonai, eloheinu Melech Ha Olam, Asher Kid'shanu, B'mitzvotav V'tzivanu, Al Mitzvat Eiruv.

Blessed are You, O L-rd, our G-d, King of the universe, who has set us apart by His commandments, and given to us the commandment of Eruv.

Bahadein Eiruva' Y'hei' Sharei' Lana' L'meifa', Ul'vashala, Ul,atz'laya, Ul'at'mana, Ul'ad'laka' Sh'raga', Ul'takana', Ul'me'bad Kol Tzarkana' Miyoma' Tava' L'shavata'. Lanu Ul'chol Yisrael Ha'darim Bair Hazot.

Through this Eruv, may we be allowed to bake, cook, roast, keep food warm, kindle lights and anything necessary on this festival in preparation for Shabbat. This is to us and all Israel dwelling in this city.

DERASH (THE THRESH, INTERPRETATION, LESSON)

1 Corinthians 5:7-8

Therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Messiah, our Passover, was sacrificed for us, therefore let us keep the feast not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Zephaniah 1:12

And it shall come to pass at that time I will search Jerusalem with lamps (candles), and punish the men who are settled in complacency, who say in their heart, "The L-rd will not do good, now will he do evil."

Isaiah 53:11b By His knowledge, My righteous servant shall justify many, for He shall bear their iniquities.

The ceremony of Bedikat Chametz shows an excellent picture of the redemptive work of Messiah. The Chametz, symbolic of sin, is searched out by the candle, symbolic of the word of G-d which shows us the sin present in our lives (Psalms 119:105). But just having the word of G-d is not enough; the word must be revealed by the Ruach haKodesh (the Holy Spirit Genesis 1:2), symbolized by the feather. Once we recognize the presence of sin, and have been convicted by the Ruach haKodesh, then that sin must be judged. (John 16:5-11)

Romans 6:23 “For the wages of sin is death.”

Yeshua was as unleavened bread (Matzah) – without sin, but became like chametz (leaven) by taking on our sins. He was judged and condemned to die on a tree, symbolized by the wooden spoon. That was and is the work of Messiah.

2 Corinthians 5:21 “For He made Him who knew no sin to be sin for us that we might become the righteousness of G-d in Him.”

Deuteronomy 21:22-23 If a man has committed a sin worthy of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury that day, so that you do not defile the land which the L-rd you G-d is giving you as an inheritance; for he who is hanging is accursed of G-d.

As we wrapped the chametz in linen, threw it outside the house and then burned it the following morning, so Yeshua's body was wrapped in linen and cast out. His body went into the flame to pay the penalty that mankind deserves.

Before lighting the lights of the festival of Saturday night the following part of the Havdalah service should be recited:

Baruch Hamav'dil Bein Kodesh L'kodesh

Blessed is He who divided between holy and holy.

Lighting of the Candles

As on every Sabbath and festival, candles are lit. The table should be laid with the finest linen and silver we own, as a sign of the freedom and dignity which we enjoy this night, and in memory of the gold and silver that the Egyptians gave the Jews before they left.

It is the custom for the woman of the house to light the candles. Usually two are used. After the candles are lit, the following blessings are recited:

(When Yom Tov, which is the festival, falls on the Sabbath, the words in parentheses are added).

Baruch Atah Adonai Eloheinu Melech ha-Olam, Asher Kid'shanu, B'mitzvotai V'tzivanu, L'hadlik Ner Shel (Shabbat V'shel) Yom Tov

Blessed are You, O L-rd our G-d, King of the universe, who has set us apart by His commandments, and has commanded us to light the light of the (Sabbath and of) the holy day.

SHEHECH ' EYANU

Baruch Atah Adonai, Eloheinu Melech ha Olam, Shehech'eyanu V'kiy'manu, V'higiyanu, Laz'man Haze.

Blessed are You, O L-rd our G-d, King of the universe, who has kept us alive, and preserved us, and brought us to this appointed season.

10. Korech

Eat Matzah and Maror Sandwich

11. Shulchan Orech

The Festival meal

12. Tzafun

Redeem and Eat the Afikomen

13. Barech the third cup]

Say the Blessing after the Meal

14. Hallel the fourth cup

Recite the Hallel

15. Nirtzah

The Conclusion, completion, acceptance

We are told to announce aloud each step of the Seder as we proceed through the evening, this is not only a matter of convenience, but it also makes us aware of the significant pattern of the Seder observance and all of its details. The structure of the Seder is meant to help us experience the Exodus ourselves and to teach us the pattern of the future redemption.

The order given here is ascribed to Rashi and many other well-known scholars, and is the most widely accepted one. It directs the Seder in fifteen stages. These stages correspond to the fifteen steps, which the Levites ascended in the Temple, and for which King David wrote fifteen Songs of Ascents (*Psalms* 120-134). On the night of the Seder, we are to endeavor to ascend to great heights of Divine service. Thus, we advance from the first level, Kiddush, to

the fifteenth, Nitzrah. As we do our part, we pray that we shall be privileged once again to see G-d's Hand revealed in the world with the coming of Mashiach (*Messiah*), as revealed by the fourth cup of the Seder.

The
Passover
Haggadah

The Seder Service

Leader: We gather tonight to commemorate the ancient story of the deliverance of our ancestors from Egyptian bondage by the mighty power of G-d. More than 3,000 years ago the L-rd commanded us to meet as we are doing now.

Exodus 12:14 So this day shall be to you as a memorial; and you shall keep it as a feast to the L-rd through out your generations. You shall keep it as a feast by an everlasting ordinance.

Exodus 12:24-27

24 "Obey these instructions as a lasting ordinance for you and your descendants. 25 When you enter the land that the L-RD will give you as he promised, observe this ceremony. 26 And when your children ask you, 'What does this ceremony mean to you?' 27 then tell them, 'It is the Passover sacrifice to the L-RD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'" Then the people bowed down and worshiped. New International Version

Exodus 13:8 And you shall tell your son in that day, saying: "This is done because of what the L-rd did for me when I came up from Egypt."

Before us sits the Seder Plate. Here we have placed the main symbols of the Seder, as prescribed in the Torah by G-d and in the Talmud by tradition.

Individual: The first symbol, the roasted Shankbone, is called the Zeroah, Hebrew for "arm." It reminds us of the Paschal Lamb, which our

ancestors offered on the altar of the Temple of Jerusalem at Passover.

Exodus 12:3-8 Speak to all the congregation of Israel, saying: On the tenth day of this month every male shall take from himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to his need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it unto the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at the twilight. And they shall take some of the blood and put it on the two door-posts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire with unleavened bread, and with bitter herbs they shall eat it.

Individual: It was originally the chief part of the feast and had to be eaten roasted.

Exodus 12:9 Do not eat it raw, nor boiled at all with water, but roasted in fire –its head with its legs and its entrails.

Derash

When G-d saw the blood of this sacrifice, He passed over the houses of the Jewish people so that their firstborn sons were not destroyed. Therefore, such a lamb was offered every year during Pesach. Why was such a sacrifice needed? It was a demonstration of our need for forgiveness from sin, procured by our Messiah:

1 Corthinians 5:7 For Indeed Messiah, our Passover (Lamb) was sacrificed for us.

Indeed, the Apostle Yochanan (*John*) tells us that (*like the Paschal Lamb*) not a bone of his body was broken, recalling that He is the Lamb of G-d who takes away the sin of the world. The Zeroah (*shankbone*), therefore, is ultimately a symbol of the Messiah, as seen in these prophecies:

Isaiah 59:15b-16 Then the L-rd saw it and it displeased Him that there was no justice. He saw that there was no man, and wondered that there was not intercessor. Therefore, His own arm (Zeroah) brought Salvation for Him; and His own righteousness it sustained Him.

Isaiah 53:1 Who has believed our report? And to whom has the arm (Zeroah) of the L-rd been revealed?

Individual: The next symbol is the three matzot, commemoration the unleavened bread of affliction that our forefathers at in their hasty departure – unleavened because there was not time for the dough to rise.

Derash

In the Bible, leaven is symbolic of sin. To be “without leaven” means to be without sin.

1Corinthians 5:8 Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness but with the matzah (unleavened bread) of sincerity and truth.

Several interpretations of the three matzot have been promulgated. It has been said that they stand for the three groups of people in Israel: Priests, Levites, and Israelites, or for the three patriarchs: Abraham, Isaac, and Jacob. However, during the Seder the middle matzah is broken, wrapped in linen, and hidden. So the question arises, why break the Levites.... or Isaac? Many have customarily identified the hidden half as the Messiah! Yeshua defined it at His last Pesach Seder. He took the middle piece of matzah, broke it and said,

1 Corinthians 11:24 This is my body, which is broken for you

First, notice that the matzah is pierced.

They pierced My hands and feet (Psalms 22:16b)

Next, notice the matzah is striped.

Isaiah 53:5 But He was wounded for our transgression, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

Finally, the matzah is without leaven (*sin*).

Isaiah 53:9 Because He had done no violence, nor was any deceit in His mouth.

Individual: The third symbol is the roasted egg, Beitza, which reminds us of the second burnt offering brought to the Temple on Pesach. It was known as the “Festival Offering” (Hagigah) because one was brought on each of the three principal festivals – Pesach, Shavuot (Pentecost), and Succot (Tabernacles). Although the

egg itself was not sacrificed, it is used in the Seder as a symbol of mourning for the loss of the Temple, where the sacrifices were brought.

Individual: The fourth symbol is the bitter herbs. Lettuce (Chazeret), which becomes bitter when not watered while growing, is one, and horseradish (Maror) is the other. Two different herbs are used because the Torah uses the plural word “herbs” Exodus 12:18. These are to remind us of the bitterness of the slavery our ancestors were made to suffer.

Individual: The fifth symbol is charoset, a mixture of apples, nuts spices and the fruit of the vine. It represents the mortar used by our forefathers in building the Egyptian cities, Pithom, and Raamses, while they were slaves in Egypt.

Individual: the Karpas (parsley) is like the hyssop branch used by our ancestors in the first Pesach, and in the second. The greens traditionally remind us that Pesach comes at springtime.

Individual: Four times during the Seder, we drink the fruit of the vine, a symbol of joy and thanksgiving. The four cups represent the four-part promise when the L-rd made to the children of Israel in Egypt in the following passage:

Exodus 6:6-7 I will bring you out... I will deliver you from their bondage... I will redeem you with an outstretched arm.....I will take you to Me for a people...

Kaddesh

After the return of the father from the Synagogue, and as soon as night has fallen, the Seder begins. In many communities, parents bless their children as on other Shabbat and Yom Tov (festival) evenings. Then, the family and guests gather around the table, and they recite the Kiddush, proclaiming the sanctity of the day.

We make Kadosh (Holy, Set apart)

1. Ourselves
2. The Day
3. This Ceremony
4. We are now entering the Olam Haba

Leader: We shall now sanctify this holiday with the recitation of the Kaddesh. Let us rise.

The participants fill each other's cups, and the father begins.....

In Unison

I am ready and prepared to observe the commandments to drink the first of the four cups of wine, for the sake of the One G-d and His Presence, may it be counted as done in the name of all Israel.

On the beginning of the weekly Sabbath, one should say Genesis 31:2-3.

Whispering : And it was evening, and it was morning.....

Out Loud: The sixth day, and the heavens and the earth completed, and all their vast array. And on the seventh day G-d completed His work, which He had made; and He rested, on the seventh day from all His works, which He had made. And G-d blessed it, the seventh day, and set it apart. For on it He rested from all His work, which He had created to make.

On weekday nights:

Leader

By your leave, my masters and teachers: Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, O L-rd our G-d, King of the universe, who has chosen us from all peoples, lifted us from all tongues, and set us apart by His commandments. And you have given to us, O L-rd our G-d, (Shabbat days to rest and) appointed times to rejoice, feasts and seasons for joy, (this Shabbat) and this feast of Matzot, the season of our freedom, (in love), a holy assembly (rehearsal), recalling the departure from Egypt. For You have chosen us set apart from all peoples. (And Shabbat) and Your

set apart appointed times (in love and favor) in rejoicing and joy are our inheritance. Blessed are You, O L-rd our G-d, who sets apart (Shabbat) Yisrael, and the festive season.

At this point add the following (Shehechyanu) unless it is Saturday night:

Baruch Atah Adonai Eloheinu Melech Ha Olam, Shehechyanu, V'kiy'manu, V'higyanu Lazman Haze.

Blessed are You, O L-rd our G-d, King of the universe, who has kept us alive, preserved us, and brought us to this appointed season.

If either the first or second Seder falls on Saturday night, the following is substituted:

Attention gentlemen:

Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the vine.

All In Unison

Blessed are You, O L-rd our G-d, King of the universe, who chose us, from every nation, and raised us above every tongue, and made us holy through His commandments. You gave us, O L-rd our G-d, with love, appointed times of rejoicing, festivals, and seasons for joy; this feast of the matzah, the season of our freedom, a holy convocation, as a memorial of the departure

from Egypt. For You have chosen us and sanctified us above all peoples, and Your holy festivals in gladness and joy You have granted us. Blessed are You, O L-rd, Who sanctifies Israel and the festive seasons.

One should pass the cup of wine to his left hand, stretch forth his right hand toward the festival candles, and open his fingers and say:

Blessed are You, O L-rd our G-d, King of the universe creator of the light of the fire.

The cup is replaced in the right hand, and one continues:

Blessed are You, O L-rd our G-d, King of the universe, who makes a distinction between holy (set apart things) and mundane, between light and darkness, between Israel and the nations, and between the seventh day and the six working days. Between the sanctification of a Festival, You have made a distinction and You set apart Your people Israel in Your own holiness. Blessed are You, O L-rd our G-d, who makes distinction between holy and holy.

Blessed are You, O L-rd our G-d, King of the universe, who has kept us alive and preserved us, and brought us to this appointed time.

After the Kiddush, one leans to the left side and drinks the wine.

Drink the Cup of Sanctification!

U-R ' CHATZ

The washbasin is brought to the seat of the father, and then to each of the participants to wash their hands. No B'rachah (blessing) will be said.

KARPAS

All present take a piece of Karpas (usually parsley or celery), smaller than the size of an olive, dip it in salt water, and then eat it. This B'rachah will be for both the Karpas now and the Maror later.

Baruch Atah Adonai, Eloheinu Melech Ha Olam, Borei P'ri Ha'adamah.

Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the earth.

Eat the sprig of parsley, a symbol of new life, of going from tears of sorrow to the tears of joy.

Because this B'rachah will also be used for the Maror we do not eat more Karpas than the size of an olive; therefore, no concluding blessing is necessary.

Take Karpas in right hand and eat!

YACHATZ

“Break”

The leader now takes the middle piece of Matzah and breaks it in two parts, one being larger than the other. The larger of the two he wraps in a napkin to conceal it (it must be buried) for use later as Afikomen. The smaller of the two he places back between the two whole Matzot in front of him.

The middle matzah is broken before reciting the Haggadah, because the recital is to be over a matzah suitable for the obligation of Haggadah, namely lechem oni (bread of poverty) - which is a broken piece. Lechem oni means “bread of poverty”, but is also interpreted as “lechem she’onim alav” - the bread over which we answer (discuss; recite) many things. Combining both meanings, then, the Haggadah is to be said over matzah, and in particular a matzah, the afikomen, which is noticeably “bread of poverty” - i.e., a broken piece of matzah. (Pesachim 115b)

Someone at the table should now break the middle matzah in half.

The larger piece is set aside, because afikoman is a significant mitzvah: [it is eaten as the very last thing at the Seder] representing for us the Pesach-offering.

Yeshua said, “And while they were eating, Yeshua took {some} bread, and after a blessing, He broke {it} and gave {it} to the disciples, and said, “Take, eat; this is My body.” Matthew 26:26

Replace the smaller piece to the middle pouch between
the other Matzah.

Hide the Afikomen now, or when possible

MAGGID

Maggid is the recitation of the story of the Exodus from Egypt. It is the fulfillment of the command to tell our children about these events.

And you shall tell your son on that day, saying, it is because of that the L-rd did to me, in my going out from Egypt. (Exodus 13:8)

The word Maggid means “telling” however, it has also been interpreted as “showing,” ‘demonstrating,’ or ‘giving thanks for’ our liberation.

Targum Yonatat on Deuteronomy 26:3

As a sign of hospitality, the door is opened.

HA LACHMA ANYA

The cups are refilled and placed on the table in front of each participant. The Beitzah and Zeroah are removed from the Seder plate, and the matzah is uncovered. The host takes the plate in one hand and the matzah in the other and recites:

*Ha' Lach'ma an'ya', Di Achalu Av'hatana' B'ar'a' D' mitz'rayim.
Kol Dich'fin Yeitei V'yeichol, Kol Ditz'rich Yeitei V'yifsach.
Hasata' Hacha', L'shanah Haba'ah B'ar'ah D'yisrael. Hashata'
Av'dei, L'shanah Haba'ah B'nei Chorin.*

All in Unison

This is the bread of affliction which our forefathers ate in the land of Egypt. If any man is hungry, let him come and eat! If any may is in need, let him come and join in celebrating the Pesach festival – this year here, next year in the land of Israel. This year slaves – next year free men!

Mah Nish'tanah

The Four Questions

The second cup is now poured and the Seder plate is removed from the table and a child asks:

Youngest:

Mah Nish'tanah Halailah Hazeh Mikot Haleilot:

Why is this night different from all other nights?

Leader:

In what way do you find this night different?

Youngest:

In four ways I find this night different

Sheb'chol Haleilot, Anu Och'lin Chameitz Umatzah,
Halailah Hazeh Kulo Matzah:

It differs in that on all other nights we eat bread or *matzah*, while on this night we eat only *matzah*.

Leader:

And what is the second difference?

Youngest:

Sheb'chol Haleilot Anu Och'lin Sha'ar Y'rakot, Halailah
Hazeh (Kulo) Maror:

It differs in that on all other nights we eat vegetables and herbs of all kinds, while on the night we must eat bitter herbs.

Leader:

And what is the third difference?

Youngest:

Sheb'chol Haleilot Ein Anu Mat'billin, Afilu Pa'am Echat, Halailah Hazeh Sh'tei F'amim:

It differs in that on all other nights we do not dip vegetables even once, while on this night we dip them twice.

Leader:

And what is the fourth difference?

Youngest:

Sheb' chol Haleilot Anu Och'lin, Bein Yosh'vin Uvein M'subin, Halailah Kulanu M'subin:

It differs in that on all other nights we eat in an upright position or reclining, while on this night we eat only reclining.

Leader:

The four differences that you have noticed are important and significant. They are poignant reminders that freedom and liberty are to be cherished values and not to be taken for granted.

The Seder plate is now brought back to the table and the matzah is uncovered. It will remain uncovered until we lift the cup of wine

All in Unison

We were once slaves to Pharaoh in Egypt, and our G-d the L-rd brought us out of there with a strong hand and

an outstretched arm. If the Holy One, Blessed be He, had not brought our fathers out of Egypt, then we, our children, and our children's children would still be slaves to Pharaoh in Egypt. So, even if we are all wise, replete with understanding and experience and fully versed in the Torah, we are still obligated to tell of Yitziat Mitzrayim (the Exodus from Egypt). Those who discuss it at length should be commended.

Leader

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon were reclining at a Seder in B'nei B'rak. They were discussing the departure from Egypt all that night until their students came and spoke to them: "Our teachers, it is time for the reading of the morning Shema."

Rabbi Elazar ben Azaryah, said: "I am like a man of seventy years old, but I was never able to persuade my colleagues that the departure must be recited at night until Ben Zoma explained it: It is said in the Scriptures: "That you may remember the day you came out of the land of Egypt; all the days of your life" (Deuteronomy 16:3). "The days of your life" is a reference to the days, whereas "all the days of your life" includes the nights also. But the sages say "The days of your life" refers to this life, but all the days of your life indicated the Days of Messiah."

The Four Sons

Blessed is the Makom, (Ever Present), Blessed be He. Blessed be He who gave the Torah to His people Israel. Blessed be He!

The Torah speaks concerning four sons: a wise son, a wicked one, a simple son, and one who does not know how to ask.

What does the wise son ask? “What are the testimonies, statutes and laws the L-rd our G-d has commanded you? (Deuteronomy 6:20) Then you shall tell him all the laws of Pesach, up to “one may not eat anything after eating the Pesach sacrifice.”

What does the wicked son say? “What does this service mean to you? (Exodus 12:26) “To you,” he says but not to himself. Since he has excluded himself from the community he has denied the fundamentals of our faith. Therefore you must blunt his teeth and reply to him: “Because of this that the Eternal did for me when I went forth from Egypt.” (Exodus 13:8) “For me,” you say not for him, for had he been there he would have not been redeemed.

What does the simple son say? “What does this mean?” To him you shall say: “With a strong hand did the Eternal bring us out of Egypt, out of the house of bondage.” (Exodus 13:14)

But as for the son who does not know what to ask you must begin to speak to him as it is written: “And you shall tell your son in that day, saying, “This was done because of what the L-rd did for me when I came up from Egypt.” (Exodus 13:8)

One might think that this telling of the Exodus from Egypt should begin from the first day of Nisan (Aviv), therefore the Torah says: “On that day.” The phrase, “that

day,” might be understood to mean, “ While it is still day,” thus the Torah adds that one should say, “because of this,” which can only be used at a time when matzah and maror lie before you.

All in Unison

In the beginning our fathers were worshippers of idols, but not the All-Present has brought us to His service, as it is said: “And Joshua said to all the people, “Thus says the L-rd G-d of Israel: Your fathers, Terah the father of Abraham and the father of Nahor, dwelt on the River (Euphrates) in old times, and there served other gods. Then I took Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt. (Joshua 24:3-4)

Blessed is He who keeps His promise to Israel.

Blessed be He! For the Holy One, blessed be He, had calculated to end of their captivity, in order to do as He said to our father Abraham at the covenant at the halves, as it is written:

Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also that nation whom they serve, I will judge; afterward they shall come out with great possessions.” (Genesis 15:13-14)

The matzah is covered, and the cup of wine is lifted while the following is recited”

As it is this (the Torah) that has stood by our fathers and us; for not one alone has risen up against us to destroy us. But in every generation they rise up against us to destroy us. But the Holy One, Blessed be He, delivers us from their hands.

Go and learn what Laban the Aramean planned to do to Jacob our father; for Pharaoh decreed solely that the male children should be put to death, but Laban and planned to uproot all, as it is said:

“The Aramean sought to destroy my father, and he went down to Egypt and sojourned there, few in number, and there he became a great nation, great mighty, and populous.” (Deuteronomy 26:5)

“But he went down to Egypt,” forced by the word of G-d’s mouth.

“And he sojourned there,’ which teaches that Jacob, our father, did not go down to Egypt to settle permanently, only to dwell (temporarily) there, as it is said:

“And they said to Pharaoh, “We came to dwell (temporarily) in the land (of Egypt) for there is not pasture for the flocks belonging to your servants, for the famine in the land of Canaan is severe, and now if you please, allow us, your servants, to settle in the land of Goshen.” (Genesis 47:4)

“With few in number,” as it is written:

“Your fathers went down to Egypt with seventy persons, and now the L-rd your G-d has made you as the stars of the heaven in multitude.” (Deuteronomy 10:22)

“And he became there a nation,” which teaches that Israel was distinguished there.

“Great, mighty,” as it is written:

“But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty, and the land was filled with them.” (Exodus 1:7)

“And numerous,” as it is written:

“I made you thrive like a plant in the field; and you grew, matured, and became very fruitful. Your breasts were formed, your hair grew, but you were naked and bare. And when I passed by you and saw you struggling in your own blood, I said to you in your blood, “Live!” Yes, I said to you in your blood, “Live!” (Ezekiel 16:7)

“The Egyptians mistreated us.”

“They made us to suffer, and they laid heavy labor upon us.” (Deuteronomy 26:6)

“The Egyptians mistreated us,” as it is written:

“Come let us deal wisely with them, lest they multiply, and it happen, in the event of war, that they also join our enemies, and fight against us, and so go up out of the land.” (Exodus 1:10)

“They made is to suffer,” as it is written:

“They set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamases.” (Exodus 1:11)

“They laid heavy labors upon us,” as it is written:

“The Egyptians made the children of Israel serve with rigor.”
(Exodus 1:13)

“We cried out to the L-rd, G-d of our fathers, and the L-rd heard our voice and looked on our affliction and our labor and our oppression.” (Deuteronomy 26:7)

“We cried out to the L-rd, G-d of our fathers,” as it is written:

“It happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to G-d because of their bondage.” (Exodus 2:23)

“The L-rd heard our voice,” as it is written:

“G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob.” (Exodus 2:24)

“He saw our suffering,” this refers to the breaking up of their family life, as it is written:

“G-d looked upon the children of Israel, and G-d acknowledged them.” (Exodus 2:25)

“Our trouble,” refers to the children, as it is written:

“Every son is born, you shall cast into the river, and every daughter you shall save alive.” (Exodus 1:22)

“Our oppression,” refers to the oppression, as it is written:

“I have seen the oppression with which the Egyptians oppress them.” (Exodus 3:9)

“The L-rd brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders.” (Deuteronomy 26:8)

“The L-rd brought us out of Egypt,” not by an angel, not by a seraph, and not by a messenger, but the Holy One, blessed be He, He alone, in His glory, as it is written:

“I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I the L-rd.” (Exodus 12:12)

“I will pass through the land of Egypt,” I, and not an angel; “I will strike all the firstborn in the land of Egypt,” I, and not a seraph; and I will bring judgment against all the gods of Egypt, I, and not a messenger; I, the L-rd, it is and no other.”

“With a mighty hand,” this refers to the pestilence, as it is written:

“Behold the hand of the L-rd will be on your cattle in the field, on the horses, and the donkeys, on the camels, on the oxen, and on the sheep. There will be a very severe pestilence.” (Exodus 9:3)

“With an outstretched arm,” this is the sword, as it is written:

“Having in his hand a drawn sword stretched over Jerusalem.” (I Chronicles 21:16)

“With great fearfulness,” this refers to the revelation of the Divine Presence, as it is written:

“Or did G-d ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the L-rd your G-d did for you in Egypt before your eyes?” (Deuteronomy 34:4)

“With signs, this refers to the staff, as it is written:

“Take this rod in your hand, with which you shall do the signs.” (Exodus 4:17)

“With wonders,” that is the blood, as it is written:

“I will show wonders in the heavens and in the earth; blood and fire and pillars of smoke.” (Joel 3:3)

Another explanation: “With a mighty hand,” indicates two plagues: “With an outstretched arm,” another two; with great fearfulness,” another two; “ with signs,” another two; “and with wonders,” another two. These are the ten plagues, which the Holy One, blessed be He, brought upon the Egyptians in Egypt.

And these are they:

At each of the ten plagues, and again at each of the following abbreviations a drop of wine is removed from each participant's glass. (This will require the cups to be replenished afterwards).

Dam, Tzefardeiya, Kinim, Arov, Dever, Sh'chin, Barad, Arbeh, Choshech, Makat B'chorot.

Blood, Frogs, Lice, Flies, Pestilence, Boils, Hail, Locusts, Darkness, Slaying of the Firstborn.

Rabbi Yehuda expressed them by their initials:

Detzach, Adash, Beachab

Blood (Exodus 7:19-20) The Nile river, the longest in the known world, was worshipped, so God turned it into blood and all life in it died.

Frogs (Exodus 8:1-15) Heka, their goddess of intelligence, was represented by a frog, so God put them knee deep in frogs everywhere.

Lice (Exodus 8:16-21) The one thing Egypt's magicians could not produce was lice, so lice covered the people and their animals.

Beasts (Exodus 8:24) The god Set, represented by a crocodile, had its own temples and priests, so God sent them wild beasts.

Plague (Exodus 9:1-6) Their chief god was Apis, a bull, and they worshipped Osiris, a goat, and Isis, a cow, so God killed the cattle with a plague.

Boils (Exodus 9:8-9) God gave them boils, even their magicians had them, showing their powerlessness.

Hail (Exodus 9:23-25) Horus, the falcon sky god, was defeated as God destroyed their crops with great hail mixed with fire.

Locusts (Exodus 10:12-15) The locusts ravaged whatever the hail left.

Darkness (Exodus 10:22-23) Ra, the hawk sun god, was defeated by three days of total darkness that could be felt.

Death (Exodus 12:29) God's judgment upon His enemies is always "in kind". Just as the Egyptians would have had all the Hebrew sons killed, so God killed their first-born sons, including the firstborn of their cattle.

***When Pharaoh got nasty
and mean and deceiving
and wouldn't agree
to the Israelites' leaving,***

***G-d sent him ten plagues
so he might change his mind,
and the Jews could leave
terrible Egypt behind.***

There was

*dam (blood) in the gutters
and tzfardea frogs in the butter,
and konim (lice) on their heads
and arov (beasts) in their beds,
deber (disease) in the cattle
and big sheken (boils) in the saddle.*

*barad (hail) started showering
and arbah (locusts) devouring.*

It turned choshek (dark) as a pit.

Then the makat becorot (first-born) were hit.

The majority of these terrible plagues will again come upon the earth during the great tribulation.

Revelation 7 & 8

Rabbi Yose the Galilean, the Apostle Paul's teacher, said: From what passage can it be derived that the Egyptians were struck with only ten plagues in Egypt, but then with fifty plagues at the sea? Of those in Egypt it is written: "The magicians said to Pharaoh, " This is the finger of G-d" (Exodus 8:15). At the Red Sea it is written: "Israel say the great hand which the L-rd laid against the Egyptians, so the people feared the L-rd, and believed the L-rd and His servant Moses" (Exodus 14:31). How many plagues did they receive by the finger? Ten! It follows, therefore, that if there were ten plagues in Egypt, at the sea they received fifty.

Rabbi Eliezer said: How do we know that each plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt was comprised of four plagues? Because it says, " He sent upon the His fierce anger: wrath, indignation, trouble, and a troop of wicked angels" (Psalm 78:49). "Wrath" is one plague "indignation" a second, "trouble" a third, and "a troop of wicked angels" a fourth. Therefore, in Egypt they received forty plagues, and at the sea two hundred.

Rabbi Akiva said: How do we know that each plague which the Holy One, blessed is He, brought upon Egypt was comprised of five plagues? Because it is written, "He sent upon them His fierce anger, wrath, indignation, trouble, and a troop of wicked angels" (Psalms 78:49). "His fierce anger" is one plague, "wrath" a second, "indignation" a third, "trouble" a fourth, and " a troop of wicked angels" a fifth. Therefore, in Egypt they received fifty plagues, and at the sea, two hundred and fifty.

How many are the good works of the Omnipresent toward us.

DAYEINU

If He had brought us out of Egypt, and had not executed judgments upon the Egyptians, it would have been enough. (Dayeinu)

If He had executed judgments upon them, but not upon their gods, it would have been enough. (Dayeinu)

If He had destroyed their gods, and had not killed their firstborn, it would have been enough. (Dayeinu)

If He had killed their firstborn and had not given us their wealth, it would have been enough. (Dayeinu)

If He had given us their wealth but had not divided the sea for us, it would have been enough. (Dayeinu)

If He had divided the sea without taking us through it on dry ground, it would have been enough. (Dayeinu)

If He had led us through it on dry ground but not drowned out adversaries in it, it would have been enough. (Dayeinu)

If He had drowned our adversaries in it, but not provided for our needs for forty years in the wilderness, it would have been enough. (Dayeinu)

If He had provided for our needs in the wilderness for forty years by had not fed us Manna, it would have been enough. (Dayeinu)

If He had fed us with Manna, but had not also given us the Sabbath, it would have been enough. (Dayeinu)

If He had given us the Sabbath, but had not led us to Mount Sinai, it would have been enough. (Dayeinu)

If He had brought us before Mount Sinai, but not given us the Torah, it would have been enough. (Dayeinu)

If He had given us the Torah, but had not let us into the land of Israel, it would have been enough. (Dayeinu)

If He had led us into the land of Israel and had not built a Temple for us, it would have been enough. (Dayeinu)

The Song:

Ilu Hotzi-, Hotzianu, Hotzianu Mi-Mitzrayim, Hotzianu Mi-Mitzrayim Dayeinu

Chorus: Da Da ye nu, Da Da ye nu, Da Da ye nu, Da ye nu, Da ye nu, Da ye nu, Da Da ye nu, Da Da ye nu, Da Da ye nu, Da ye nu, Da ye nu

Ilu natan, natan lanu, natan lanu et haShabbatt, natan lanu et haShabbatt Dayeinu.

Chorus again:

Ilu natan, natan lanu, natan lanu et haTorah, natan lanu et haTorah, Dayeinu

Chrous again:

All in Unison

Therefore, for many and often-repeated favors do we owe a debt of gratitude to the Ever-Present! He brought us forth from Egypt, executed judgments upon them and their gods, slew their firstborn, gave us wealth, divided the sea for us, led us through it on dry land, and drowned our adversaries in it, supplied our needs in the wilderness for forty years, and fed us with Manna, gave us the Sabbath, let us before Mount Sinai, gave us the Torah, brought us into the Promised Land and built us a Temple to atone for all our sins.

The Leader

Rabban Gamaliel used to say, “Whoever does not discuss the following three things at the Pesach festival had not fulfilled his duty, namely”:

The Pesach Sacrifice –

Matzah

Maror

The Zeroah on the Seder plate should not be pointed to while saying the following passage.

The Pesach Sacrifice that our fathers ate at the time that the Holy Temple was still standing, what was the reason for it? It is to signify that the Holy One, blessed be He, passed over the houses of our fathers in Egypt, for it is written:

“You shall say, “It is the Pesach sacrifice of the L-rd, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households. So the people bowed down and worshipped.” (Exodus 12:27)

The middle Matzah is removed from the Matzah-tash, held up for all to see, and the following passage is recited.

This Matzah that we eat, what is its significance? It is to signify that the dough of our fathers did not have time to become leaven before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them as it is written:

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 21:39)

The Maror is held up that all may see it, the symbol of our oppression, while the following passage is recited.

The Maror that we eat, what is its significance? It is to signify that the Egyptians embittered the lives of our fathers in Egypt, as it is written:

“They made their lives bitter with hard bondage – in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.” (Exodus 1:14)

In every generation, one is obligated to regard himself as though he had personally left Egypt. It is written”

“You shall tell your son in that day, saying, “This is done because of what the L-rd did for me when I came up from Egypt.” (Exodus 13:8)

Not only our fathers did the Holy One, blessed be He, redeem, but He also saved us with them. It is written:

“He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers.” (Deuteronomy 26:3)

The Matzot should be covered and the cup of wine lifted, till after the following blessing.

Therefore, it is our duty to thank, to praise, to laud, to glorify, to exalt, to acclaim, to bless, to extol, and give respect to Him who preformed all these miracles for our fathers and for us. He has brought us forth from slavery to liberty, from sorrow to joy, from mourning to festival, from darkness, to bright light, and from bondage to redemption. Therefore, let us recite a new song before Him. Hallelujah!

The cup should not be set down, the Matzot uncovered and the Hallel recited.

Psalm 113

Halleluyah! Praise oh servants of the L-rd; praise the name of the L-rd.

Blessed be the name of the L-rd from now on and forever.

From the rising of the sun to it's setting,

The L-rd's name is to be praised.

The L-rd is high above all nations;

His glory is above all the heavens.

Who is like the L-rd our G-d enthroned on high?

Who humbles Himself to look upon heaven and upon earth?

He raises the poor out of the dust,

And He lifts the needy out of the dunghill,

To seat them with princes, with the princes of His people.

*He turns the barren wife, into a happy mother of children.
Halleluyah!*

Psalms 114

When Israel went out of Egypt,

The house of Jacob from a people of strange speck,

Judah became G-d's sanctuary, Israel His dominion.

The sea beheld and fled; The Jordan turned backward.

The mountains skipped like rams, and the hills like lambs.

*What ails you, oh sea that you flee? Oh mountains, why do
you skip like rams?*

Oh hills, why do you leap like lambs? Tremble, oh earth, at
the L-rd's Presence,

At the Presence of the G-d of Jacob,

who turns the rock into a pool of water?

The flint into a fountain.

*Cover the Matzot and lift the cup of wine as the following
blessing is said.*

*Blessed are You, O L-rd our G-d, King of the universe, Who
redeemed us and redeemed our fathers from Egypt and brought
us to this night to eat Matzah and Maror. So, L-rd our G-d and
the G-d of our fathers, bring us in peace to future festivals and
days of feasting that will come, rejoicing in the rebuilding of
Your city and being joyful in Your Temple service. There we*

shall partake of the sacrifices and Pesach offerings (At a Seder conducted on the conclusion of the Sabbath some say: of the Pesach offerings and sacrifices) whose blood will be sprinkled upon the sides of Your altar for gracious acceptance. Then we shall compose a new song of thanks to You for our redemption and the deliverance of our souls. Blessed are You, O L-rd Who has redeemed Israel.

I am ready and prepared to keep the commandment to drink the second of the four cups of wine, for the sake of the one G-d and His Presence, may it be counted as done in the name of all Israel.

All should lean to the left side and drink the entire second cup after reciting the following blessing.

Baruch Atah Adonai, Eloheinu Melech Ha Olam, Borei P'ri Ha Gafen.

Blessed are You, O L-rd our G-d, King of the universe, Who creates the fruit of the vine.

Drink the Second Cup of Deliverance!

RACHTZAH

Washing the Hands

All present wash their hands, then recite the following blessing.

Baruch Atah Adonai, Eloheinu Melech Ha Olam, Asher Kid'shanu, B'mitzvotav V'tzivanu, Al N'tilat yada'yim.

Blessed are You, O L-rd our G-d, King of the universe, Who has set us apart by Your commandments, and has commanded us concerning the washing of the hands.

MOTZI

Blessing for Bread

I am ready and prepared to keep the commandment to eat the Matzah, for the sake of the one G-d and His Presence, may it be counted as done in the name of all Israel.

The father takes all three Matzot in his hand, with the broken piece remaining in the middle, and pronounces the blessing for himself and all present.

Baruch Atah Adonai, Eloheinu Melech Ha Olam Hamotzi 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 over the Matzah and Eating of it

The father places the lowest Matzah on the table. He pronounces the following blessing over the two remaining Matzot, for himself and all present. While reciting, one should also have in mind the Matzah of the Hillel sandwich and the Afikoman.

Put the bottom matzah back in its place.

Recite the Matzah blessing while holding the top and middle matzot.

Distribute and eat a small portion of both top and middle matzah while reclining.

Baruch Atah Adonai, Eloheinu Melech Ha Olam, Asher Kid'shanu B'mitzvotav V'tzivanu Al Achilat Matzah.

Blessed are You, O L-rd our G-d, King of the universe, Who has set us apart by Your commandments, and has commanded us concerning the eating of Matzah.

Eat the Matzah!

MAROR

Bitter Herbs

All in unison

I am ready and prepared to keep the commandment to eat the Maror, for the sake of the One G-d and His Presence, may it be counted as done in the name of all Israel.

The father takes a quantity of Maror the size of an olive, dips it into the Charoset, and then shakes off any Charoset that remains on it. He next recites the following blessing and eats the Maror without reclining, and then he distributes the Maror to all present.

Place a portion of the Charoset in the Roman lettuce

Baruch Atah Adonai, Eloheinu Melech Ha Olam, Asher Kid'shanu B'mitzbotav V'tzivanu Al Achilat Maror.

Blessed are You, O L-rd our G-d, King of the universe, who has set us apart by Your commandments, and has commanded us to eat Maror.

Eat the Maror

KORECH

Eat Matzah and Maror Combined

From the third piece of Matzah (so far unbroken) the father takes a piece the size of an olive, together with a portion of Maror. Each participant should receive the same. The Maror is dipped into the Charoset, the shaken off and eaten together with the Matzah, while reclining, following the blessing. This sandwich should be eaten immediately.

So did Hillel at the time that the Temple was still standing. He made a sandwich of Matzah and Maror and ate both together in order to fulfill what is written:

“They shall eat it with Matzah and Maror.” (Exodus 12:8)

Eat the Hillel sandwich!

SHULCHAN ORECH

Eat the Meal

It is customary to start with a hard boiled egg dipped in salt water. The meal should have an attitude of joyousness. The food should be festive; however, roast should not be served on Seder night. It is customary not to eat dipped food. The meal must end long enough before midnight to allow the Afikomen to be eaten by that hour. Care should be taken to not eat so heavily that all appetite for the Afikomen has been destroyed, or that the participant would be drowsy for the rest of the Seder.

T Z A F U M

Eating the Afikoman

From the piece of Matzah that was hidden earlier during the Seder the father takes a piece the size of an olive (or two olives), and distributes to all present. This will be eaten immediately. The Afikoman must be eaten before midnight. Except for the two remaining cups of wine, no food or drink may be taken after the Afikoman.

Redeem the Afikomen

I am ready and prepared to keep the commandment to eat the Afikoman, for the sake of the One G-d and His Presence; may it be counted as done in the name of all Israel.

I am observing the commandment so that I may remember the Pesach Lamb that was eaten at the end of the Seder before midnight. May my eating of the Afikoman also achieve all the spiritual things accomplished by the Pesach Lamb itself. May it be your will, O L-rd our G-d and the G-d of our fathers that you build the Holy Temple soon, during our lifetime, and may we be able to bring our offerings there. May we eat the Pesach Lamb during our own lifetime, like the Torah says: a perfect lamb, a male one year old, roasted over fire, together with Matzah and Maror. May we be able to do this in our holy city Jerusalem, soon, in our own lifetime. Amen

Reclining to the left, Eat the Afikomen!

BAREKH

Grace After the Meal

For the Grace after the meal the wine cup is again filled. In order that the introductory lines of the Grace after the meal may be recited, the host should try to have three adult males over the age of thirteen present. Customarily, at the Seder the host leads the Grace; however, this honor he may give to a distinguished guest. All food except for a small piece of Matzah and the wine cups should be removed from the table. The hands should be washed as after every meal. The wine cup is taken in the right hand, raised from the table for the recitation of the Grace after the meal.

Psalm 126

When the L-rd brought back the captivity of Zion, we were like those who dream. Then our mouths were filled with laughter, and our tongue with singing. Then they said among the nations, "The L-rd had done great things for us, whereof we are glad. Bring back our captivity O L-rd, as the streams in the Negev. Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing bringing his sheaves with him.

I am ready and prepared to observe the commandment of Grace after the meal, 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.
(Deuteronomy 8:10)

For the sake of the One G-d and His Presence, may it be counted as done in the name of all Israel.

If there are more than three adult males over the age of thirteen then the Company Blessing is said. Otherwise, one would skip directly to the grace.

THE COMPANY BLESSING

Leader: Gentlemen, let us say Grace!

Participants: Blessed be the name of the L-rd from this time forth and for evermore!

Leader: May the name of the L-rd be blessed from this time forth and forevermore! By permission of all assembled let us bless Him (our G-d) whose food we have eaten.

Participant: Blessed be He (our G-d) whose food we have eaten and through whose goodness we live.

Leader: Blessed be He (our G-d) whose food we have eaten and through whose goodness we live.

Participant: Blessed be He and blessed be His name.

The Grace After Meals

Blessed are You, O L-rd our G-d, King of the universe, who feeds the entire world with His goodness, in grace, loving kindness, and mercy. He gives bread to all flesh, for His mercy endures forever. In His great goodness we have never lacked for food, and my we never lack His sustenance for ever and ever, for the sake of His great Name, for He feeds and sustains all, and does good to all, and prepares food for all His creatures which He has created. Blessed are You, O L-rd, who gives food to all.

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 statues 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 is continually, every day, at all times and at every hour.

And for all this, 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 and our Father, tend and feed us, sustain us, support us, maintain us, and grant us relief. Soon, O L-rd our G-d, to make us not reliant upon the gifts of flesh and blood, not their loans, but rather only upon You full, open hand that is set apart and generous, so that we may not be ashamed nor humiliated for ever and ever.

Our G-d and G-d of our fathers, 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 (Messiah), Your servant, the remembrance of Jerusalem, Your set apart city, and 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; recall us for blessing, and save us for a good life. 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

Blessed are You, O L-rd our G-d, King of the universe, the G-d, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good and beneficent King, who each day was good, is good, and will be good to us. He has dealt with us, He is dealing with us, He will always deal with us, with grace, loving-kindness, mercy, and plenty. May help, success, blessing, salvation, comfort, sustenance, mercy, life, peace, and all good, and all that comes from good may He never deprive us.

May the All Merciful rule over us forever and ever.

May the All Merciful be blessed in the heavens and in the earth.

May the All Merciful be lauded for all ages, glorified among us forever and ever, and may He be honored by us through all eternity.

May the All Merciful grant us our needs with honor.

May the All Merciful break our yoke and lead us upright to our land.

May the All Merciful send abundant blessing to this house, and upon this table from which we have eaten.

May the All Merciful send to us Elijah the prophet, of good remembrance, to proclaim to us good news, salvation and consolation.

CHAG SAMEACH

May the All Merciful bless:

Guests start here (if in their parents home add words in parentheses):

(My father, my teacher) the master of this house and (my mother, my teacher) the mistress of this house,

The host and hostess start here (if married add the words in parentheses):

Me (my wife/husband and family) and all that is mine, and all that sit here, both them and their house and family, along with all that is theirs, so also with us and all that is ours.

Even as our forefathers Abraham, Isaac, and Jacob were blessed in all things, with all things and on account of all things, may He bless us all with a perfect blessing. To that let us say: Amen.

O, may their and our merit be recognized in heaven that we may have everlasting peace. And may we receive a blessing from the L-rd and kindness from the G-d of our salvation and that we may find favor and understanding in the eyes of G-d and man.

On Shabbat add:

May the All Merciful cause us to inherit the day that will be wholly Shabbat and rest for eternity.

May the All Merciful cause us to inherit that day which is all good (a day that is everlasting, a day in which the just will sit with crowns on their heads, basking in the reflection of the Divine Presence (Shechinah).

May the All Merciful allow us to be worthy of the Days of Messiah and of eternal life in the World to Come. He is a tower of salvation to His King, and He shows mercy to His Messiah, to David and his children forever (2 Samuel 22:51). He who establishes peace in His heights, may He also establish peace for us and for all Israel, and say: Amen

Fear the L-rd, you, His set apart ones, for there is no lack for those who fear Him. Young lions lack and suffer hunger, but they seek the L-rd shall not lack any good (Psalm 34:10-11). Give thanks to the L-rd, for He is good, His loving-kindness lasts forever (Psalm 118:1). You open Your hand and satisfy the desire of all life (Psalm 145:16). Blessed is the man who trusts in the L-rd, and the L-rd will be His trust (Jeremiah 17:7). I have been young and now I have grown old, yet I have not seen a righteous man forsaken, or his children begging bread (Psalm 27:25). The L-rd will give strength to His people, the L-rd will bless His people with peace (Psalms 29:1).

I am ready and prepared to keep the commandment to drink the third of the four cups of wine for the sake of the one G-d and His Presence, may it be counted as done in the name of all Israel.

All recline to drink the entire third cup, after reciting the following blessing.

Baruch Atah Adonai, Eloheinu Melech Ha Olam, Borei P'ri Hagafen.

Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the vine.

Drink the Third Cup, the Cup of Redemption!

L'Shalom - To Peace

HALLEL

An additional cup is now filled as the cup of Elijah.

Elijah, the prophet from the village of Tishbi, in Gilead, challenged the injustice of the king and overthrew the worship of Baal. He healed the sick and helped the widowed. As to the end of his days on earth, his disciple, Elisha, saw Elijah being carried to the skies, in a whirlwind.

Among the awaited guests is the prophet Elijah who, according to the Scripture, never died, but was carried up to heaven in a whirlwind. The life of no other character in the bible is so surrounded with a halo of mystery and wonder as is that of Elijah. He is the champion of the oppressed, he brings hope, cheer and relief to the down-trodden; and he performs miracles of rescue and deliverance. The Prophet Malachi says of him: "He will turn the hearts of parents to their children, and the hearts of children to their parents." Elijah is the harbinger of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent he is expected to announce.

Those who recognize that Yeshua, the Anointed One, came nearly two thousand years ago, should also recognize "Elijah" who came to prepare the way according to the prophecy in:

“See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.” **Malachi 4:5**

Yeshua named John the Baptist as the Elijah who was to come in Matthew 11:7-15.

It was a biblical custom to begin your occupation on your thirtieth birthday. John and Yeshua both followed this custom. If we look carefully at the Apostolic Writings we can see that John the Baptist was born on Passover and began his ministry on Passover. Since we are expecting Elijah at Passover we can understand why John came on that day.

John the Baptist sent some disciples to Yeshua to find out if He was the “Expected One” who would resurrect God’s people and free them from bondage. Yeshua’s answer indicated that He would be the expected one later. God’s people are now looking for Yeshua to return. Before Yeshua returns, we should look for Elijah to come at Passover. When we see Elijah we are probably only six months from beholding Yeshua.

ANI MAAMIM

Ani Maamim Be'emunah shelayma B'viat haMashiach

I believe with perfect faith

In the coming of Messiah.

And though He may tarry, Nevertheless I will wait

I wait and do believe

That He will come

The door is opened as a symbol of our belief in the return of Messiah and the beginning of the Messianic Age

Let us open the door and rise, in the hope that Elijah will enter. With the salutation reserved for distinguished guests. Could I have a young man check for Elijah, please?

The door is opened and the following verses are pronounced, then the door is closed again.

Pour out Your wrath on the nations which do not know you and on the kingdoms who do not call upon Your Name. For they have eaten up Jacob and destroyed his habitation. (Psalm 79:7-7)

Pour out Your anger upon them and let Your burning wrath overtake them. (Psalms 69:25)

Pursue them in wrath and destroy them under the heavens of the L-rd. (Lamentations 3:66)

Words in italics are recited by all.

TRUST IN THE L-RD!

PSALM 115

Not to us L-rd, not to us, but to Your name give glory

Because of Your love and Your truth.

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

Our G-d is in heaven; He does what He pleases!

The idols of the nations are silver and gold,

The work of men's hands.

They have mouths,

But they can not speak.

They have eyes,

But they cannot see.

They have ears,

But they cannot hear.

They have noses,

But they cannot smell.

They have hands,

But they cannot feel.

They have feet,

But they cannot walk.

They cannot make a sound in their throats.

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

Oh, Israel, trust in the L-rd!

He is their Help and their Shield.

Oh house of Aaron, trust in the L-rd!

He is their Help and their Shield.

Oh you who fear the L-rd, trust in the L-rd!

He is their Help and their Shield.

The L-rd remembers us,

He will bless us.

He will bless the house of Israel,

He will bless the house of Aaron.

He will bless those who revere the L-rd,

Small and great a like.

The L-rd will add to you,

Both to you and to your children.

You are blessed by the L-rd, Maker of heaven and earth.

Heaven is the L-rd's heaven,

But the earth He has given to human beings – the children of Adam.

The dead cannot praise the L-rd,

Nor can those who sink into silence.

We will bless the L-rd from now on and forever.

Hallelujah (all say together)

THANKSGIVING TO G-D FOR HIS MERCIES

PSALM 116

I love the L-rd, He has heard my voice and my prayers.

Because He turned His ear toward me, I will call on Him all my days.

The sorrows of death enclose me; the distress of Sheol overshadowed me.

I encountered distress and grief.

I called out the name of the L-rd:

“Please, L-rd, preserve my life.”

The L-rd is gracious and righteous.

Yes, our G-d is compassionate.

The L-rd watches over the simple,

I was brought low, but He saved me.

Return O my soul, to your rest,

For the L-rd has been kind to you.

He delivered my soul from death,

And my eyes from tears, and my foot from falling

I will walk in the Presence of the L-rd

In the land of the living

I believed, even though I was greatly afflicted.

It was in haste that I said, “ All men are deceitful.”

What can I render to the L-rd for all His kind acts toward me?

I will lift up the cup of Salvation, and will call upon 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.

Oh L-rd, I am indeed your servant,

I am Your servant, the child of Your handmaid.

You have removed my chains.

I will offer the sacrifice of thanksgiving to You,

And I will call upon 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 L-rd's house, in the midst of Jerusalem,

Hallelujah! (All together)

G-D'S LOVINGKINDNESS IS EVERLASTING

PSALM 117

Praise the L-rd, all you nations

Glorify Him, all you peoples,

For great is His mercy toward us,

And the L-rd's Truth endures forever

Hallelujah! (All together)

PSALM 118

Give thanks to the L-rd, for He is good,

(in Hebrew) Key La Olam Chas'do

His mercy endures forever

Let Israel now say,

His mercy endures forever

Let the house of Aaron now say,

His mercy endures forever

Let those who revere the L-rd now say

His mercy endures forever

Out of distress I called upon the L-rd,

He answered my by setting me free

The L-rd is with me; I have no fear

What can man do to me?

The L-rd is my Helper,

I shall see the defeat of my foes.

It is better to take refuge in the L-rd than to trust in man,

It is better to take refuge in that L-rd than to trust in princes

The heathen were all swarming around me,

In the Name of the L-rd, I destroyed them,

Swarming around me, they beset me,

In the Name of the L-rd, I destroyed them,

They swarmed like bees about me, but they were extinguished

Like a fire of thorns

In the Name of the L-rd I completely destroyed them

You did thrust at me that I might fall

Be the L-rd helped me

The L-rd is my strength and my song,

He has become my Salvation,

A joyful shout of salvation rings in the tents of the righteous

The Right Hand of the L-rd works wonders!

The Right Hand of the L-rd is exalted!

The Right Hand of the L-rd works wonders!

I will not die

But I will live to recount the deeds of the L-rd

The L-rd has indeed punished me

But He has not left me to die

Open for me the gates of righteousness

That I may enter them and thank the L-rd

This is the gateway of the L-rd

The righteous alone may enter

I thank You because You have answered me

And have been salvation for me

The Stone, which the builders rejected

Has become the chief Cornerstone

The Stone, which the builders rejected

Has become the chief Cornerstone

This is the L-rd's doing

It is marvelous in our eyes

This is the L-rd's doing

It is marvelous in our eyes

This is the day that the L-rd has made

We will be glad and rejoice in it

This is the day that the L-rd has made

We will be glad and rejoice in it

We implore You, Oh L-rd Hoshiana!

We implore You, Oh L-rd, save us!

We implore You, Oh L-rd Hoshiana!

We implore You, Oh L-rd, save us!

We implore You, Oh L-rd, Hatz-li-cha!

We implore You, Oh L-rd, prosper us!

We implore You, Oh L-rd, Hatz-li-cha!

We implore You, Oh L-rd, prosper us!

Blessed is He who comes in the Name of the L-rd

We bless You from the house of the L-rd

Blessed is He who comes in the Name of the L-rd

We bless You from the house of the L-rd

The L-rd is G-d, Who has given us light

Tie the sacrifice with cords to the altar-horns

The L-rd is G-d, Who has given us light

Tie the sacrifice with cords to the altar-horns

You are my G-d, and I thank You

To the heights, I praise You

You are my G-d, and I thank You

To the heights, I praise You

Give thanks to the L-rd, for He is good

His mercy endures forever

Give thanks to the L-rd, for He is good

His mercy endures forever

THE GREAT HALLEL

Psalm 136

Give thanks to the L-rd for He is good,

His mercy endures forever (Key La Olam Chas'do)

Give thanks to the G-d of gods,

His mercy endures forever (Key La Olam Chas'do)

Give thanks to the L-rd of lords,

His mercy endures forever (Key La Olam Chas'do)

For He alone does great wonders,

His mercy endures forever (Key La Olam Chas'do)

For He made the heavens with wisdom,

His mercy endures forever (Key La Olam Chas'do)

For He stretched out the earth over the water,

His mercy endures forever (Key La Olam Chas'do)
For He made great lights,
His mercy endures forever (Key La Olam Chas'do)
The sun to govern the day,
His mercy endures forever (Key La Olam Chas'do)
The moon and stars to govern the night,
His mercy endures forever (Key La Olam Chas'do)
For He struck Egypt through their first-born,
His mercy endures forever (Key La Olam Chas'do)
For He brought Israel out from among them,
His mercy endures forever (Key La Olam Chas'do)
With a strong hand and an outstretched arm,
His mercy endures forever (Key La Olam Chas'do)
For He split the Red Sea into parts,
His mercy endures forever (Key La Olam Chas'do)
And He led Israel through it,
His mercy endures forever (Key La Olam Chas'do)
And He cast Pharaoh and his army into the Red Sea,
His mercy endures forever (Key La Olam Chas'do)
For He led His people through the desert,
His mercy endures forever (Key La Olam Chas'do)
For He struck down great kings,
His mercy endures forever (Key La Olam Chas'do)

And He killed mighty kings,
His mercy endures forever (Key La Olam Chas'do)
Sihon, king of the Amorites,
His mercy endures forever (Key La Olam Chas'do)
And Og, king of Bashan,
His mercy endures forever (Key La Olam Chas'do)
And gave their land as a heritage,
His mercy endures forever (Key La Olam Chas'do)
A heritage for Israel, His servant,
His mercy endures forever (Key La Olam Chas'do)
For we were low, but He remembered us,
His mercy endures forever (Key La Olam Chas'do)
And He rescued us from our enemies,
His mercy endures forever (Key La Olam Chas'do)
He gives bread to all flesh,
His mercy endures forever (Key La Olam Chas'do)
Give thanks to the G-d of heaven,
His mercy endures forever (Key La Olam Chas'do)

*The soul of all life shall bless Your name, O L-rd our G-d.
The spirit of all flesh shall glorify and exalt Your remembrance
our Eternal King. From eternity to eternity You are G-d, and
besides You, we have no King, Who redeems and saves, deliv-
ers and protects, sustains and has mercy in all times of trouble
and distress. We have no king but You.*

G-d of the first and of the last, G-d of all creatures, L-rd of all generations, who is extolled in many praises, who guides His world with mercy and His creatures with compassion. For the L-rd neither slumbers nor sleeps. He awakes those who sleep, and arouses those who slumber, makes the dumb to speak, frees prisoners, supports the fallen, raises up the downcast. To You alone we give thanks.

If our mouths were filled with songs like the sea, and our tongues with jubilation like its many waves, and our lips with praise as wide as the sky; if our eyes could shine like the sun and the moon, and our hands were spread like the eagles in the sky, and our feet were swift like deer, we would still be unable to thank You enough, O L-rd our G-d and G-d of our forefathers, for one-thousandth of the thousands of thousands and myriads of myriads of good things which You have done for our fathers and for us.

From Egypt You redeemed us, O L-rd our G-d, and from the house of slavery You saved us. When we were hungry, You fed us, and with plenty You sustained us, From the sword You saved us, and from pestilence You delivered us. You saved us from horrible sickness. Until now, Your mercy has helped us, and Your grace has not left us; do not ever abandon us, O L-rd our G-d.

Therefore, the limbs which You have formed in us, the breath and soul You breathed into our nostrils, and the tongues which You put in our mouth shall thank, bless, laud, glorify, extol, revere, sanctify, and do honor to Your name, O our King. For every mouth will thank You, every tongue will swear loyalty to You, every knee will bow down to You, all who stand will kneel

before You, every heart will fear You, and every man's inner being will sing praise to Your name, as it is written:

“All my bones will say, ‘O G-d, who is like you? You deliver the poor from the one who is stronger than he, the poor and the needy from the one who robs him.’” (Psalm 35:10)

Who is like You? Who is equal to You? Who can be compared to You? The great, and mighty, and awesome G-d, the G-d most high, Possessor of heaven and earth, we will praise You, laud, glorify, and bless Your holy name, as it is written:

A Psalm of David, “Bless the L-rd O my soul, and all that is within me, bless His Holy Name.” (Psalm 103:1)

You are G-d in the might of Your power, great in the glory of Your name, mighty forever, awe-inspiring through Your deeds, the King who sits upon a high and lofty throne. He dwells in the eternity on high, and holy is His Name. And it is written:

“Rejoice, O righteous ones in the L-rd, to the upright praise it becoming” (Psalm 33:1)

By the mouth of the upright You shall be praised, and by the word of the righteous ones You shall be blessed and by the

tongues of the pious You shall be exalted, and amid the holy ones You shall be set apart.

And in the assemblies of the thousands of Your people, the house of Israel, with jubilation shall Your name be glorified, O our King, in every generation. For this is the duty of all creatures before You, O L-rd our G-d and G-d of our forefathers, song and praise, hymn and psalm, strength and dominion, victory, greatness and might, fame and glory, holiness and sovereignty, blessings and thanksgivings from now and forever.

Blessed are You, O L-rd, G-d and King, great in renown, G-d of thanksgivings, L-rd of wonders who delights in songs of praise, King, G-d, life of eternity.

All Your works shall praise You, O L-rd our G-d, You pious ones, the righteous, who do Your will. And all Your people, the house of Israel, shall joyfully sing thanks, praise, laud, honor, lift up, revere, set apart and crown Your name, our King. For it is good to thank You, and to Your name it is becoming to sing, for from eternity to eternity You are G-d. Blessed are You O L-rd, King magnified in praises.

I am ready and prepared to keep the Commandment to drink the fourth of the four cups of wine, for the sake of the One G-d and His Presence, let it be counted as done in the name of all Israel.

Baruch Atah Adonai Eloheinu Melech Ha Olam, Borei P'ri Ha Gafen

Blessed are You O L-rd our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, O L-rd our G-d, King of the universe, for the vine, and for the fruit of the vine, and for the produce of the field, and for the desirable, good spacious land that You were pleased to give to our forefathers to eat it's fruit and be satisfied from its goodness. Have mercy, O L-rd our G-d, on Your people Israel, on Your city Jerusalem, on Zion the dwelling place of Your glory, and on Your altar and on Your Temple. And build Jerusalem, a holy city, soon in our days, and bring us thereto and let us rejoice when it is rebuilt, so we may eat of its fruit and be satisfied with its goodness, and bless You for it in sanctity and purity.

(On Shabbat: May it be Your will to strengthen us on this Shabbat)

And let us rejoice on this festival of Matzot. For You, O L-rd, are good and do good to all, and we give thanks to You for the land and for the fruit of the vine. Blessed are You, O L-rd, for the land and for the fruit of the vine.

NIRTZAH

All is Accepted

*Chasal Sidur Pesach K'hikchato. L'chal Mishpato V'chukato.
Ka'asher*

*Zachinu L'sadeir Oto. Kein nizkeh La'asoto, Zach Shochein
M'onah. Komeim*

*K'hal Adat Mi Manah. B'karov Naheil Nitel Chanah.
P'duyim L'tzion Birnah.*

L'shana Haba'ah Birushalayim.

The order of the Pesach service is now completed in accordance with all its ordinances and statues. Even as we have been found worthy to follow its order, so may we be worthy to perform it in the future. O Pure One, who dwells on high, raise up the congregation, which is without number. Speedily, lead the offshoots of the stock that you have planted redeem in joy to Zion.

**L'shanah Haba'ah
Birushalayim
Next Year In Jerusalem!**

A KID A KID

A kid, a kid, that father bought for two zuzim, A kid, a kid.

A cat then came and devoured the kid, that father bought for two zuzim, a kid, a kid.

A dog then came and bit the cat, that devoured the kid, that father bought for two zuzim, a kid, a kid.

A stick then came and beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

A fire then came and burnt the stick, that beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

Water then came and quenched the fire, that burnt the stick, that beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

An ox then came and drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

A slaughterer then came and slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

The angel of death then came and killed the slaughterer, who slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

The Holy One, Blessed is He, then came and slew the

angel of death, who killed the slaughterer, who slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat that devoured the kid, that father bought for two zuzim, a kid, a kid.

Please sit

Shema

Hear

Deuteronomy 6:4

**Sh'ma Yis-ra-el Adonai E-lo-hei-nu, Adonai
E-chad.**

Hear, O Israel: The L-RD our God, The L-RD is
one.

**Ba-ruch shem k-vod mal-chu-to l'o-lam va-
ed.**

Praised be His name whose glorious kingdom is
forever.

**Ve-a-ha-vta et Adonai El-o-hei-cha be-col
le-vav-cha**

And you shall love The L-RD your God with all
your heart

**oo-ve-col naph-she-cha oo-ve-col me-o-de-cha. Ve-ha-
yoo**
and with all your soul and with all your might. And
these

**had-va-rim ha-ei-leh a-sher a-no-chi me-
tzav-cha ha-yom al**
words which I am commanding you today, shall
be on

**le-va-ve-cha. Ve-shi-nan-tam le-ve-ney-cha
ve-di-bar-ta bam**
your heart; and you shall teach them dili-
gently to your children

**be-shiv-te-cha be-vei-te-cha, oo-ve-lech-
te-cha**
and shall talk of them when you sit in your
house and when you

**va-der-ech oo-ve-shach-bech-a oo-v-koo-me-
cha.**

walk by the way and when you lie down and when
you rise up.

**Oo-ke-shar-tam le-ot al ya-de-cha. Ve-ha-
yoo**

And you shall bind them as a sign on your hand
and they shall

**le-to-ta-phot bein eiy-ne-cha. Oo-ce-tav-
tam**

be as frontals on your forehead. And you shall
write them

al me-zu-zot bei-te-cha oo-vish-ar-e-cha.

on the doorposts of your house and on your
gates.