

# The Fellowship of Christian Goths



## Desach

Full Unabridged Version

# Biblical Reasons To Keep This Feast

Israel had to make a pilgrimage, as it were, to Jerusalem every year at Passover in order to return to its origins, to be recreated and to experience once again its rescue, liberation and foundation. This Passover celebration which has come down to us from Israel and through Christ, also has, in the deepest sense, an eminent significance for us, we need to go back to our spiritual roots, lest we become lost in self-destruction. Passover is a summons, urgently reminding us to be under the banner of the Lamb.

Exodus 12:1-28

The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbour shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two door-posts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. 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. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. 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. **This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast.** Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. **Therefore you shall observe this day, throughout your generations, as a statute forever.** In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread." Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two door-posts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two door-posts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. **You shall observe this rite as a statute for you and for your sons forever.** And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshipped. Then the people of Israel went and did so; as the Lord had commanded Moses and Aaron, so they did.

Exodus 23:14-17

Three times in the year you shall keep a feast to me. You shall keep the Feast of Unleavened Bread. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Aviv, for in it you came out of Egypt. None shall appear before me empty-handed. You shall keep the Feast of Harvest, of the first-fruits of your labour, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labour. Three times in the year shall all your males appear before the Lord God.

Exodus 34:18-23

You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Aviv, for in the month Aviv you came out from Egypt. All that open the womb are mine, all your male livestock, the firstborn of cow and sheep. The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed. Six days you shall work, but on the seventh day you shall rest. In ploughing time and in harvest you shall rest. You shall observe the Feast of Weeks, the first-fruits of wheat harvest, and the Feast of Ingathering at the year's end. Three times in the year shall all your males appear before the Lord God, the God of Israel.

#### Leviticus 23:4-8

These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. In the first month, on the fourteenth day of the month at twilight, is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any ordinary work. But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.

#### Deuteronomy 16:1-17

Observe the month of Aviv and keep the Passover to the Lord your God, for in the month of Aviv the Lord your God brought you out of Egypt by night. And you shall offer the Passover sacrifice to the Lord your God, from the flock or the herd, at the place that the Lord will choose, to make his name dwell there. You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt. No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. You may not offer the Passover sacrifice within any of your towns that the Lord your God is giving you, but at the place that the Lord your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. And you shall cook it and eat it at the place that the Lord your God will choose. And in the morning you shall turn and go to your tents. For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the Lord your God. You shall do no work on it. You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain. Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you. And you shall rejoice before the Lord your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the Lord your God will choose, to make his name dwell there. You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes. You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your wine-press. You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. For seven days you shall keep the feast to the Lord your God at the place that the Lord will choose, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful. Three times a year all your males shall appear before the Lord your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God that he has given you.

#### 1 Corinthians 5:6-8

Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

#### 1 Corinthians 11:23-32

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the renewed covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgement on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

Throughout the Bible, God commands us to do physical works as proof of our faith, and as reminders for us of His Word. This is not just some "Old Testament" thing, as even Christ says, "Do this in remembrance of me." and Paul says, "For I received from the Lord what I also delivered to you, that the Lord Jesus...[said]... 'Do this in remembrance of me.' ...For as often as you eat this bread and drink the cup..." Establishing that we are still to do outward signs proving our inward faith, not because there is any saving power in those outward signs, but because they are reminders of our faith in Jesus.

## Notes

- The italic phrases within parentheses that appear between paragraphs, are instructions for the participants.
- Every time we reach the term "Reader," the next person at the table, in clockwise rotation, reads the corresponding section.
- Each time we pour wine into the cup, we pour just a little because we are to consume the entire cup.

# Passover

“Pesach”, Hebrew for “Passover” is the first Moadim (Holy Day) declared by God (other than Shabbat / The Sabbath). Early Christians referred to it by the Greek transliteration “Pascha”. Officially there is no Christian holiday called “Easter” The Christian Church liturgically has always called it “Pascha”. Easter was a pagan festival which was celebrated around the same time as Pascha, and after the pagans converted to Christianity, they would celebrate Pascha in church, and outside of church they would celebrate Easter. As followers of God, we should celebrate Him and His Holy Days as He would want us too, and not as the pagans do (Deuteronomy 12:4, 12:30).

The festival of Passover calls for us to make our home fitting for the great festival. Throughout scripture God commands us to do physical things as an outward sign of what is going on spiritually, and by doing physically what He asks, we prove our faith in Him (James 2:1-26). In preparing our homes for Passover, we are not only physically preparing our homes, but spiritually preparing ourselves to better follow the Word of God and be prepared for Him.

On Passover we celebrate the Salvation of God’s people. The Old Testament is a mirror of the New Testament. In the Old, God’s Salvation (Yah’Shua) saved His people from bondage in Egypt. He lead them through the wilderness of Sin, and through His Word taught them to Turn-Away (Teshuva / Repent) from the ways of idolatry, and taught them His Way, the way of Grace and Life. Thus we celebrate our physical Salvation together with our spiritual Salvation. Indeed, there cannot be one without the other; there can be no real salvation without accepting the Word as the Shepherd of our daily life.

It is said: "In every generation each person should see themselves as though they personally had been saved from bondage." Because the Word is Eternal, the lesson of Passover is forever relevant. What happens in the outside world need not affect us; we might be singled out for suffering, but God is our Salvation. This lesson is emphasized by the three principal symbols of the Seder: Pesach [the Paschal Offering], Matzah and Maror [bitter herbs]. We can avoid Maror (bitterness of life) only through Pesach (the Sacrifice of the Lamb of God, and being covered in the sign of the Blood of the Lamb, by which he shall 'passover' and save the people, even in the midst of the greatest plague), and Matzah (the unleavened bread of our Salvation)—driving us in great haste out of "Mitzraim" [The Place of Bondage], the place of perversion and darkness; and be placed under the beam of light and holiness.

God commands "You shall tell these things to your children." God wants us to raise our children in His Ways, familiar with His Word. We mustn't think to ourselves, "My child is a wise one, and will find their own way in life, there is no need to educate them." Likewise, we must not despair, thinking, "This child is a wicked one; no education will help them!" For all children, the wise and the (momentarily) wicked, the simple and the one who knows not what to ask, are "God's children," and it is our sacred duty to raise them with the solid foundation of the Word of God. We can achieve this only through a thorough, contextual, Hebrew Biblical education and upbringing, in full adherence to the Word of God. When we clean ourselves, our homes, and our lives of the things which are counter to YHVH's Instruction, and live according to His Word, we are united to His Will, filled with abundant Grace, and enter into His Holy Kingdom.

# Passover Shopping List

- 7 days worth of Kosher for Passover Food.
- Lots of Matzah.
- Kosher for Passover Wine or grape juice.
- Candles
- Fruit, nuts, and honey for Haroseth.
- Raw Horseradish (or bitter leafy vegetable).
- Romaine Lettuce.
- Parsley (or other vegetable like potato, onion, celery, baby carrots. Etc.) for dipping.
- Roasted lamb (preferably shank) with a bone in it (If you cannot find lamb, chicken with bone may be substituted) for the Seder plate.
- Roasted Eggs for the Seder plate.
- Big plates for Seder plates.
- Matzah covers. You can purchase elegant, triple-decker ones. You may also use a cloth or towel
- Cups or glasses for everyone.
- A bowl, preferably a little broken, for pouring the wine into from your cups.

## Items For Your Seder

### Your Seder Plate

The Seder Plate Is placed on the table in front of the leader. A special Seder Plate or a regular large platter may be used. The cover of this book is a traditional assembly for the Seder Plate which includes the following:

1. Pesach / Zera: Roasted Shank-bone of Lamb.
2. Baytz: Roasted Egg.
3. Maror: fresh grated Horseradish, other Bitter Herbs cut into small pieces may be used.
4. Haroseth: A mixture of finely chopped fruits, nuts and spices mixed with a little wine or grape juice.
5. Karpas: Parsley, it may also be celery, lettuce, onion or potatoes.
6. Hazeret: more Bitter Vegetables, often romaine lettuce.

### Other Items For Your Seder

1. Three Matzohs: Place them in a Matzoh cover, or fold them separately in one large cloth.
2. Wine: Place a wine goblet or glass in front of each setting, and a filled wine decanter near the centre of the table.
3. Salt Water: All celebrants will use salt water and a dish of it should be easily available to all at the table.
4. Cup of Elijah: Use a large goblet, filled with wine and placed near the centre of the table.
5. Pillows: Put pillows or cushions on the floor if the seder will be taken place there, or on the left arm of the chairs if the seder will be seated.

# Beware the leaven! Removing Sin from Our Lives

Passover is time for a beautiful cleansing and symbolic rebirth. Spiritually, Leaven (Hametz), that is Yeast and Risen Bread, is associated with the ego, puffed-up, stiff-necked, self-righteous pride, from which all sin stems. During Passover we physically remove the leaven from our lives as a sign of our spiritually removing prideful sin from our hearts. Part of our inner work is to find our psychological and spiritual hametz (leaven / sin) and cast it into the fire. Letting go of one's pride is no small thing, take the time you need to really release, and don't be afraid to cast it off. The external acts are the fruits of the internal faith, and you shall know someone by their fruits.

Hametz means "leavened grain." On Passover, it's not just that we don't eat hametz, we mustn't even own it. If a food or drink contains even a trace of wheat, barley, rye, oats, spelt, or their derivatives, and wasn't guarded against leavening or fermentation—it's hametz. After an entire year, our homes are full of this stuff. That's why we do spring-cleaning during the weeks before Passover.

We clean all areas where food may enter (you don't have to bother with places where food never comes). Move the furniture, oven and fridge. Clean beneath the sofa cushions; wipe chairs, cupboards and bookshelves clean—don't forget your office—even if you don't own your office, you own any food you keep there; plus any lockers or storage places you use at work or at school. Check all the coat pockets in the closet, and that mobile snack bar of yours, the car.

## **Mechirath Hametz (Selling Bread)**

Now you're thinking, "What about my 30-Year single-malt whiskey and my child's Cheerio-Man masterpiece?" For these items and anything else you don't want to dispose of, there's an alternative: Simply ensure that they do not belong to you during Passover. Gather all the hametz you want to save—food, drinks, etc. Store it all away in a closet or room, lock the area or tape it shut. Now make a legally binding sale, selling all your hametz just before Passover and buy it back as soon as the holiday is over. The night Passover ends, after you have purchased back your hametz, you can already break out that single malt for a l'khaim.

## **The Day Before Passover**

(Or the Day Before the Day Before Passover: on years when Passover begins on Saturday night, make sure you say this when burning the hametz on Friday. )

## **Bedikath Hametz (the Search for Bread)**

Once the house is Passover-tidy, it's time to do Bedikas Hametz, the search-and-destroy ritual.

If you have children, this can be made into a game. Before the search, carefully wrap ten pieces of bread (representing the ten plagues) in paper and hide them throughout the house. Keep a list of where you hid them.

Members of the family gather and they search every nook and cranny by candle light only (though a flashlight is acceptable), and use a feather and a wooden spoon to collect any crumbs into a paper bag—all to be burned later with the rest of the hametz. The feather is meant for sweeping any hametz you might find into the bag. The spoon is to stick in the bag (with the handle sticking out) when you tie it all up, to help it all burn.

Gather the family, light a candle, and say:

Blessed are You, YHVH our God, King of the universe, who sanctifies us by Your commandments, and has commanded us concerning the removal of hametz.

Thoroughly search your home and car for any hametz that may have been missed in the cleaning (yes, it happens). Bag the evidence and store it away for the hametz-burning ceremony.

## **Biur Hametz (the Burning of the Bread)**

People keep the Lulav (made from a palm branch, myrtle, and willow) waved during the holiday of Sukkoth, to kindle the fire for the burning of hametz before Pesach. Make a fire and burn the hametz bag and any other leftover hametz that hasn't been sold. If you cannot burn a fire, it is best to crumble the hametz up and flush it down the toilet. If you just toss it in the trash, it's still in your possession. After throwing your hametz in the fire (or flushing it down the toilet), say the following:

All leaven and anything leavened that is in my possession—which I have neither seen nor removed, and which I am unaware—shall be considered naught and ownerless as the dust of the earth.

While the hametz is burning, say this prayer:

Let a new desire emerge from within You, YHVH, our God and God of our fathers, that just as I have eradicated hametz from my home and from my possession, so You will eradicate all the forces of evil from Your world and obliterate the spirit of impurity from the earth. Eliminate our wicked impulses from within us and give us a heart of flesh so we may truly serve You. May all the thick disguises that conceal the divine life within, along with all wickedness, go up in smoke as You vanquish villainous dominion from the earth; and may You, with a conquering spirit of justice, vanquish all that oppresses your Ruach haKodesh (Holy Spirit) from flourishing—just as You vanquished Ancient Egypt and its deities in those days at this time.

Amen, Selah!

You are now hametz-free—and free to enjoy the liberating Seder experience and the Festival of Freedom.

# Significance of The Four Cups:

1. **The Cup of Sanctification:**  
That word means holy, or set apart. God set apart the Israelites as His chosen people. In the Seder, the first cup is called the Kiddush, which comes from the same root word as Kadosh, meaning holy.  
The Cup of Sanctification - "I am YHVH, and I will bring you out from under the burdens of the Egyptians," (Exodus 6:6a) This is regarded as the "Cup of Sanctification" that represents the first 'I Will' of God - His promise to free Israelites from the slavery under the Egyptians. It is believed that the Messiah lifted the cup to remind people of this promise of God. Every person attending this ritual should focus their attention on the incident when God freed His people, keeping His promise.
2. **The Cup of Deliverance:**  
The second cup is the cup of Judgement: When Yeshua was praying in the garden, He asked his father to take this cup from him. But to do His father's will, He agreed to "drink of it" so that we would not have to.  
The Cup of Plagues/Judgement or The Cup of Deliverance - "and I will rid you out of their bondage," (Exodus 6:6b) Known as the "Cup of Judgment", it is filled with wine, and people dip their fingers into the cup making a drop of liquid fall on their saucer 10 times, reducing the fullness of the cup of joy. While dipping fingers, people remember the death of the Messiah and consider that His blood would spill at Calvary within hours. People drink this cup of wine after going through a section of the Seder and recognize that it was no one else, but God, who affected the salvation of the people of Israel.
3. **The Cup of Redemption:**  
Just as YHVH God redeemed Israel from Egypt with an outstretched arm, so too did Yeshua redeem us with His outstretched arm on the cross. During the Seder that night, Yeshua instituted the renewal of the covenant, which had been promised to Israel in Jeremiah 31:31. Luke 22:20 tells us, Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you." Jesus was sealing the new covenant promise with this third cup of the Seder, the Cup of Redemption. He did not drink of it Himself, therefore excluding Himself from redemption so that He could become redemption for us. He gave the cup to His disciples to drink, in order to seal the deal with them.  
The Cup of Redemption - "I will redeem you with an out-stretched arm," (Exodus 6:6c) Known as the "Cup of Redemption", this cup is filled after the supper is eaten. It is believed that the Messiah lifted this cup and said, This cup that is poured out for you is the new covenant in my blood (Luke 22:20; paraphrased). Here Jesus signifies why He came - to redeem us to Himself. This cup depicts His work on the Cross at Calvary.
4. **The Cup of Hallel (Praise or Acceptance):**  
Reserved for the future wedding of the Lamb. This is why Yeshua promised that He would not drink of the fruit of the vine with them until the Kingdom of God is set up on Earth when He returns.  
The Cup of Praise or The Cup of Restoration or The Marriage Cup - "I will take you to be my people, and I will be your God." (Exodus 6:7) Also known as the "Cup of Praise or Restoration", Jesus said that the Messiah would drink this cup of wine in the new kingdom of God and would not take it until then. It is assumed that at the wedding feast of the Lamb, the Messiah will lift this fourth cup and complete the Seder that began over two thousand years ago in that small upper room in Israel.  
The Lord's Supper and the Cup of Redemption It is believed that when the Lord spoke these words to Moses, He foretold the plan by which He would redeem the people of Israel (and the Gentiles). In other words, He was telling Moses how He is going to redeem His elect to become His children. It is this third cup, the Cup of Redemption, we now drink at each Lord's Supper. We look forward to finishing with Him the Marriage Cup, the fourth cup, at the Marriage Supper of the Lamb. Hallelujah!

While we're discussing requirements, here are the basics of what we need to get done tonight:

1. Tell the story of the Exodus, miracles included.
2. Eat matzah
3. Drink four cups of kosher wine, at set times in the Seder.
4. Eat a bitter vegetable.
5. Eat a meal.
6. Sing songs of praise to God for His wonders.

# Passover Haggadah

## Full Unabridged Version

Biblical days start at sunset the evening before. If Passover starts on a Friday night, start the Seder at least 18 minutes before sunset. If it's on Saturday night, don't start until it's dark and Shabbat is over.

### Introduction

*(The Eldest Man of the House often leads the seder, unless there is someone else whom it is agreed is more learned and thus more qualified to lead the seder)*

Leader:

Friends, honoured guests,

It is time for the Passover Seder.

Before we begin, let me introduce you to some terms, and what they mean:

- **Pesach / Passover:**  
The festival commemorating the freeing of the People Israel from their slavery in Egypt.  
“... when I see the blood, I will pass over you ...” (Exodus. 12:13)
- **Seder:**  
The ritual festival meal celebrated during Passover. It literally means the “order” in which the meal is celebrated.
- **Haggadah:**  
The booklet, literally “the telling”, contains the instructions, prayers, and text for the Passover Seder.
- **Kesatot:**  
Cushions, everyone leans on pillows during the seder, since we're celebrating freedom, and free people have a right to be comfortable.

*(Lifting the Seder plate, say:)*

During the meal we will go into greater depth as to what each item on the seder plate symbolises, but for now:

- **Matzah:**  
represents the flat, unleavened bread which our ancestors ate during their departure from Egypt.
- **Pesach / Zeroa:**  
a roasted lamb shank-bone, represents the lamb that was first sacrificed outside the homes of the People Israel, the blood of which – spread on their door-posts – saved them from death, and thereafter was ritually sacrificed and offered at the Temple of Jerusalem during Passover.
- **Baytza:**  
a roasted egg, a symbol with many meanings, often of “new life”.
- **Maror:**  
fresh grated horseradish, bitter herbs that remind us of the harshness of Israel's slavery in Egypt.
- **Haroseth:**  
a mixture of fruit, nuts, honey and wine. The Haroseth symbolizes the mortar which our ancestors used to make bricks for the building of Egyptian cities and pyramids.
- **Karpas:**  
Parsley reminds us of how God brought the Israelites through the Red Sea to a new life as a new nation.
- **Hazeret:**  
more bitter vegetables, often romaine lettuce.

*(Put the plate down)*



# Hadlakat Nerot – blessing of candle lighting

Leader:

The Biblical day begins at sunset, and the seder officially begins with a physical act: lighting the candles. Lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world. As we light the festival candles, we acknowledge that as they brighten our Passover table, that the Word of God is the light which illuminates the whole world, and that by following That Word, letting It fill us and emanating that Light in our thoughts and deeds, shining like a candle on a lampstand, It brighten our days and illuminates the whole world.

For those who believe that Yahshua is the Living Word of God, the true Living Torah, we know that John 1:1-5 says,

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness doesn’t diminish it.”

Yahshua, the Living Torah of Yah’s Salvation, is the Light of The World, and that light was brought into this world by a lady named MariYah. Likewise, if there is one present, the candles are always lit by a woman, because it was through a woman that The Light entered the world.

*(The eldest lady of the house lights the candles and says a blessing. If there are no women present, then the eldest man does this. Light the candles [If Friday, light before sunset; all other days, light after sunset], draw your hands over the flames and towards yourself to cover your eyes. Then say the blessing [if on Friday, add the words in parenthesis] )*

Lady of the House:

Blessed are You, YHVH our God, King of the universe, who sanctifies us by Your commandments, and commanded us to light the candles of (Shabbat and of) Yom Tov.	Barukh ata YHVH Eloheinu melekh ha’olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel (shabbat ve'shel) yom tov.
---	---

And:

Blessed are You, YHVH, our God, King of the universe,  
Who has sent Your Son, Your only Son Yahshua haMashiach  
to be the Light of the world and our Passover Lamb,  
that through Him we might have life.

Leader:

This joyful blessing thanking God for bringing us to this point in our lives, is said when doing something for the first time in at least a year, and since this is our first time doing Passover in a year, we say:

All:

Blessed are You, YHVH our God, King of the universe, who has given us life, sustained us and brought us to this season of rejoicing.	Baruch atah, YHVH Eloheinu, Melech ha’olam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh.
--	--

# The Four Cups of Wine

Leader:

As we celebrate the Seder, we will drink four cups of wine. These cups stand for the four promises God made to Moses (Exodus 6:6-7) . Each cup has its own name and meaning.

First is the Cup of Blessing or Sanctification. God said:

“I will free you from your burdens in Egypt.”

Second is the Cup of Deliverance or Judgment. God said:

“I will deliver you from slavery by mighty acts of judgment.”

Third is the Cup of Redemption. God said:

“I will redeem you with my outstretched arm.”

The fourth cup is the Cup of Praise, where we praise God for His promise:

“I will take you for my people, and I will be your God.”

This Passover, as we celebrate these promises of redemption by drinking four cups of wine, let us remember the relationship that God desires to have with each of us. These promises, once spoken to Moses and to Israel, are the same promises God speaks to us today.

All:

God has brought us out from the yoke of bondage

God has freed us from being slaves

God has redeemed us with an outstretched arm

God has taken us as His own people, and He is our God

*(When we add wine to the cup, we use very little because we are to drink the entire cup.)*

# The First Cup of Wine - The Cup of Blessing or Sanctification (Kos shel Kiddush)

“I will free you from your burdens in Egypt.”

Leader:

The first of our four cups is called the “Kiddush” or “the Cup of Sanctification.” This cup is to be consumed as we recline to our left side. This reclining posture reminds us that we are free, as we shall explain shortly. Let us fill and lift together this first cup of wine and, reclining to the left, bless the Name of YHVH.

*(Fill the first cup with wine, and lifting the cup, say:)*

(If the festival falls on Friday night, start with this:)

<p>And it was evening and it was morning, the sixth day. Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God had finished his work which He had made: and He rested on the seventh day from all his work which He had done. And God blessed the seventh day, and hallowed it; because that in it He rested from all his work, which God had created in order to make it.</p>	<p>Vay’hi erev vay’hi voker yom hashishi. Vay’chulu hashamayim v’haaretz v’choltzva’am. Vay’chal Elohim bayom hashvi’i M’lachto asher asah, vayishbot bayom hashvi’i mikolmlachto asher asah. Vay’vareich Elohim et yom hashvi’i vay’kadeish oto, ki vo shavat mikol m’lachto, asher bara Elohim la’asot.</p>
--	---

(On any night [if on Friday night, add the words in parenthesis]:)

<p>May I have your attention, honoured guests: Blessed are you, YHVH, our God, King of the Universe, Creator of the fruit of the vine.</p> <p>Blessed are you, YHVH, our God, King of the Universe, who selected us from among all people and exalted us among nations, and did sanctify us with his commandments. And you, YHVH, our God, has given us (Sabbath days for rest and) festival days for joy, (this Sabbath and the day of) this feast of the unleavened bread, the time of our deliverance (in love) in remembrance of the departure from Egypt. For us has you selected, and sanctified from amongst all nations, in that you caused us to inherit your holy (Sabbath and) festival days (in love and favour). Blessed are you, YHVH, who hallowed (the Sabbath and) Israel and the festival days.</p>	<p>Savri maranan verabanan verabotai: Baruch Atah YHVH, Eloheinu Melech ha’olam, borei p’ri ha’gafen.</p> <p>Baruch Atah YHVH, Eloheinu Melech ha’olam, asher bachar banu mikolam, v’rom’manu mikol-lashon, v’kid’shanu b’mitzvotav, vatiten-lanu YHVH Eloheinu b’ahavah (shabbatot limnucha u’)moadim l’simchah, chagim uz’manim l’sason et-yom (hashabbat hazah v’et-yom) chag hamatzot hazeh. Z’man cheiruteinu, (b’ahavah) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v’otanu kidashta mikolha’amim. (v’shabbat) umo’adei kod’shecha (b’ahavah uvratzon) b’simchah uv’sason hinchaltanu. Baruch Atah YHVH, m’kadeish (hashabbat v’) Yisrael v’hazmanim.</p>
---	--

(If the festival falls on Saturday night, add the following: )

<p>Blessed are you, YHVH our God, King of the Universe, Creator of the radiance of the fire.</p> <p>Blessed are you, YHVH, our God, King of the Universe, who has made a distinction between holy and not holy, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. You did also discriminate between the sanctity of the Sabbath day, and the sacredness of the festival; and did consecrate the seventh day in preference to the six working days; you did also separate your people Israel and did sanctify them with your holiness. Blessed are you, YHVH, who makes a distinction between holy and holy.</p>	<p>Baruch Atah YHVH, Eloheinu Melech ha’olam, borei m’orei ha’eysh.</p> <p>Baruch atah YHVH, Eloheinu Melech ha’olam, hamavdil beyn kodesh lichol, beyn or lichoshech, beyn yisrael la’amim, beyn yom hashvi’i lisheset yimai hama’aseh. Beyn kidushat Shabbat likidushat yom tov hivdalta, v’et yom hashvi’i misheshet yimai hama’aseh kidashta; hivdalta vikidashta et amcha yisrael bikidushatecha. Baruch atah YHVH, Hamavdil beyn kodesh l’kodesh.</p>
---	---

All:

Blessed are You, YHVH our God, King of the universe.  
You have chosen us from among the nations.  
You have made us holy in Your Son, our Messiah.  
You have given us commandments with which to glorify You.  
You give us days of rest, holidays for joy, festivals for gladness,  
and this Passover to remember our deliverance from bondage.  
Blessed are You YHVH, our God,  
Who hallows His people and the Festivals.

Leader:

<p>Barukh atah YHVH, Eloheynu Melekh haOlam, Boray p’ree ha’gafen.</p>	<p>Blessed are You, YHVH our God, King of the universe, Who creates the fruit of the vine.</p>
--	--

All:

Amen

Leader:

Let us all drink this first cup of Passover.

*(In a reclining position, all drink the Cup of Sanctification together.)*

# Washing the Hands Without a Blessing (Urchatz)

Leader:

At this point in the Seder, we wash and dry our hands without a blessing. In doing this, we symbolize the washing away of worldly wisdom so that we can approach the Seder open to the wisdom of God's providence.

This act reminds us of the Levitical priests who washed in the laver before performing any service to God. At the point in the Mass which echoes this moment of the Seder, the Catholic priest quietly says:

“Lavabo inter in nocentes manus meas et circumdabo altare tuum Domine ut audiam vocem laudis et enarrem universa mirabilia tua.”	“I wash my hands in innocence, and go about Your altar O YHVH, so that I may give voice to my praise and tell of all Your wondrous deeds”
---	--

Leader:

Yahshua used this occasion during His last Passover supper to wash the feet of the apostles, symbolizing their transformation into priests of the Renewed Covenant and of service in humility.

Reader:

“Yahshua, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper, laid aside His garments, and girded Himself with a towel. Then He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.” (John 13:3-5)

Reader:

“Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.” (John 13:12-14)

*(Leader pours a few drops of water over his hands and dries them.)*

## Dipping of the Parsley (Karpas)

*(Pass the parsley around and leave on plate)*

Leader:

Passover is a Springtime holiday, celebrated when nature is becoming green with new life. This vegetable, called karpas, represents life, created, renewed, and sustained by Almighty God.

Reader:

We dip the parsley in salt water to recall the bitter tears shed during the time of slavery in Egypt. The parsley greens remind us of the branches of hyssop used to daub the lamb's blood on the door-posts and lintels that first Passover night. We recall that hyssop was used as a symbol of purification by David in Psalm 51:

“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” (Ps. 51:7)

Reader:

And it was also on a hyssop branch that Yahshua was given His bitter last drink.

“After this, Yahshua, knowing that all was now finished, said (to fulfil the scripture), “I thirst.” A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Yahshua had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.” (John 19:28+)

Leader:

So it is fitting that the parsley should be dipped in salt water representing tears – tears for the sadness of the bondage in Egypt, tears of repentance for our sin, and tears for the suffering Yahshua went through to free us from our sin.

Barukh Atah YHVH, Eloheynu Melekh haOlam, Boray p'ree haAdamah.”	Blessed are You, YHVH our God, King of the universe, Who creates the fruit of the earth.
---	---

All:

Amen

Leader:

Let us now dip the parsley in salt water and eat.”

*(Pass the salt water, dip the parsley from your plate, and eat.)*

# The Matzah, and breaking the Afikomen (Yachatz)

Leader:

On all other nights we eat bread with leaven, but on Passover we eat only matzah, unleavened bread. 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.

We have here three pieces of matzah in a special white covering called the matzah toff or unity. The rabbis provide various explanations for the three matzot wrapped together. In calling these three wrapped matzot a unity, some think of the unity of the patriarchs: Abraham, Isaac and Jacob. Others are reminded of the unity in worship of the Priests, the Levites, and the People of Israel. From the perspective of faith, we who know Messiah are reminded of the tri-unity of God: Father, Son, and Holy Spirit.

*(Remove the three pieces of matzah from the matzah toff and put them on a plate. Then take the middle Matzah:)*

## Break the middle matzah

Leader:

This middle piece of matzah is called the Afikomen, a word meaning “that which is to come”.

It will be the last food we eat.

Behold, it is taken out.

Behold, it is pure, without any trace of leaven;

Behold, it is not beautiful to the sight as one to be wanted;

Behold, how it is pierced and covered in stripes;

Behold, it is then broken;

*(Break the middle matzah, and place both pieces on the plate. The plate is lifted for all to see, and say:)*

Reader:

Here we invite anyone who is hungry to partake in our seder. This part is traditionally said not in Hebrew, but rather in Aramaic. Why is that? One explanation is that this should be done in the language most commonly spoken, which was Aramaic at the time of the Second Temple and Yahshua. The head of the house opens the door so that paupers (those in need) can hear the invitation to join the Seder, and enter. He says, “Ha Lachma Anya” adding a sense of immediacy and urgency to our telling” of the story of the Exodus, and establishes the intimacy of our connection to the ancient Israelites, because the participants in the Seder will eat the same bread they ate and will experience the taste and texture of their lives as slaves. The process of beginning the Magid by looking at matzah is a visual reminder of events in Egypt and saying, “Ha Lachma Anya” stresses the importance of opening one’s house to the poor and sharing one’s meals with them.

*(The Leader opens the door, he then elevates the dish containing the matzahs and presents the two halves of the broken middle matzah)*

Leader:

Behold The Lamb of God! It is through such generosity that one can find redemption!

This is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry, enter and eat thereof; and all who are in distress, come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel.	Ha lachma anya di achalu avhatana b’ara d’mitzrayim. Kol dichfin yeitei v’yeichol, kol ditzrich yeitei v’yifsach. Hashata hacha, l’shanah habaah b’ara d’Yisrael. Hashata avdei, l’shanah habaah b’nei chorin.
---	--

*(Returning to his seat, and putting the plate down, the Leader takes the larger half of the middle matzah, and begins wrapping it in a white cloth.)*

Behold, it is wrapped in a cloth;

It is then hidden, buried someone in the house.

Later the children will seek it out, and with great joy they will find this treasure and receive a great reward. This is the Afikomen, that which is yet to come.

Reader:

This tradition celebrated for thousands of years presents a beautiful picture. Yahshua, the second person of the Holy Trinity, left Heaven and came to earth in two natures, divine and human. In his humanity, he was scourged and crucified, bearing in His own body the marks and piercing suggested by the Matzah; the broken Matzah reminds us that He was broken for us on the Cross; like the Afikomen, He was wrapped in a cloth and hidden in the tomb; and like those who receive a reward for finding the Afikomen, our Lord will rise on the third day, offering those who find him the greatest of rewards, Eternal Life.

All:

“... he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.” (Isaiah 53:5)

*(The leader now hides the Afokomen)*

# The Four Questions

Leader:

We begin to tell the Passover story with the youngest one present asking the four questions.


*(If you know the tune, chant the Four Questions in transliteration. Underlined words are sung twice.)*

Youngest:


Why is this night different from all other nights?

 Mah nishtanah ha-lailah hazeh mikohl ha-leilot.<sup>(2X)</sup>


1. On all other nights we eat leavened or unleavened bread; why on this night do we eat only matzah, unleavened bread?

 Sheb'khol ha-leilot anu okhlin khametz u-matzah,<sup>(2X)</sup> ha-laila hazeh<sup>(2X)</sup> kulo matzah?<sup>(2X)</sup>

2. On all other nights we eat all kinds of vegetables; why on this night do we eat maror, bitter herbs?

 Sheb'khol ha-leilot anu okhlin sh'ar yerakot,<sup>(2X)</sup> ha-laila hazeh<sup>(2X)</sup> kulo maror?<sup>(2X)</sup>

3. On all other nights we do not dip our vegetables even once; why on this night do we dip them twice?

 Sheb'khol ha-leilot ayn anu matbilin afi lu pa'am akhat,<sup>(2X)</sup> halaila hazeh,<sup>(2X)</sup> shtay p'amim?<sup>(2X)</sup>

4. On all other nights we eat our meals sitting or reclining; why on this night do we eat only reclining?

 Sheb'khol ha-leilot anu okhlin bayn yoshveen oovayn m'soobeen,<sup>(2X)</sup> halaila hazeh,<sup>(2X)</sup> kulanu m'subeen?<sup>(2X)</sup>

## We Answer the Questions

Leader:

It is both a duty and a privilege to answer the four questions of Passover and to recite the mighty works of our faithful God.

Reader:

Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread; why on this night do we eat only matzah, unleavened bread?

Leader:

This night is different from all other nights because on this night we celebrate our going forth from slavery into freedom. We were slaves to Pharaoh in Egypt, and YHVH saved us with a mighty hand. If God had not taken our fathers out of Egypt, then we, our children, and our grandchildren, too, would still be Pharaoh's slaves.

We eat only matzah, unleavened bread, because when Pharaoh finally let the people go, they had to flee Egypt quickly. There was no time to let the yeast rise in the dough before they baked it.

Reader:

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

Leader:

We eat bitter herbs to remind us how bitter it was to live as slaves in Egypt. We are reminded that life is bitter for all who are enslaved, especially those who are enslaved to sin.

Reader:

On all other nights we do not dip our vegetables even once; why on this night do we dip them twice?

Leader:

We dip the parsley in salt water to remind us of our tears, of our slavery, of our bondage to sin, and of the price that Yahshua paid for our redemption. We dip the bitter herbs, the horseradish, in the sweet apples (haroseth), to remind us that our ancestors were able to withstand bitter slavery because they never lost the sweet hope of freedom.

Reader:

On all other nights we eat our meals sitting or reclining; why on this night do we drink only reclining?

Leader:

We recline tonight because in ancient days slaves and nomads sat on the floor or ground while eating, while free men reclined on pillows. We were slaves in Egypt, but tonight we remember that God brought us freedom. We also remember that we are a people made free by the Messiah.

Reader:

Because we were slaves unto Pharaoh in Egypt, and YHVH, our God, brought us forth thence with a mighty hand and an outstretched arm. And if the Most Holy, blessed be He, had not brought forth our ancestors from Egypt, we and our children and our children's children would still be in bondage to the Pharaohs in Egypt. 'Therefore, even if we were all of us wise, all of us men of knowledge and understanding, all of us learned in the Law, it nevertheless would be incumbent upon us to speak of the departure from Egypt; and all those who speak of the departure from Egypt, are accounted praiseworthy.

Leader:

And it is related of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azariah, Rabbi Akiva, and Rabbi Tarphon that they once met (on the night of Passover) in Bene-Berak and spoke of the departure from Egypt all that night, until their disciples came, and said thus: Masters, the time has arrived to read the morning sh'ma.

Rabbi Elazar the son of Azariah said, Verily I am like a man of seventy years of age, yet I was not able to prove that the narration of the departure from Egypt should be made at night, until the son of Zoma proved it from the following words of scripture: "That you may remember the day of your going forth from Egypt, all the days of your life." "The days of your life,"

said he, refer to the days alone, but “all the days of your life” include the nights also. The doctors however, say thus: “The days of your life,” refer to this world only, but “all the days of your life,” include the time of the Messiah.

## **The Four Sons**

Blessed be YHVH. Blessed be He who has given the Law to His people Israel. Blessed be He whose Law speaks distinctly of the four different characters of children: the wise, the wicked, the simple, and the one who has no capacity to inquire.

What says the wise son? He asks: “What are these testimonies, statutes, and judgments which YHVH, our God has commanded you?” Then you shalt instruct him in the laws of the Passover, teaching him that after the paschal lamb no dessert ought to be set on the table.

What says the wicked son? He asks: “What mean you by this service?” By the word “you”, it is clear he does not include himself, and thus has withdrawn himself from the community; it is therefore proper to retort upon him by saying: “This is done, because of what YHVH did for me, when I went forth from Egypt;” for me and not for him; for had he been there, he would not have been thought worthy to be redeemed.

What says the simple son? He asks: ‘What is this?’ Then you shalt tell him: With a mighty hand did YHVH bring us forth from Egypt, from the house of bondage.

But as for him who has no capacity to inquire you must begin the narration as it is said: “And you shall tell your son on that day, this is done because of what YHVH did for me, when I went forth from Egypt.”

# The Passover Story (Maggid)

Reader:

One might possibly think, the narration was to be given from the first day of the month Nissan, therefore it is said, on that day. Yet, as it is said on that day, it might be inferred that only day-time was meant. But the scripture says on account of this: from which it is to be inferred, that the narration is to be made only at a time when the unleavened bread and bitter herbs are placed before you.

Originally our ancestors were idolators, but at present YHVH has brought us near to His service; as it is said: "And Joshua said unto all the people, thus says YHVH, the God of Israel. Your ancestors dwelt on the other side of the river, Terah, the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac; and I gave unto Isaac, Jacob and Esau, and I gave unto Esau Mount Seir in his possession; but Jacob and his children went down to Egypt."

Leader:

Blessed be He, who observes strictly his promise unto Israel. Blessed be the Most Holy who computed the end of the captivity, that he might perform what He had promised to our father Abraham at the covenant between the parts, as it is said: "And he said unto Abraham, know of a certainty, that your seed shall be strangers in a land that is not theirs and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge: they shall afterwards go forth with great abundance."

*(Fill the cup a second time. Elevate the cup of wine and say:)*

And it is that promise which has been the support of our ancestors and of ourselves, for not one only has risen up against us, but in every generation some have arisen against us to annihilate us, but the Most Holy, blessed be He, always delivered us out of their hands.

*(Put down the cup)*

Reader:

Go forth and inquire what Laban, the Syrian, intended to do to our father Jacob. Pharaoh decreed the destruction of the males only, while Laban designed to root out the whole, as it is said: A Syrian had nearly caused my father to perish; and he went down into Egypt and sojourned there with a few persons, and there became a nation, great, mighty, and numerous.

And he went down into Egypt: compelled by the word of God; and sojourned there: by which we are taught that he did not go down to settle there, but only to sojourn, as it is said: "And they said unto Pharaoh, we have come to sojourn in the land; for your servants have no pasture for their flocks; for the famine is in the land of Canaan: now, we pray you, let your servants dwell in the land of Goshen." With but a few persons: as it is said: "With three score and ten souls your ancestors went down to Egypt; and now YHVH, your God has made you as the Stars of heaven for multitude." And he there became a nation: by which we are taught that the children of Israel were distinguished even in Egypt. Great and mighty: as it is said: "And the children of Israel were fruitful increased abundantly, multiplied, and became exceedingly mighty, and the land was filled with them." And numerous: as it is said: "I have caused you to multiply like the growth of the field, and you has increased and become great, and adorned with ornaments; Your breast is fashioned, and your hair is grown whereas you was naked and bare.

And the Egyptians ill-treated us, afflicted us, and laid heavy bondage upon us. They said: come let us deal wisely with them; lest they should multiply, and it come to pass, that when a war should happen, they might join our enemies, fight against us and depart from the land. And they afflicted us: as it is said, and they set taskmasters over them, to afflict them with their burdens, and they built stone cities for Pharaoh, Pithom and Raamses. And they laid heavy bondage upon us: as it is said, and the Egyptians compelled the children of Israel to labour with rigour.

Leader:

And we cried unto YHVH, the God of our fathers, and YHVH heard our voice, saw our affliction, our sorrow, and our oppression.

Reader:

And we cried unto YHVH, the God of our fathers: as it is said, and it came to pass, after some time, that the king of Egypt died, and the children of Israel sighed in consequence of the bondage, and they cried, and their complaint went up to God, in consequence of the bondage. And YHVH heard our voice: as it is said, God heard their groaning, and God remembered his covenant with Abraham, Isaac and with Jacob. And He saw our affliction: this denotes the separation from their wives, as it is said, and God saw the children of Israel, and God had knowledge of their affliction. And our sorrow: this denotes the destruction of the male children, as it is said, Every son that is born you



shall cast into the river, and every daughter you shall save alive. And our oppression: this denotes the severity employed, as it is said, And I have also seen the oppression wherewith the Egyptians oppress them.

Leader:

And YHVH brought us forth from Egypt, with a strong hand and with an outstretched arm, with great terror, and with signs and wonders.

Reader:

And YHVH brought us forth from Egypt: not by means of an angel, nor by means of a Seraph, nor by means of a messenger; but the most Holy, blessed be He, in His own glory, as it is said, I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgment I, YHVH.

I will pass through the land of Egypt: I Myself and not an angel. And I will smite every firstborn: I Myself and not a Seraph: And on all the gods of Egypt I will execute judgment: I Myself and not a messenger. I, YHVH, I am He, and none other.

Leader:

With a strong hand, this refers to the pestilence, as it is said, Behold the hand of YHVH is upon your cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grievous pestilence. And with an outstretched arm: this refers to the sword, as it is said, And a drawn sword in His hand stretched out over Jerusalem. And with great terror: this refers to the appearance of the Divine Presence, as it is said, Or has God tried to go and take unto him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and a strong hand; by an outstretched arm and great terrors, according to all that YHVH, your God did for you in Egypt. And with signs, this refers to the rod with which the miracles were performed, as it is said, and you shalt take this rod in your hand, wherewith you shalt perform the signs. And with wonders, this refers to the plague of blood, as it is said, And I will show wonders in the heavens and in the earth—blood, and fire, and pillars of smoke.

Another explanation is thus: with a strong hand denotes two plagues, with an outstretched arm, two more, with great terror, two more, with signs, two more, and with wonders, two more. — These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt

## The Ten Plagues (Eser Makot)

Reader:

God saw our suffering and heard our cries. He brought us out of Egypt with a strong hand and with an outstretched arm, with great terror, and with signs and wonders. We will then recall the ten plagues which God brought upon the Egyptians.

As we fill our cups a second time, we are filled with joy at God's mighty deliverance. But let us also remember the great cost by which redemption was purchased: Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. But a far greater price purchased our redemption from slavery to sin – the death of Messiah.

*(add more wine a second time.)*

Leader:

All together, let us dip a finger into the glass of wine, say the name of the plague, and let a drop of wine fall from our finger onto our plate, thus reducing the fullness of our cup of joy this night:

All:

Dam	Blood
Tzfardeyah	Frogs
Kinim	Lice
Arov	Swarms
Dever	Blight
Sh'chin	Boils
Barad	Hail
Arbeh	Locusts
Choshech	Darkness
Makat B'chorot	Death of the Firstborn!

Reader:

The waters turned to blood, frogs invaded the land, lice invaded the land, flies, cattle diseases, boils erupted, hail fell, locusts attacked the crops, and darkness covered the land for three days, and yet Pharaoh's heart was hardened. He withstood the first nine of the plagues and would not let the Israelites depart. So then God sent the tenth plague upon the land of Egypt: the slaying of Egypt's firstborn.

“And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits upon his throne, even unto the firstborn of the maid servant who was behind the mill; and all the firstborn of cattle.” (Ex. 11:5)

Reader:

But to protect the children of Israel, God commanded the head of each Jewish household to sacrifice a spotless lamb, without breaking any of its bones, and to apply its blood to the doorway of our homes, first to the top of the doorway, the lintel, and then to the two side posts. He told them to roast the meat of the lamb and eat it with unleavened bread and bitter herbs. He instructed them to eat it quickly, like people prepared to leave in a hurry, for this is the Passover of YHVH.

Reader:

“For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am YHVH. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to YHVH; throughout your generations you shall observe it as an ordinance for ever.” (Ex 12:12-14)

By the blood of the lamb Israel was spared.

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

Reader:

Passover is the night when death passed over the houses of Israel because of the blood of the Passover lamb. It was a mighty act of redemption, and a beautiful picture of the redemption destined to come.

For just as no bones of the first Passover lambs were to be broken, so none of the Messiah’s bones were broken. (John 19:31+)

And just as the blood of those first Passover lambs on the crossed wooden beams of the door-posts and lintel of the Israelites’ homes saved them, so the blood of Yahshua on the wood of the cross has saved us.

Reader:

And so God liberated the Hebrew people from slavery to Pharaoh. But the miracles didn’t stop there! God led the people by a pillar of fire at night and a cloud by day. When Pharaoh changed his mind and sent his soldiers to bring the Israelites back to Egypt, God caused the Red Sea to open and our people to reach safety on the other side. Then the Red Sea closed again, destroying the armies of Egypt. The Pharaoh who once decreed the drowning of all Hebrew baby boys, watched as his own armies perished in a sea of reeds.

Leader:

To help us remember the order of the plagues, Rabbi Jehuda formed the initials thus: D’TZa”K, ‘ADa”SH, Be’AHa”B

Reader:

Rabbi Jose, the Galilean, said: From whence canst you assert that the Egyptians were smitten with ten plagues in Egypt, and in the Red Sea they were smitten with fifty plagues? He thus answered: Of Egypt, it is said, “The magicians said unto Pharaoh, this is the Finger of God!” but of the sea it is said, “And Israel saw the mighty hand wherewith YHVH smote the Egyptians, and believed in YHVH, and in his servant Moses.” If by the finger only they were smitten with ten plagues in Egypt, it may be deduced that in the Red Sea they were smitten with fifty plagues.

Rabbi Eleazar said: From whence can it be deduced, that every plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of four different plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil angels. Wrath is one, Indignation two, Trouble three, and a band of evil Angels four. Hence it may be deduced that while in Egypt they were smitten with forty plagues, in the Red Sea they were smitten with two hundred plagues.

Rabbi Akiva said: From whence can it be deduced, that each plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil Angels. The Fierceness of His Anger is one, Wrath is two, Indignation three, Trouble four, A Band of evil Angels is five. Hence it may be deduced that whilst in Egypt they were smitten with fifty plagues, in the Red Sea they were smitten with two hundred and fifty plagues.

## Dayenu – It would have been enough!

Leader:

It is tradition to review the mighty acts that God did for our ancestors and for us. As each one is read, please Respond with **Dayenu** – meaning: *it would have been enough (for us)!*

The short Refrain: Dayenu!

The full Refrain: Da da-yenu, da da-yenu, da da-yenu, da-yenu da-yenu! ♪

Reader:

If He had rescued us from Egypt, but had not punished the Egyptians ♫  
If He had punished the Egyptians, but had not destroyed their gods ♫  
If He had destroyed their gods, but had not slain their first-born ♫  
If He had slain their first-born, but had not given us their property ♫  
If He had given us their property, but had not opened the sea for us ♫  
If He had opened the sea for us, but had not brought us through on dry ground ♫  
If He had brought us through on dry ground, but had not drowned our oppressors ♫  
If He had drowned our oppressors, but had not supplied us in the desert for forty years ♫  
If He had supplied us in the desert for forty years, but had not fed us with manna ♫  
If He had fed us with manna, but had not given us the Sabbath ♫  
If He had given us the Sabbath, but had not brought us to Mt. Sinai ♫  
If He had brought us to Mt. Sinai, but had not given us the Law ♫  
If He had given us the Law, but had not brought us to the land of Israel ♫  
If He had brought us to the land of Israel, but had not built us the Temple

All:

Da da-yenu, da da-yenu, da da-yenu, da-yenu da-yenu! ♪

Reader:

It would have been enough for us! How much more, then, should we love God for all that He has done for us. For He did all these things, and more.

In the fullness of time, He brought forth the Messiah who came to dwell with us, to teach us, to die and free us from sin, to rise again to lead us to the promised land of Heaven, to establish His Church, and to nourish us with Himself in the Bread of Heaven – the Eucharist, our Rock, our Way, our Truth, our Life.

All:

Da da-yenu, da da-yenu, da da-yenu, da-yenu da-yenu! ♪

Leader:

But the Holy One, blessed be He, provided all of these blessings for our ancestors and for us. And not only these, but so many more.

How much more, are we indebted for the manifold bounties which YHVH has bestowed upon us! He brought us forth from Egypt, executed judgment upon the Egyptians and their gods: slew their first-born, gave us their wealth, divided the sea for us, caused us to pass through its midst on dry land, drowned our adversaries in the sea, supplied us with everything during forty years, fed us with manna, gave us the Sabbath, led us to Mount Sinai, gave us the Law, brought us to the land of Israel, and built the holy temple for us to atone for our iniquities.

All:

Blessed are You, YHVH our God,  
for You have, in Your mercy, supplied all our needs.  
You have given us Messiah, forgiveness for sin,  
life abundant, and life everlasting. Hallelujah!

## Obligations of Passover (Hiyuvei Pesach)

“They are to eat the meat that night, roasted over the fire, along with unleavened bread and bitter herbs.” Exodus 12:8  
“When your children ask you, ‘What does this service mean to you?’ You are to reply, ‘It is the Passover sacrifice to YHVH, who passed over the houses of the Israelites in Egypt when He struck down the Egyptians and spared our homes.’ Then the people bowed down and worshiped.” Exodus 12:26-27

Rabbi Gamliel says, that whoever does not make mention of three things at the Passover Feast, has not done his duty, namely, the sacrifice of the Paschal Lamb, the Unleavened Bread, and the Bitter Herbs.

## **Pesach / Zeroa – Roasted Lamb / Shank-bone**

(Show the lamb shank-bone to the assembly)

The Paschal Lamb, which our ancestors ate during the existence of the Temple — for what reason was it eaten? Because YHVH, blessed be He, passed over the houses of our ancestors in Egypt, as it is said:

“You shall say, it is a sacrifice of the Passover unto YHVH, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians, and spared our houses, and the people bowed themselves and worshipped.”

What it means: Remember when our ancestors marked their door-posts with the blood of the lamb, and YHVH saved them. Today we gaze upon the shank-bone on our seder plate to remember how we have been saved from destruction.

However, since 70 AD, in most Jewish seders they specify that since the physical Temple in Jerusalem is no longer standing, that we no longer can make the required Paschal sacrifice, so they put Zeroa, a meat-less shank-bone on the plate along with —

### **Baytza – Roasted Egg**

The Zeroa and Egg echoes two of the later sacrifices, the korban pesah (Pesach sacrifice) and the korban hagigah (festival sacrifice), that were made at the Temple on Passover.

What does the tradition’s choice of an egg mean? Like the matzah, which represents both suffering and freedom in one food, the egg has more than one meaning. On the one hand, eggs are a food traditionally associated with mourning. They are often eaten by mourners at the first meal following a funeral of a loved one, and at the final meal before the fast of Tisha B’Av (the Memorial of the Destruction of the Temple), the roasted eggs are covered in ashes, a traditional sign of mourning and repentance, and the eggs are dipped in salt water representing our tear for the sins we have done and the times we have failed to listen to God; On the other hand, eggs, like the fresh green parsley of karpas which we also dip in the salt water to represent our tears, are a symbol of new life springing up, suitable for this “Festival of Aviv / Spring.” Passover, the holiday of redemption, is a time of renewal and rebirth. The roundness of the egg reminds us of rebirth into eternal life. While fresh it may be fragile, yet when tried by fire it is strengthened. So, too may each of us be strength in adversity and granted the power to overcome all obstacles by the saving sacrifice of the Paschal Lamb.

## **Matzah – Unleavened Bread**

(Show the matzahs to the assembly)

This Unleavened Bread which we now eat, what does it mean? It is eaten because the dough of our ancestors had not time to become leavened, before the supreme King of kings, the Most Holy, blessed be He! revealed Himself unto them, and redeemed them; as it is said, “They baked unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves.

## **Maror – Bitter Herbs**

(Show the bitter herbs to the assembly)

This bitter herb which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of our ancestors in Egypt; as it is said, “They embittered their lives with hard bondage, in mortar and brick, and in all manner of labour in the field. All their labour was imposed upon them with rigour.

## **B'chol Dor Va-Dor – In Every Generation**

In every generation each individual is bound to regard himself as if he had gone personally forth from Egypt, as it is said, “And you shalt relate to your son on that day saying, this is on account of what YHVH did for me, when I went forth from Egypt.” Thus it was not our ancestors alone, whom the Most Holy, blessed be He, then redeemed but us also did He redeem with them, as it is said, and He brought us forth from thence, in order to bring us in, that He might give us the land which He swore unto our ancestors.

# Second Cup of Wine - The Cup of Judgment

*(Fill wine cup. Lifting the second cup of wine, say:)*

“I will rescue you from slavery by mighty acts of judgment.”

Elevate the cup of wine and say:

Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him who performed for our fathers, and for us all these miracles. He brought us from slavery to freedom; from sorrow to joy; from mourning to festivity, and from servitude to redemption. Let us therefore sing a new song in his presence. Hallelujah!

Put the cup on the table and say:

Hallelujah! Praise, O you servants of YHVH! Praise you the name of YHVH! Blessed be the name of YHVH, from henceforth and for evermore. From the rising of the sun unto the going down thereof, praised be the name of YHVH. High above all nations is YHVH, His glory is above the heavens. Who is like unto YHVH, our God who dwells on high? yet condescends to look down upon heaven and earth? He raises the poor from the dust, and lifts the needy from the dunghill, to assign him a seat amongst princes, even with the princes of his people. He sets up the barren woman to dwell in the house as a joyful mother of children; Hallelujah!

When Israel went forth from Egypt, the house of Jacob from a people of barbarous language; Judah became his sanctuary, Israel his dominion. The sea beheld it and fled, the Jordan was driven back. The mountains skipped like rams, the hills like lambs. What ails you, O sea! that you did flee? O Jordan! that you wast driven back? You mountains, wherefore should you skip like rams? and you hills, like lambs? From the presence of YHVH the earth shrunk back! from the presence of the God of Jacob, who converts the rock into a pool of water, the flint into a fountain of waters.

Elevate the cup of wine and say:

Blessed are you, YHVH, our God, King of the Universe, who has redeemed us and our ancestors from Egypt and has brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. You, YHVH, our God, and God of our ancestors; may you bring us to enjoy in peace other solemn feasts and sacred seasons, which approach us, that we may rejoice in the building of your city and exult in your holy service; that we may there eat of the sacrifices and of the holy paschal offerings, whose blood shall be sprinkled upon the side of your altar, for your acceptance. Then shall we, with a new hymn, give thanks to You for our deliverance, and for the redemption of our souls. Blessed are you, YHVH, who has redeemed Israel.

Leader:

We drink this second cup, the Cup of Judgment, commemorating our freedom from the judgments God put upon Egypt.

Barukh Atah YHVH, Eloheynu Melekh haOlam, Boray p'ree ha'gafen.	Blessed are You, YHVH our God, King of the universe, Who creates the fruit of the vine.
--	--

All:

Amen.

*(All drink the second cup.)*

## Miriam's Cup (Kos shel Miryam)

**Filling Miriam's Cup follows the second cup of wine, before washing the hands. Raise the empty goblet and say:**

Miriam's cup is filled with water, rather than wine. I invite women of all generations at our Seder table to fill Miriam's cup with water from their own glasses.

**Pass Miriam's cup around the table.**

**Explain the significance of filling Miriam's cup with water:**

A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, given by God because of the merit of Miriam, the prophetess. Miriam's optimism and faith also was a spiritual oasis, giving the Hebrews the confidence to overcome the hardships of the Exodus.

Like Miriam, women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

**When Miriam's cup is filled,**

After they passed through the waters of the Red Sea, Moses' sister Miriam lead them in song, praising YHVH in thanksgiving for their Salvation.

We too must to pass through water for our Salvation.

The Bible mentions the water that comes from the rock, that followed the Israelites through their wandering in the wilderness of sin. Interestingly it also tells us that when she died, that the well dried up. Tradition calls this Miriam's Well. It was said to hold Divine power to heal, sustain, and renew. It became a special source of transformation for a people leaving slavery to form a new identity. Throughout our journey as a people, we have sought to rediscover these living waters for ourselves.

Tonight at our seder, we continue this journey. Just as the Holy One delivered Miriam and His people, just as they were sustained in the desert and transformed into a new people, so may we be delivered, sustained and transformed on our own journey to a stronger sense of ourselves as individuals and as one community. May the living waters of Miriam's Well nourish us and give us inspiration as we embark on our journey through the haggadah.

This is Kos Miryam, Miriam's Cup, symbolically filled with mayyim hayyim, living waters from Miriam's Well. EliYahu's Cup, of which we speak at the end of the seder, represents our future redemption, when peace will fill the world. Miriam's Cup represents our past redemption, when our people were brought out of

IN SOME PASSOVER CELEBRATIONS it is customary to include a special goblet called "Miriam's Cup" on the Seder Table to honour the role of women in the Faith. It is often set beside the Cup of EliYahu. Miriam was Moses' sister who helped the Israelite people escape from Egypt during the Exodus, and Yahshua's mother was likewise named Miriam (MariYah).

After the Yom Tov candles are lit - but before the blessing over the first cup of wine - the women at the Seder table are invited to fill Miriam's Cup with water from their own glasses. The following blessing is then recited:

Zot kos Miryam, kos mayim Zecher litziat Mitzrayim.	This is the cup of Miriam, a cup of living water. A reminder of the Exodus from Egypt.
---	--

After this blessing, Miriam's Cup is passed around the table and each guest either takes a sip or pours a little water from the cup into their own glass.

A Midrash teaches that a miraculous Rock/Well of Living Water accompanied the Jews throughout their journey in the desert that provided them with fresh water. According to later tradition, this well was given in honour of Moses' sister Miriam, to honour her devotion to the Jewish people (the "Well of Miriam"). Both Miriam and the Rock/Well of Living Water were "spiritual oases" in the desert, sources of life and healing.

Whenever the Israelites prepared to camp, the 12

In the traditional haggadah, the blessing over the third cup of wine is sandwiched between two very different quotes from the book of Psalms. The last line of the prayer before the third cup is "YHVH will bless their people with peace." (Psalm 29:11) The first line of the passage that follows is, "Pour out thy wrath upon the heathen who will acknowledge thee, and upon the kingdoms who invoke not thy name." (Psalm 79:6) Talk about range!

It is strange and somewhat disturbing that the text should switch so rapidly between a prayer for peace and a cry for divine vengeance. Even more troubling: this short passage of verses from the imprecatory psalms (the set of psalms that curse enemies and pray for divine retribution) is meant to be recited while opening the front door for the prophet EliYahu. In other words, the only part of the seder that is traditionally meant to be shared with the outside world is a call for violence. Understandably, many readers with contemporary sensibilities are shocked or offended by this section and decide to omit it from their seder.

However, it is important to note that without divine violence, there would be no seder, no Exodus, no Torah. B'ney Yisra'el was not delivered from slavery through peaceful protest or civil disobedience, but through ten plagues that decimated a population, left a horrific path of destruction, and took countless innocent lives. Though the midrash says YHVH rebuked the angels for singing as the Egyptians drowned in the Red Sea, the Torah includes the song B'ney Yisrael sang at that moment,

<p><b>raise the goblet and say:</b></p> <table border="1"> <tr> <td data-bbox="56 111 243 1123"> <p>"You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption."</p> </td> <td data-bbox="243 111 430 1123"> <p>Yehi ratzon milfanecha, adonai eloheinu, velohei avoteinu v'imoteinu, borei ha'olam: shetishm'reinu ut'kaymeinu bamidbar chayeinu im mayim chayim. V'titen lanu et hachizzuk v'et hachomchah l'daat she'tzmichat geulateinu nimtza baderekh chayim lo rak b'sof haderekh.</p> </td> </tr> </table> <p>Oo-shavtem mayim be-sason mi-mainey ha-yeshu'a. In joy, you shall draw water from the wells of redemption. (Isaiah 12:3)</p> <p><b>Dancing in honour of the prophetess Miriam can follow the rituals for the prophet EliYahu after the meal.</b></p> <p><b>Lift Miriam's cup and say:</b> Miriam's life is a contrast to the life of EliYahu. EliYahu was a hermit, who spent part of his life alone in the desert. He was a visionary and prophet, often very critical of the Jewish people, and focused on the world to come. On the other hand, Miriam lived among her people in the desert, constantly encouraging them throughout their long</p>	<p>"You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption."</p>	<p>Yehi ratzon milfanecha, adonai eloheinu, velohei avoteinu v'imoteinu, borei ha'olam: shetishm'reinu ut'kaymeinu bamidbar chayeinu im mayim chayim. V'titen lanu et hachizzuk v'et hachomchah l'daat she'tzmichat geulateinu nimtza baderekh chayim lo rak b'sof haderekh.</p>	<p>Egypt and delivered from slavery.</p> <p>With this cup of clear spring water, we remember God's gift of the living waters which we passed through and which sustains us and heals us on our journey through sin to Him.</p> <p>(lift cup)</p> <p>Reader:</p> <table border="1"> <tr> <td data-bbox="430 504 625 819"> <p>Zot Kos Miryam, Kos Mayyim Hayyim. Zakheir l'tzi-at Mitzrayim.</p> </td> <td data-bbox="625 504 803 819"> <p>This is the Cup of Miriam, the Cup of Living Waters. Let us remember the going out from Egypt.</p> </td> </tr> </table> <p>All: These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness.</p> <p>Blessed are You God, Who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach a new place.</p> <p>(blessing for drinking water)</p> <p>Reader:</p> <table border="1"> <tr> <td data-bbox="430 1428 625 1638"> <p>Let us bless the Source of Life Who has given us living waters</p> </td> <td data-bbox="625 1428 803 1638"> <p>N'varekh et Eyn ha-Hayyim she-natnah lanu Mayyim Hayyim. --</p> </td> </tr> <tr> <td data-bbox="430 1638 625 1921"> <p>Blessed are You Yah our God, Majestic Spirit of the Universe, by Whose word everything is created.</p> </td> <td data-bbox="625 1638 803 1921"> <p>Barukh Atah Adonay, Eloheynu Melekh ha-Olam, she-ha-kol n'hi-ye bi-d'varo.</p> </td> </tr> </table> <p>(drink)</p>	<p>Zot Kos Miryam, Kos Mayyim Hayyim. Zakheir l'tzi-at Mitzrayim.</p>	<p>This is the Cup of Miriam, the Cup of Living Waters. Let us remember the going out from Egypt.</p>	<p>Let us bless the Source of Life Who has given us living waters</p>	<p>N'varekh et Eyn ha-Hayyim she-natnah lanu Mayyim Hayyim. --</p>	<p>Blessed are You Yah our God, Majestic Spirit of the Universe, by Whose word everything is created.</p>	<p>Barukh Atah Adonay, Eloheynu Melekh ha-Olam, she-ha-kol n'hi-ye bi-d'varo.</p>	<p>nesi'im (leaders of the tribes) would sing praises to YHVH, and the Rock would gush forth four streams of water. One stream surrounded the mishkan (Tabernacle), another surrounded the camp of the Levites, and another surrounded all the Israelites. A fourth stream marked out the boundaries for each of the 12 tribes of Israel.</p> <p>It is fascinating to note that the Apostle Paul correlated this life-giving Rock with the Mashiach Yahshua (1 Cor. 10:4). In other words, Yahshua Himself was the Source of Life for the Jews as they wandered in the wilderness of Sinai. He was the Living Waters then, just as He is today. The Cup of Miriam, then, commemorates the Presence of the Mashiach Yahshua as the Jews trekked their way to the Promised Land.</p> <p>For the next step of the Seder, click the Kadesh button at the top of the page.</p>	<p>and it's considered to be sacred. One has to ask: is there a meaningful difference between celebrating past divine violence and praying for it today?</p> <p>Some attempt to reconcile prayer for divine violence with a peaceful faith by saying we can't judge these texts by modern standards, that just as animal sacrifice is no longer practiced in contemporary Judaism yet the Torah passages about it are still read to this day, the imprecatory psalms are a reminder of Jewish history, a product of a more violent time. Others justify liturgical use of these texts by saying they provide an outlet for our anger at our oppressors, that instead of turning to human violence, they encourage us to let YHVH mete out the punishment.</p> <p>Another way of thinking about this comes from the language of the text itself. Pour out thy wrath—not unleash thy wrath, not act on it. The vivid metaphor compares anger to a rainstorm. In addition to its spiritual significance, Passover is one of Judaism's three major agricultural holidays. Along with its autumn counterpart, Sukkot, it bookends a cycle of daily prayer for protection from drought. From the first morning of Sukkot until Pesach, we traditionally say during the Amidah prayer, "cause the winds to blow and let the rain fall." From the first morning of Pesach until the beginning of Sukkot, we say "let the dew fall" instead, in keeping with ancient Israel's dry and rainy seasons. On the first morning of each of these holidays, a special longer prayer is added praying for rain and dew.</p> <p>Since the days of Noah, rain has been associated with divine</p>
<p>"You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption."</p>	<p>Yehi ratzon milfanecha, adonai eloheinu, velohei avoteinu v'imoteinu, borei ha'olam: shetishm'reinu ut'kaymeinu bamidbar chayeinu im mayim chayim. V'titen lanu et hachizzuk v'et hachomchah l'daat she'tzmichat geulateinu nimtza baderekh chayim lo rak b'sof haderekh.</p>										
<p>Zot Kos Miryam, Kos Mayyim Hayyim. Zakheir l'tzi-at Mitzrayim.</p>	<p>This is the Cup of Miriam, the Cup of Living Waters. Let us remember the going out from Egypt.</p>										
<p>Let us bless the Source of Life Who has given us living waters</p>	<p>N'varekh et Eyn ha-Hayyim she-natnah lanu Mayyim Hayyim. --</p>										
<p>Blessed are You Yah our God, Majestic Spirit of the Universe, by Whose word everything is created.</p>	<p>Barukh Atah Adonay, Eloheynu Melekh ha-Olam, she-ha-kol n'hi-ye bi-d'varo.</p>										

journey. Therefore, EliYahu's cup is a symbol of future messianic redemption, while Miriam's cup is a symbol of hope and renewal in the present life. We must achieve balance in our own lives, not only preparing our souls for redemption, but rejuvenating our souls in the present. Thus, we need both EliYahu's cup and Miriam's cup at our Seder table.

**Sing and dance with tambourines. First hold up a tambourine and say (from Exodus 15:20-21):**

"And Miriam the prophetess, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances. And Miriam sang unto them, Sing ye to God, for God is highly exalted; The horse and his rider hath God thrown into the sea." As Miriam once led the women of Israel in song and dance to praise God for the miracle of splitting the Red Sea, so we now rejoice and celebrate the freedom of the Jewish people today.

Miriam Ha-N'viah  
This song focusing on the Prophet Miriam is sung to the traditional melody for EliYahu's song.

Miriam the prophetess, strength and song in her hand	Miriam ha-n'vi'ah oz v'zimrah b'yadah.
Miriam dance with us in order to increase the song of the world.	Miriam tirkod itanu l'hagdil zimrat olam.
Miriam dance with us in order to repair the world.	Miriam tirkod itanu l'taken et ha-olam.
	Bimheyrah v'yameynu hi t'vi'einu el mey ha-y'shuah.

anger. Geshem, the prayer for rain recited on Sukkot, begins by telling us the name of the angel of rain: Af-Bree. The first part of the angel's name, af, means 'anger.' The second part, bree, means 'health.' It is said that this name is supposed to represent two ends of a spectrum of precipitation: a torrential downpour and a gentle drizzle. One possible translation of Af-Bree is "healthy anger." Perhaps instead of praying for an outpouring of violence, we can ask ourselves and each other to pour out our wrath by letting it go.

One of the most joyful rituals held in the days of the Temple was nisuch ha-mayim, the pouring of the water. Every morning of Sukkot, water would be drawn from the pool of Siloam and carried in an elaborate procession to the Temple for a libation ceremony. And every night, at the pool of Siloam, there was ecstatic revelry, joyful song, and dancing with lit torches. The Mishnah says, "He who has not seen the rejoicing where the water is drawn has never seen rejoicing in his life."

On the other side of the Red Sea, after the waters crashed down on the Egyptians and drowned them, we're told that all of B'ney Yisra'el offered a spontaneous joyful song. But the song couldn't start until Moses' sister, Miriam the prophetess, took her timbrel and led all of the women in a dance. Someone needed to make the first move.

The name Miriam means "bitter sea." Interestingly, the very first place B'ney Yisra'el stopped after departing from the Red Sea was a place called Marah, which means "bitter." It



Soon she will lead us to the waters of redemption.

was called this because the water they found there was too bitter to drink. YHVH instructed Moses to cast a piece of wood into the well. When he did so, the water became sweet. Tradition holds that while they wandered in the desert, B'ney Yisra'el drank from a miraculous well that followed Miriam wherever she went. But what if the well did not follow her—what if wherever B'ney Yisra'el went, the well was there all along, but Miriam was able to open her eyes and see it?

To honour the source of water she provided in the desert, many have adopted the custom of having each guest pour a little water from their own glass into her cup. Tonight, as we add our water to Miriam's cup, we say the name of something that enrages us, so we may pour out our wrath and let go of it. Let the undrinkable waters of our bitter sea be made sweet, and quench our thirst.

(Each person at the table pours some water from their glass into Miriam's cup.)

Oo-shavtem mayim be-sason mi-mainey ha-yeshu'a.  
In joy, you shall draw water from the wells of redemption.  
(Isaiah 12:3)

Of course, not even a prophetess is free of wrongdoing. Towards the end of her life, Miriam was involved in one of the Torah's most deeply personal episodes. Miriam and her brother, Aaron, are jealous of Moses' special relationship with YHVH. In their bitter resentment, Miriam and Aaron bad-mouth Moses for being married to a Cushite woman. The term Cushite refers to people from Nubia, the kingdom south of Egypt

			<p>where Sudan is today. In other words, Miriam ends up casting judgment on her brother for marrying a Black woman.</p> <p>YHVH is enraged with Miriam’s lashon ha-ra, a Hebrew expression which literally translates as ‘evil tongue’ and refers to malicious gossip. As punishment for her racist gossip, Hashem strikes Miriam with leprosy and her skin becomes “as white as snow.” (Numbers 12:10) Aaron begs his brother to intercede for her. Despite Miriam’s jealousy and her prejudice against his wife, Moses offers a simple, earnest prayer for her without hesitation. He says, “el na, refa na la—please God, please heal her.” (Numbers 12:13)</p> <p>We choose at this time to follow Moses in praying for the disease of white supremacy to be lifted from our oppressors’ skin. In this way, we can place our trust in the redemptive possibility of transformation.</p> <p>El na, refa na la. Please God, please heal her.</p> <p>We offer this same prayer for everyone in our community who is sick or hurting and in need of healing. (Say the names of people you want to be healed.)</p> <p>Mi sheberach avoteynu, mekor ha-bracha le-eemoteynu Bless those in need of healing with refuah shleymah, the renewal of body, the renewal of spirit, and let us say, amen.</p>
--	--	--	---

## The Little Praise (Hallel Katan)

Psalms 113-114 are traditionally sung at this point of the Seder. Let us recite these extracts alternating between the two sides of the room.

*(Direct seder participants as to who is left and who is right)*

### Psalm of Praise - 113

Leader:

Let the Name of YHVH be praised, now and forever!

Left:	Right:
Praise YHVH! Praise O servants of YHVH, Praise the Name of YHVH!	
	Blessed be the Name of YHVH from this time forth and for ever more!
From the rising of the sun to its setting the Name of YHVH is to be praised!	
	YHVH is high above all nations, and His glory above the heavens!
Who is like YHVH our God, Who is seated on high, Who looks down upon the heavens and the earth?	
	He raises the poor from the dust, and lifts the needy from the ash heap,
to make them sit with princes, with the princes of His people!	
	He gives the barren woman a home, making her the joyous mother of children!

All:

Praise YHVH!

### Psalm of Praise – 114

Left:	Right:
When Israel went forth from Egypt, the house of Jacob from a people of strange language	
	Judah became his sanctuary, Israel his dominion.
The sea looked and fled, Jordan turned back.	
	The mountains skipped like rams, the hills like lambs.
What ails you, O sea, that you flee? O Jordan, that you turn back?	
	O mountains, that you skip like rams? O hills, like lambs?
Tremble, O earth, at the presence of YHVH, At the presence of the God of Jacob,	
	who turns the rock into a pool of water, the flint into a spring of water.

## Blessing the Washing of Hands (Rachtza)

Leader:

Earlier, when we washed our hands, we did so without a blessing to symbolize the washing away of worldly wisdom. But this time we are preparing ourselves to eat the sacred Passover meal, so we wash our hands with a blessing for spiritual purification.

Let us pray the blessing, and then we will wash and dry our hands as was done in ancient Israel

Barukh Atah YHVH, Eloheynu Melekh haOlam, Asher kidshanu b'mitzvotav, v'tzivanu al netilat yadayim.	Blessed are You, YHVH our God, King of the universe, Who made us holy by His law and commands us to wash our hands.
--	--

All:

Amen.

*(Leader now washes everyone's hands, giving them the towel to dry their hands.)*

## Blessing and Eating the Unleavened Bread (Motzi Matzah)

*(Leader removes top matzah from matzah toff and holds it up.)*

Leader:

When blessing the matzah, we hold it with ten fingers, calling to mind the Ten Commandments.

Barukh Atah YHVH, Eloheynu Melekh haOlam, hamotzi lekhem min ha'aretz	Blessed are You, YHVH our God, King of the universe, Who brings forth bread from the earth.
--	--

All:

Amen.

Reader:

These words are similar to the words we hear at Mass as the priest raises the unleavened host and says:

“Blessed are You, YHVH, God of all creation.  
Through your goodness we have this bread to offer,  
which earth has given and human hands have made.  
It will become for us the bread of life.”

Leader:

I will now break small pieces from the matzah and distribute them to each person.

*(When everyone has a small piece of matzah, leader lifts the big matzah and says:)*

Barukh Atah YHVH, Eloheynu Melekh haOlam, asher kidshanu b'mitzvotav, v'tzivanu al akhilat matzah.	Blessed are You, YHVH our God, King of the universe, Who made us holy by His law, and commanded us about the eating of matzah.
--	--

All:

Amen.

Reader:

Yahshua then ...

“... took bread, and when he had given thanks he broke it and gave it to them, saying,  
‘This is my body which is given for you. Do this in remembrance of me.’” (Luke 22:19)

Leader:

Let us together eat the matzah.

*(All eat the matzah.)*

# Blessing and Eating the Bitter Herbs (Maror)

*(Leader breaks and distributes another piece of matzah to everyone.  
Horseradish is also passed around for everyone to place a small amount on their plate.)*

Leader:

We are now commanded to eat the Maror. It is horseradish. Take a tiny amount from the plate onto your piece of matzah. The amount you use should be enough to bring a “tear to the eye”.

Barukh Atah YHVH, Eloheynu Melekh haOlam, asher kidshanu b'mitzvotav, v'tzivanu al akhilat maror.	Blessed are You, YHVH our God, King of the universe, Who made us holy by His law, and commanded us to eat bitter herbs.
---	---

All:

Amen.

Leader:

The bitter herb speaks of the sorrow and persecution of the people under Pharaoh in Egypt. As the horseradish brings tears to the eyes, so also did slavery bring tears to the eyes of the Israelites.

*(All eat the bitter herb on the matzah.)*

## Second Dipping – The Haroseth

*(Leader distributes two pieces of matzah - from the bottom matzah in the matzah toff - to each person.)*

Leader:

On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water. Now, we dip the bitter herbs into haroseth.

Reader:

The children of Israel toiled to build cities for Pharaoh, working in brick and clay. We remember this task in a mixture called haroseth, made from chopped fruit, honey, nuts, and wine. Visually it resembles the straw and clay mortar symbolising the hard labour of slavery; yet the honeyed fruit mixture is sweet to the tongue, symbolising the hope of freedom which sustained the Israelites in their slavery.

## Koreich – the paschal sandwich (Exodus 12:8)

*(Break the bottom matzah into two pieces. Take some of the haroseth and place it on one of the two pieces, then add the maror (horseradish) and the Hazeret (lettuce) on top of the the haroseth. You may also add some of the lamb to it. Put the other half of the bottom matzah on top, forming a sandwich.)*

This is what Hillel did, at the time that the Temple stood. He wrapped up some Pesach lamb, some matzah and some bitter herbs and ate them together.

Hillel read the words of the Torah about the Pesach lamb, “on matzah and bitter herbs you shall eat it,”

Thus did Hillel during the existence of the holy temple: he took unleavened bread and bitter herbs, and ate them together, in order to perform the Law, “With unleavened bread and bitter herbs shall they eat it.	Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochel b'yachad. L'kayeim mah shene-emar. “Al matzot um'rorim yochlu-hu.
--	--

*(Lean to the left while you eat.)*

What It Means

From the point of view of those in bondage to Sin and Idolatry, God’s Instructions are a restrictive list of “do”s and “don’t”s, they cannot understand why someone would want to follow Yah’s Way. But once we are Saved from Sin, and live in the Will of haMoshiach, we see things from a different perspective, through Heaven’s Eyes:

When we together follow the Will of Yah, we are multiple parts of a single body, a single spiritual path. We belong to a single Spirit. It is only through the Bitter suffering of the Paschal Lamb with the unleavened Bread of Affliction that we can know the Sweetness of Salvation— all the parts of the journey of this meal come together like a symphony with a single conductor playing a single melody. When we become a temple for the Holy Spirit—the bitter and the sweetness wrap together in a single sandwich.

Let us make a matzah sandwich, similar to that eaten with Lamb during Temple times in Jerusalem. Take a small amount of bitter herbs and place it on a piece of matzah. Add about twice as much haroseth and add the second piece of matzah to make the sandwich.

*(Distribute the haroseth and maror and everyone makes a sandwich.)*

Reader:

While they were reclining at the table eating, Yahshua said, “I tell you the truth, one of you will betray me - one who is eating with me.” They were saddened, and one by one they said to him, “Surely, not I?” “It is one of the twelve,” he replied, “the one who dips bread into the bowl with me” (Mark 14:18-20)

*(Leader, holding the piece of matzah with the maror and haroseth, say:)*

Leader:

Barukh Atah YHVH, Eloheynu Melekh haOlam, asher kidshanu b’mitzvotav, v’tzivanu le-ekhol et zevakh hapesakh, matza umaror.	Blessed are You, YHVH our God, King of the universe, Who has made us holy by the law and commanded us to eat the paschal lamb together with unleavened bread and bitter herbs.
--	---

All:

Amen.

Leader:

Let us eat together the maror and haroseth sandwich.

*(All eat the maror and haroseth sandwich.)*

# Shulchan Orech – the meal

The festive meal

[ The joyous feasting gives us the feeling of human fellowship in harmony with God. The meal traditionally begins with a hard-boiled egg, dipped or covered with some of the salt water. Thereafter, it is a traditional festive meal.]

## Tzafun – eating the afikomen

After supper the half of the middle matzah which had been put aside at the commencement of the service, is retrieved.

Some have the custom to hide the piece of matzah that was set aside, and at this point have the children search for it, the one who finds it getting a promised gift.

This final piece of matzah is distributed amongst all present. This is called the “Afikomen” after which no more food is to be eaten for the evening.

What It Means

At the Seder, before we begin to tell the story of the Exodus, we take the middle of the three matzahs and split it into two parts. We wrap the broken off piece in a cloth, and bury it. We call that piece, the afikomen. and it is eaten for “dessert” after the Seder meal in commemoration of the paschal sacrifice. There is some debate as to where that term comes from. Some say that it comes from the Aramaic “afiku man” which means “bring out the food.” But then why is it placed after we finish eating, and the Talmud instructs that we are not to eat any food after it. Therefore others say it is a Greek word, either “epi komoi” meaning “dessert” or “epi komon / epikomion” meaning “after dinner entertainment and festive songs” But again, the Talmud instructs against doing those, as it says festive entertainment would distract from the meaning of the meal. Lastly there is another possible Greek word, “afikomen” meaning "the coming one" or "he who has come." and that 1<sup>st</sup> Century Jews used it to symbolise the hope for the coming Messiah. For them the Pesach Seder represented their Salvation from the Place of Bondage, and the Afikomen represented that the redemption from Egypt was not a complete one, as they were still awaiting the final redemption with the coming of Moshiach. Setting aside or hiding the larger half of the matzah reminded them that the best, the real redemption, was yet to come, still hidden in the future, and they eagerly awaited the sweet dessert and promised gift of the coming messiah. Likewise, those who followed Yahshua saw Him in the afikomen, as he was echod (one) with the Father and the Holy Spirit, and was take, broken, wrapped in a cloth, and buried, latter to be sought out by those who came to him like little children, who when they find him, they receive a promised gift in discovering His resurrection, and this bread, which is Him, is distributed amongst all; and they eagerly await He who is The One who has come, and is at the same time The coming One.

## Beirach – thanking God for everything

The third cup is then filled.

Grace after meal

Leader:

Gentlemen, let us say Grace.	Rabotai n’vareich.
------------------------------	--------------------

Assembled and then Leader:

The name of YHVH be blessed from now unto eternity.	Y’hee sheim YHVH m’vo-rach mei-atah v’ad olam.
---	--

Leader:

Let us bless Him (if the company number ten or more he adds: our God), of whose gifts we have partaken.	Beer-shut maranan v’rabanan v’rabotai, n’vareich (Eloheinu) she’achalnu mee-shelo.
---	--

Assembled and then Leader:

Blessed be He (our God), of whose gifts we have partaken, and by whose goodness we exist.	Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.
---	--

Blessed be He, and blessed be His name!

Blessed are you, YHVH, our God, King of the Universe, who feeds the whole world with your goodness, and with grace, kindness, and mercy, gives food to every creature, for His mercy endures for ever. And as His abundant goodness has never been deficient towards us, so may we never be in want of sustenance for ever and ever; for the sake of His great name for He is the God who feeds and sustains all, and deals beneficently with all; and provides food for all the creatures that He has created. Blessed are you, YHVH, who gives food unto all.

We will give thanks unto you, YHVH, our God, for having caused our ancestors to inherit that desirable, good and ample land; and because you has brought us forth from the land of Egypt, and redeemed us from the house of bondage; and for your covenant, which you has sealed in our flesh; for the Law which you has taught us, and for your statutes which you has made known unto us; and for the life, kindness, and mercy, which you has graciously bestowed upon us, and for the food wherewith you feeds and sustains us continually every day and hour.

And for all those things, YHVH, our God, will we give thanks unto you, and praise you. Blessed be your name continually, in the mouth of every living creature, for ever and ever; as it is written: When you has eaten, and are satisfied, then shalt you bless YHVH, your God for the good land which He has given you. Blessed are you, YHVH, for the gift of the land, and for the food.

YHVH, our God, we beseech you, have compassion on your people Israel, on Jerusalem, your city, on Zion, the residence of your glory, and on the kingdom of the house of David, your anointed; and on the great and holy house, which is called by your name. You are our God, Father, Pastor, and Feeder; our Maintainer, Supporter, and Deliverer. Deliver us speedily from all our troubles; and suffer us not, YHVH, our God to stand in need of the gifts of mankind, nor their loan; but let us depend on your full, open, holy, and extensive hand, so that we may not be put to shame, nor ever be confounded.

On the Sabbath say:

Be pleased, YHVH, our God to grant us peace in your commandments, and in the commandment of the seventh day, even this great and holy Sabbath; for this day is great and holy in your presence, thereon to rest, and be at ease, in love, according to the precept of your will; and in your good will, suffer no trouble, sorrow, or affliction, to affect us on our day of rest; and let us live to see, YHVH, our God the consolation of Zion, your city, and the rebuilding of Jerusalem, your holy city; for you are the Lord of salvation, and the Lord of consolation.

Our God, and the God of our fathers, may you be pleased to grant that our remembrance and the remembrance of our fathers, the remembrance of the Messiah, the son of David, your servant, and the remembrance of Jerusalem, your holy city, and the remembrance of your people, the house of Israel may ascend, come, approach, be seen, accepted, heard and remembered for the granting of a happy deliverance, with favour, grace, mercy, life and peace, on this day of Passover. O Lord, our God, remember us this day for good, visit us with your blessing and save us to enjoy life. And with the word of salvation and mercy, have compassion and be gracious unto us! O have mercy upon us and save us, for our eyes are continually towards you, for you, O Lord, are a merciful and gracious King.

O build Jerusalem, the holy city, speedily in our days. Blessed are you, YHVH, who in your mercy builds Jerusalem, Amen.

Blessed are you, YHVH, our God, King of the Universe. O God, you are our Father, King Almighty, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, our Pastor, the Shepherd of Israel; the beneficent King, who deals beneficently with all; for He has been, is, and ever will be daily beneficent towards us. He has dealt bountifully with us, as he does now, and ever will: granting us grace, favour, mercy, ease, deliverance, prosperity, blessing, salvation, consolation, maintenance, and sustenance, and a peaceable life and every good for ever. And may we never lack any good thing.

May He who is most merciful, reign over us, for ever and ever. May He who is most merciful, be praised in heaven and on earth. May He who is most merciful, be adored throughout all generations: be eternally glorified amidst us; and be honoured amongst us, to all Eternity. May He who is most merciful, maintain us with honour. May He who is most merciful, break the yoke of our captivity from off our neck, and lead us securely to our land. May He who is most merciful, send us abundant blessings in this house, and on this table on which we have eaten. May He who is most merciful, send us Elijah, the prophet of blessed memory, to bring us the good tidings of salvation and consolation. May He who is most merciful, bless



(When sitting at a table other than that of one's parents, the words in parentheses are to be omitted)

(my honoured father,) the head of this house; and (my honoured mother,) the mistress thereof; their house, their children, and all belonging to them:

The husband:  
me and my wife,

The wife:  
me and my husband,

(anybody with children to add:  
my children,)

In larger company:  
and all here present,

us, and all belonging to us. As our ancestors, Abraham, Isaac, and Jacob, were blessed with all and every good: Thus may He bless us altogether with a complete blessing: and let us say, Amen

May they in heaven show forth their and our merit, for a peaceable preservation: and may we receive a blessing from YHVH, and righteousness from the God of our salvation: and may we find grace and good understanding in the sight of God and man.

On the Sabbath:  
May He who is most merciful, cause us to inherit the day that is entirely Sabbath, and everlasting rest.

May He who is most merciful, cause us to inherit the day that is entirely good.

May He who is most merciful, make us worthy to behold the day of the Messiah and eternal life in the future state. He giveth great salvation to his King, and shows mercy to his Anointed; to David, and his seed forever. May He who maketh peace in his high heavens, grant peace unto us, and all Israel, and let us say, Amen.

Fear YHVH, You his saints for there is no want to those who fear him. The young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Praise you YHVH, for He is good; his mercy endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who will trust in YHVH, and YHVH will be His trust.

I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

May YHVH give strength to his people, May YHVH bless his people with peace.

Blessed are you, YHVH, our God, King of the Universe, who creates the fruit of the vine.	Baruch Atah YHVH, Eloheinu Melech ha'olam, borei p'ri ha'gafen.
--	---

Drink the third cup of wine.

# Kos Shel Eliyahu – The Cup of Elijah

(Send the youngest child to open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Fill the Cup of Elijah, raise it, and Sing "Eliyahu Ha'Navi.")

Eliyahu ha'Navi Eliyahu ha'Tishbi Eliyahu ha'Giladi bimhayra v'yameinu yavo eleynu im Mashiach ben David, im Mashiach ben David.	Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite. May he soon, and in our days, come to us - with Messiah, son of David, with Messiah, son of David.
---	--

## Pour Out Your Wrath, Pour Out Your Love

God has taught all men to love their neighbours as themselves. Yet, in almost every age, some have not obeyed His command. Our people have suffered frequently at the hands of such men. In God's own way and in His own time, the wicked pay the price of their wickedness. For God is a God of justice. As we open our doors and our hearts to Elijah, we pray that there soon will be an end to all evil deeds in the world. God has shown us the paths to peace. Amen.

### Pour Out Your Wrath

[A late addition to the Haggadah, after a period of extreme persecution that started in the Rhineland and spread throughout Europe and the Holy Land from 1096-1291. The harshness of this section often causes it to be excluded or skipped in many a modern Seder.]

Pour out your wrath upon the heathen nations who will not acknowledge you, and upon the kingdoms who invoke not your name, for they have devoured Jacob, and laid waste his dwelling. (Psalm 79:6-7)

Pour out your indignation upon them, and let your fierce blazing anger overtake them. (Psalm 69:25)

Pursue them in wrath and destroy them from under the heavens of YHVH. (Lamentations 3:66)

### Pour Out Your Love On The Righteous Nations

[Alternatively a medieval Haggadah from 1521, Worms German, attributed to the grandchildren of Rashi, in commemoration of Righteous Gentiles who have protected and saved the Jewish people from persecution, has this text. To acknowledge that there are good as well as evil in humanity, some say both, following the bad with the good.]

Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the sukkah of peace spread over your chosen ones and to participate in the joy of your nations.

(Close the door.)

# The Great Praise (Hallel Gadol)

Fill the fourth cup and say:

## Psalm 115:1-11

Not unto us, YHVH, not unto us, but unto your name give glory, for your mercy and your truth's sake. Wherefore should the nations say: Where is now their God? But our God is in heaven, whatsoever He pleases He has made. Their idols are of silver and gold, the production of the hands of man. Mouths they have, but speak not; eyes they have, but see not; ears they have, but hear not; nostrils have they, but smell not; they have hands, but feel not; feet they have, but walk not, neither do they utter a sound with their throats. Those who make them, shall become like them, also all those who confide in them. O Israel trust in YHVH, He is your help and your shield. O house of Aaron, trust in YHVH, their help and their shield is He. Those who revere YHVH, trust in YHVH, their help and their shield is He.

## Psalm 115:12-18

YHVH has remembered 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 YHVH, the small as well as the great: May YHVH Increase you, more and more, you and your children. You are blessed of YHVH, the maker of heaven and earth. The heavens are the heavens of YHVH, but the earth has He given to the children of men. The dead praise not YHVH, nor do they who descend into the silent grave. But we will bless YHVH, from henceforth until evermore. Hallelujah.

## Psalm 116:1-11

I love YHVH, for He has heard my voice and my supplications. For He has inclined his ear unto me, therefore will I invoke him whilst I live. The struggles of death compass me, and the pangs of the tomb seize me; sorrow and grief befall me. On the name of YHVH I call, I beseech you, YHVH, deliver you my soul! YHVH is gracious and just, and our God is merciful. YHVH preserves the simple, I was miserable and He saved me. Return unto your rest, O my soul, for YHVH has dealt mercifully with you. For you has delivered my soul from death, mine eye from tears, my foot from falling. I will walk in site presence of YHVH in the land of the living. I believe because I have spoken. I am greatly afflicted. In my haste I said, all that is human is deceptive.

## Psalm 116:12-19

What shall I render unto YHVH for all his benefits towards me? The cup of salvation will I raise, and upon the name of YHVH will I call. I will pay my vows unto YHVH now in the presence of all his people. Grievous in the sight of YHVH is the death of his pious ones. YHVH, for I am your servant, I, your servant, the son of your handmaid; you has loosened my bonds. Unto you will I offer a sacrifice of thanksgiving; I will call upon the name of YHVH. I will pay my vows unto YHVH, now in the presence of all his people. In the courts of the house of YHVH, in the midst of you, O Jerusalem. Hallelujah!

## Psalm 117

Left:	Right:
Praise YHVH, all nations! Extol him, all peoples!	
	For great is His steadfast love toward us; and the faithfulness of YHVH endures for ever – Praise YHVH!

## Psalms 118:1-4

℞ Give thanks to YHVH, for He is good, for His mercy endures for ever.

℣ Let Israel now say, ℞

℣ Let the House of Aharon now say, ℞

℣ Let those that honour YHVH now say, ℞

## Psalm 118:5-20

In distress I called upon YHVH, and YHVH answered and gave me ease.	
	As YHVH is for me, I will not fear; what can man do unto me?
YHVH is for me, with those who help me, and I shall see my desire on those who hate me.	
	It is better to trust in YHVH, than to rely on man.
It is better to trust in YHVH, than to rely on princes.	
	Though all nations compass me, in the name of YHVH I shall cut them off.
They surrounded me, yea they utterly compassed me about, but in the name of YHVH I shall cut them off.	
	They compassed me about like bees, they burned like a fire of thorns, in the name of YHVH I shall cut them off.
Though you did harm to me, that I might fall, YHVH supported me. YHVH is my strength and song, and He has been my succour.	
	The voice of song and salvation is in the tents of the righteous; the right hand of YHVH does valiantly;
the right hand of YHVH is exalted, the right hand of YHVH does valiantly.	
	I shall not die, but live on, a nd declare the works of YHVH.
YHVH may chastise me, but He has not given me over unto death.	
	Open the gates of righteousness for me, I will enter through them, to give thanks to YHVH.
This is the gate of YHVH into which the righteous shall enter.	

## Psalm 118:21-24

I will praise you, for you have answered me and become my deliverance.	
	The stone which the builders rejected, has become the cornerstone.
This has proceeded from YHVH, it is marvellous in our eyes.	
	This is the day which YHVH has appointed, we will rejoice and be glad on it.

## Psalms 118:25

YHVH, save us now, we beseech you.	
	YHVH, save us now, we beseech you.
YHVH, send us now prosperity, we beseech you.	
	YHVH, send us now prosperity, we beseech you.

## Psalms 118:26-29

Blessed be he who comes in the name of YHVH; we bless you from the house of YHVH.	
	YHVH is God, and it is He who grants us light. Bring the sacrifice bound with myrtles to the horns of the altar.
You are my God, and I will praise you! O my God, I will extol you.	
	Give thanks to YHVH, for He is good, for His mercy endures for ever.

All your works, YHVH, shall praise you; your pious servants with the righteous who perform your will, and your people, the house of Israel, with joyful song shall give thanks, bless, praise, glorify, extol, reverence, sanctify, and acknowledge your name, O our King, for unto you it is good to render thanksgiving, and pleasant to sing praise unto your name, for you are God from everlasting to everlasting.

## Psalm 136

☩ Give thanks to YHVH, for He is good:  
☩ for His mercy endures for ever.  
☩ Give thanks to the God of Gods; ☩  
☩ Give thanks to the Lord of Lords; ☩  
☩ Who alone does wondrous deeds; ☩  
☩ Who made the heavens in wisdom; ☩  
☩ Who stretched out the earth above the waters; ☩  
☩ Who made great lights; ☩  
☩ The sun to rule by day; ☩  
☩ The moon and stars to rule by night; ☩  
☩ Who smote the Egyptians in their first born; ☩  
☩ And brought out Israel from among them; ☩  
☩ With a strong hand and outstretched arm; ☩  
☩ Who divided the Red Sea into two; ☩  
☩ And caused Israel to pass through the midst of it; ☩  
☩ And overthrew Pharaoh and his hosts in the Red Sea; ☩  
☩ To him who guided His people through the wilderness; ☩  
☩ Who smote great kings; ☩  
☩ And slew mighty kings; ☩  
☩ Sihon, king of the Amorites; ☩  
☩ And Og, king of Bashan; ☩  
☩ And gave their land as an inheritance; ☩  
☩ As an inheritance to Israel, His servant; ☩  
☩ Who remembered us in our humiliation; ☩  
☩ And redeemed us from our oppressors; ☩  
☩ Who giveth food unto all flesh, ☩  
☩ O give thanks to the God of heaven; ☩

# Nishmat

The soul of whatsoever has life, bless your name, YHVH, our God, the spirit of all flesh, continually glorify and extol your name, O our King; you are God from eternity to eternity and beside you we acknowledge neither king, redeemer nor saviour; you who redeems, delivers, maintains and has compassion with us, in all times of trouble and distress! we have no King but you. You are God of the first; and God of the last; the God of all creatures, the Lord of all generations. You are adored with all manner of praise; who governs the Universe with tenderness, and your creatures with mercy. YHVH neither slumbers nor sleeps, but rouses those who sleep, awakes those who slumber, He causes the dumb to speak; He loosens those that are bound; He supports the fallen, and He raises up those who are bowed down; and therefore, you alone do we worship. Although our mouths were filled with melodious songs, as the fullness of the sea, our tongues with shouting, as the raging billows thereof, and our lips with praise, like the wide-extended firmament, and our eyes with brightness like the sun and the moon, and our hands raised as the eagles fly heavenward and our feet swift as the roe, our efforts could not render sufficient thanks unto you, YHVH, our God, and the God of our fathers, or to praise your name for one of the countless deeds of love, which you have conferred on us, and on our ancestors. For you, YHVH, our God, did redeem us from Egypt, and release us from the house of bondage; in time of famine did you sustain us; and in plenty did you nourish us. From the sword did you deliver us, from pestilence you did save us; and from disease and raging sickness did you relieve us. Hitherto your tender mercies have supported us, and your kindness has not forsaken us. YHVH, our God, forsake us not in future. Therefore the limbs of which you have formed us, the spirit and soul which you have breathed into us, the tongue you have placed in our mouth, they shall worship, bless, praise, glorify, extol, reverence, sanctify, and acknowledge your sovereign power, our King. Every mouth shall adore you, and every tongue shall swear unto you; every knee shall bend unto you; every being shall bow down before you; every heart shall revere you, and all inward parts and reins shall sing psalms unto your name; as it is written "All my bones shall say YHVH, who is like unto you?"; who delivers the weak from him that is too strong for him; the poor and needy from their oppressor. Who is like unto you? who is equal unto you? who can be compared unto you? You Great, Mighty, and Love inspiring God! most High God! possessor of heaven and earth! We will praise, adore, glorify, and bless your name as it is said by David: "Bless YHVH, O my soul! and all that is within me, bless His holy name." You are the God! who are mighty in your strength, who are great by your glorious name! Mighty for ever, and awful in your fearful deeds; the King, who sits on the high and exalted throne.

Who inhabits eternity, most exalted is His name; as it is written: "Rejoice in YHVH, O you righteous, for to the upright praise is comely."

By the mouth of the upright shalt you be praised, blessed by the utterances of the righteous; extolled with the tongue of the pious; and sanctified in the midst of saints.

And in the assemblies of many thousands of your people, of the house of Israel, your name shall be glorified, O our King, throughout all generations, for it is the duty of all created beings in your presence, YHVH, our God, and the God of our fathers, to extol, honour, bless, exalt, magnify, glorify with song beyond all the utterances of the hymns and psalms of David the son of Jesse, your servant, and your anointed.

Praised be your name for ever, O our King! God and King, great and holy, in heaven and on earth! for unto you, YHVH, our God and the God of our fathers, appertains song, and praise, hymn and psalm; strength and dominion, victory, greatness, and power, adoration, and glory; sanctity, and majesty; laud and thanksgivings henceforth unto everlasting. Blessed are you, YHVH, Almighty King glorified with praises, worthy of great thanksgiving, Lord of wondrous deeds, who delights in songs of psalmody; King, Almighty, and Eternal.

## Vayhi bahatzi halayla

This is recited on the first night:  
And thus it came to pass at midnight.  
Of old you did perform abundant miracles in the night, at the beginning of the first watch of this night.  
When you did cause Abraham, the true convert, to be victorious when he divided his company at night.  
It was at midnight.  
You did threaten the king of Gerar (Abimelech) with death in a dream at night.  
You did terrify the Syrian (Laban), in the night.  
And Israel wrestled with the angel and prevailed against him, at night.  
It was at midnight.  
The first born of the Egyptians did you smite at midnight.  
Their vigorous youth they found not, when they arose at midnight.  
The army of the prince of Harosheth did you trample down through the stars at night.  
It was at midnight.  
When the blaspheming Senachereb purposed to assail your Habitation, you did frustrate him by the number of the dead, in the night.  
Bel and its image were overthrown in the darkness of night.  
To the much beloved man (Daniel) was the mysterious vision revealed in the night.  
It was at midnight.  
He who made himself drunken, out of the holy vessels was slain in that same night.  
He (Daniel) was delivered from the lions den he, who interpreted the terrifying dreams of the night.  
Haman the Agagite, who cherished enmity, wrote his letters to exterminate the Jews, at night.  
It was at midnight.  
You did awaken your all-conquering power against him by disturbing the sleep of the king at night.  
You wilt tread the wine-press for them, who ask, watchman what of the night.  
Let YHVH, the Watchman of Israel, cry out, the morning has come as well as the night.  
It was at midnight.  
O may the day of redemption approach, which shall be neither day nor night.  
Make known, O Most High! that your is the day and the night.  
Appoint watchmen to your city (Jerusalem) all day and all night.  
Illuminate, as with the light of day, the darkness of our night.  
It was at midnight.

## Zevach Pesach

On the second night recite:  
You shall say this is the sacrifice of the Passover.  
Your mighty power did you wonderfully display on the Passover.  
To be the chief of all the solemn feasts did you exalt the Passover.  
You did reveal to the Oriental (Abraham) the miracles performed at midnight at the Passover.  
And you shall say this is the sacrifice of the Passover.  
You did visit his (Abraham's) door during the heat of the day at the Passover.  
He entertained the angels with unleavened cakes at the Passover.  
To the herd he ran and prepared a calf, a prototype of the sacrifice of the Passover.  
And you shall say it is the sacrifice of the Passover.  
The Sodomites provoked God, and were consumed with fire at the Passover.  
Lot was delivered from them and he baked unleavened cakes at the Passover.  
You did sweep the land of Moph and Noph when You did pass through it at the Passover.  
And you shall say this is the sacrifice of the Passover.  
Lord, You did smite the head of every first-born on the night of the Passover.  
Yet did you, O YHVH! pass over your first-born (Israel) marked with the blood of the sacrifice of the Passover.  
Not suffering the destroyer to enter within my doors, at the Passover.  
And you shall say this is the sacrifice of the Passover.  
The strongly besieged city (Jericho), was surrendered at the Passover.  
Midian was destroyed by the cake of barley bread, like the offering of an Omer, at the Passover.  
The mighty of Pul and Lud were destroyed with burning conflagration, on the Passover.  
And you shall say this is the sacrifice of the Passover.  
He (the King) remained yet in Nob till the approach of the Passover.  
The hand wrote the extermination of Babylon, the deep abyss at the Passover.  
The "watch was then set," and "the table then spread" at the Passover.  
And you shall say this is the sacrifice of the Passover.  
Hadassah (Esther) assembled the congregation to fast three days, at the Passover.  
The sworn enemy (Haman) did you cause to be executed on the gallows fifty cubits high, at the Passover.  
The double punishment wilt you in a moment bring on Utz at the Passover.  
Your hand will then show itself omnipotent, and your right hand be exalted as on the night when was celebrated the Festival of the Passover.  
And you shall say this is the sacrifice of the Passover.

## **Ki Lo Na'e**

To Him praise is becoming. To Him praise will always be becoming.

He is all powerful in His kingdom. He is essentially supreme, his angelic hosts thus say unto Him. yours and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is most high in His kingdom, He is most glorious, His servants say unto Him: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is pure in His kingdom, He is the Most Mighty, His angels say unto Him: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the one in His kingdom, He is Omnipotent, they say unto Him: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the Ruler in His kingdom, He is the most awful, the hosts surrounding Him say: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the most meek in His kingdom, He is the Redeemer, the righteous say: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the most Holy in His kingdom, He is the most merciful, the "Shinanim" say: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the Almighty in His kingdom, He is the upholder of the perfect, who say unto Him: yours, and yours only, yours, yea yours, yours, surely yours, yours, YHVH, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.



# The Fourth Cup - The Cup of Praise

“I will take you for my people, and I will be your God.”  
(Lift the cup and say:)

Leader:

We come to the fourth and last cup.

Reader:

This cup tells of God’s promise to gather a people to Himself. We see that God has gathered people of every race and language and land to faith in haMashiach Yahshua. We, the Church around the world, are His people joined to Israel and the covenant. God has delivered us from slavery to sin, by the Cross of haMashiach. Seeing the Blood of Yahshua on the door-posts of our hearts, death will pass over us as well. Israel passed through the Red Sea. Likewise, we have passed through the waters of baptism. Therefore, God will gather us into the promised land of heaven where there is a new and eternal Jerusalem. There we will be living stones in a Temple that can never be destroyed, and we will celebrate forever the ‘Wedding Feast of the Lamb’.

Leader:

Let us lift our cups and bless the Name of YHVH!

Barukh Atah YHVH, Eloheynu Melekh haOlam, boray p’ree h’agafen.	Blessed are You, YHVH our God, King of the universe, Who creates the fruit of the vine.
--	--

All:

Amen.

*(All drink the fourth cup of wine)*

*(The Leader then says the Grace After Drinking Wine [if on Shabbat, add the words in parenthesis])*

Leader:

Blessed are you, YHVH, our God, King of the Universe, for the wine, and for the fruit of the vine, and for the produce of the field, and for that desirable, good, and spacious land which you granted our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, YHVH, our God, upon us, on Israel your people, upon Jerusalem your city, on Zion the residence of your glory, and upon your altar and your temple; rebuild Jerusalem, your holy city, speedily, in our days. (Be gracious to us and give us strength) and cheer us on this day of the feast of unleavened bread, for you, YHVH, our God, are good and beneficent unto all, and therefore do we give thanks unto you for the land, and for the fruit of the vine. Blessed are you, YHVH, for the land and for the fruit of the vine.

## Acceptance (Nirtzah)

Acceptance of the divine service:

The commemoration service of the Passover has now been accomplished according to its order, all the ordinances and customs of the feast. As we have been deemed worthy to prepare it now, grant also that we may be worthy to fulfil it. You, O Most Holy who dwells on High, raise up your people the innumerable. O hasten to conduct us the plants of your vineyard once more redeemed unto Zion with joyful song.

Leader:

Our Passover Seder is now complete. As we are privileged to celebrate the Passover this year, may we be privileged to do so in the years to come. Let us conclude with the traditional wish that we may celebrate Passover-

All:

Lashanah haba’ah b’Yerushalayim!	Next year in Jerusalem!
----------------------------------	-------------------------

## Adir Hu - Mighty Is He

O, may He who is most mighty soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

O, may He who is the supreme, the greatest and most exalted, soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

May He who is all-honoured and all-worthy, most immaculate and merciful, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

May He who is most pure, the sole God, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

May He who is all-powerful, omnipotent and all-ruling, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

May He who is the most glorious and elevated, the eternal of strength, soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

May He who is the Redeemer, the all- righteous, the Most Holy, soon rebuild His house, speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

May He who is the most compassionate, the Almighty, Omnipotent, soon rebuild His house speedily, speedily, soon, in our days; O God, rebuild it, YHVH, rebuild it, rebuild your house in good time.

A-DEER HU, A-DEER HU YIV-NEH VAY-SO B'KAW-ROV  
BIM-HAY-RAW, BIM-HAY-RAW B'YAW-MAY-NU  
B'KAW-ROV AYL B'NAY, AYL B'NAY  
B'NAY VAY-S'CHAW B'KAW-ROV.

2.

BAW-CHUR HU, GAW-DOL HU, DAW-GUL HU YIV-NEH  
VAY-SO B'KAW-ROV

Chorus

3.

HAW-DUR HU, VAW-SEEK HU, ZA-KAY HU YIV-NEH  
VAY-SO B'KAW-ROV

Chorus

4.

TAW-HOR HU, YAW-CHEED HU, KA-BEER HU YIV-NEH  
VAY-SO B'KAW-ROV

Chorus

5.

LAW-MUD HU, ME-LECH HU, NO-RAW HU, YIV-NEH  
VAY-SO B'KAW-ROV

Chorus

6.

SA-GEEV HU, EE-ZUZ HU, PO-DEH HU, TZA-DEEK HU  
YIV-NEH VAY-SO B'KAW-ROV

Chorus

7.

KAW-DOSH HU, RA-CHUM HU, SHA-DAI HU, TA-KEEF  
HU YIV-NEH VAY-SO B'KAW-ROV

Chorus

## **Sefirat HaOmer**

On the second Seder-Night the following blessing is said:

Blessed are you, YHVH, our God, King of the Universe, who has sanctified us with your commandments and commanded us to count the days of the Omer.

THIS IS THE FIRST DAY OF OMER

May it be your will, YHVH, our God, and the God of our ancestors, speedily to rebuild your holy temple in our days, and grant us our share in your Law.

## Echad Mi Yodea? - Who knows one?

Who knows one? I, says Israel, know One: One is YHVH, who is above heaven and earth.

E-CHOD MEE YO-DAY-A?  
E-CHOD A-NEE YO-DAY-A  
E-CHOD E-LO-HAY-NU SHE-  
BA-SHAW-MA-YIM U-VAW-AW-  
RETZ.

Who knows two? I, says Israel, know two: there are two tablets of the covenant; but One is YHVH who is above heaven and earth.

SH'NA-YIM MEE YO-DAY-A?  
SH'NA-YIM A-NEE YO-DAY-A  
SH'NAY LU-CHOS HA-BREES,  
E-CHOD E-LO-HAY-NU SHE-  
BA-SHAW-MA-YIM U-VAW-AW-  
RETZ.

Who knows three? I, says Israel, know three: there are three Patriarchs, the two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows four? I, says Israel, know four: there are the four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows five? I, says Israel, know five: there are five books of Moses, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

SH'LO-SHAW MEE YO-DAY-A?  
SH'LO-SHAW A-NEE YO-DAY-A  
SH'LO-SHAW AW-VOS, SH'NAY  
LU-CHOS HA-BREES, E-CHOD  
E-LO-HAY-NU SHEBA-SHAW-  
MA-YIM U-VAW-AW-RETZ.

Who knows six? I, says Israel, know six: there are six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows seven? I, says Israel, know seven: there are seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

AR-BA MEE YO-DAY-A?  
AR-BA A-NEE YO-DAY-A  
AR-BA EE-MAW-HOS, SH'LO-  
SHAW AW-VOS, SH'NAY LU-  
CHOS HA-BREES, E-CHOD E-  
LO-HAY-NU SHE-BA-SHAW-  
MA-YIM U-VAW-AW-RETZ.

Who knows eight? I, says Israel, know eight: there are eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows nine? I, says Israel, know nine: there are nine months preceding child- birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows ten? I, says Israel, know ten: there are ten commandments, nine months preceding childbirth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows eleven? I, says Israel, know eleven: there are eleven stars, ten commandments, nine months preceding child- birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows twelve? I, says Israel, know twelve: there are twelve tribes, eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

Who knows thirteen? I, says Israel, know thirteen: there are thirteen divine attributes, twelve tribes, eleven stars, ten commandments, nine months preceding child- birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tablets of the covenant; but One is YHVH who is above heaven and earth.

## Had Gadya - One Only Kid

\* This poem is generally regarded as a parable, descriptive of incidents in the history of the Jewish nation, with some references to prophecies yet unfulfilled. More than one interpretation has been given to it, substantially differing from each other.

One only kid, one only kid, which my father bought for two zuzim; one only kid, one only kid.

And a cat came and devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

And a dog came and bit the cat, which had devoured the kid, which my father bought for two zuzim, one only kid, one only kid.

Then a staff came and smote the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim, one only kid, one only kid,

Then a fire came and burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim one only kid, one only kid

Then water came and extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim, one only kid, one only kid

Then the ox came and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim, one only kid, one only kid.

Then the slaughterer came and slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then the angel of death came and slew the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then came the Most Holy, blessed be He, and slew the angel of death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

CHAD GAD-YAW, CHAD GAD-YAW  
D'ZA-BEEN A-BAW BIS-RAY SU-SAY  
CHAD GAD-YAW, CHAD GAD-YAW

VA-A-SAW SHUN-RAW, V'AWCH-LAW L'GAD-YAW

D'ZA-BEEN A-BAW BIS-RAY ZU-ZAY CHAD GAD-YAW,  
CHAD GAD-YAW.

VA-A-SAW CHUT-RAW V'HEE-KAW L'CHAL-BAW,  
D'NAW-SHACH L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW.

D'ZA-BEEN

VA-A-SAW MAY-YAW, V'CHAW-VAW L'NU-RAW,  
D'SAW-RAF L'CHUT-RAW D'HEE-KAW L'CHAL-BAW,  
D'NAW-SHACH L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW

D'ZA-BEEN

VA-A-SAW HA-KAW-DOSH BAW-RUCH HU, V'SHAW-CHAT L'MAL-AWCH HA-MAW-VES, D'SHAW-CHAT L'SHO-CHAYT, D'SHAW-CHAT L'SO-RAW, D'SHAW-SAW L'MA-YAW, D'CHAW-VAW L'NU-RAW, D'SAW-RAF L'CHUT-RAW, D'HEE-KAW L'CHAL-BAW, D'NAW-SHACH L'SHUN-RAW, D'AWCH-LAW L'GAD-YAW,

D'ZA-BEEN

