

Passover Haggadah



הגדה של פסח

This Passover Haggadah was developed with the thanks and prayers of Congregation Chai v'Shalom.

In compiling this information, we have made every effort to stay true to the Word of God first, and the traditional Passover service as celebrated by our people for many centuries. We hope you will be blessed by our efforts, to the glory of the Avinu Malkenu, Y'shua HaMashiach, and Ruach HaKodesh, Our Father, our King, Y'shua the Messiah, and the Holy Spirit. Amen.

Compiled by Shelley Edelman and Rev. Kevin Parviz, with the prayers and blessing of Congregation Chai v'Shalom.

Erev Shabbat @ 7:00 p.m. (1st Friday of each month)

Sunday Bible Study @ 9:00 a.m.

Sunday Services @ 10:00 a.m.

Oneg Shabbat following the service.

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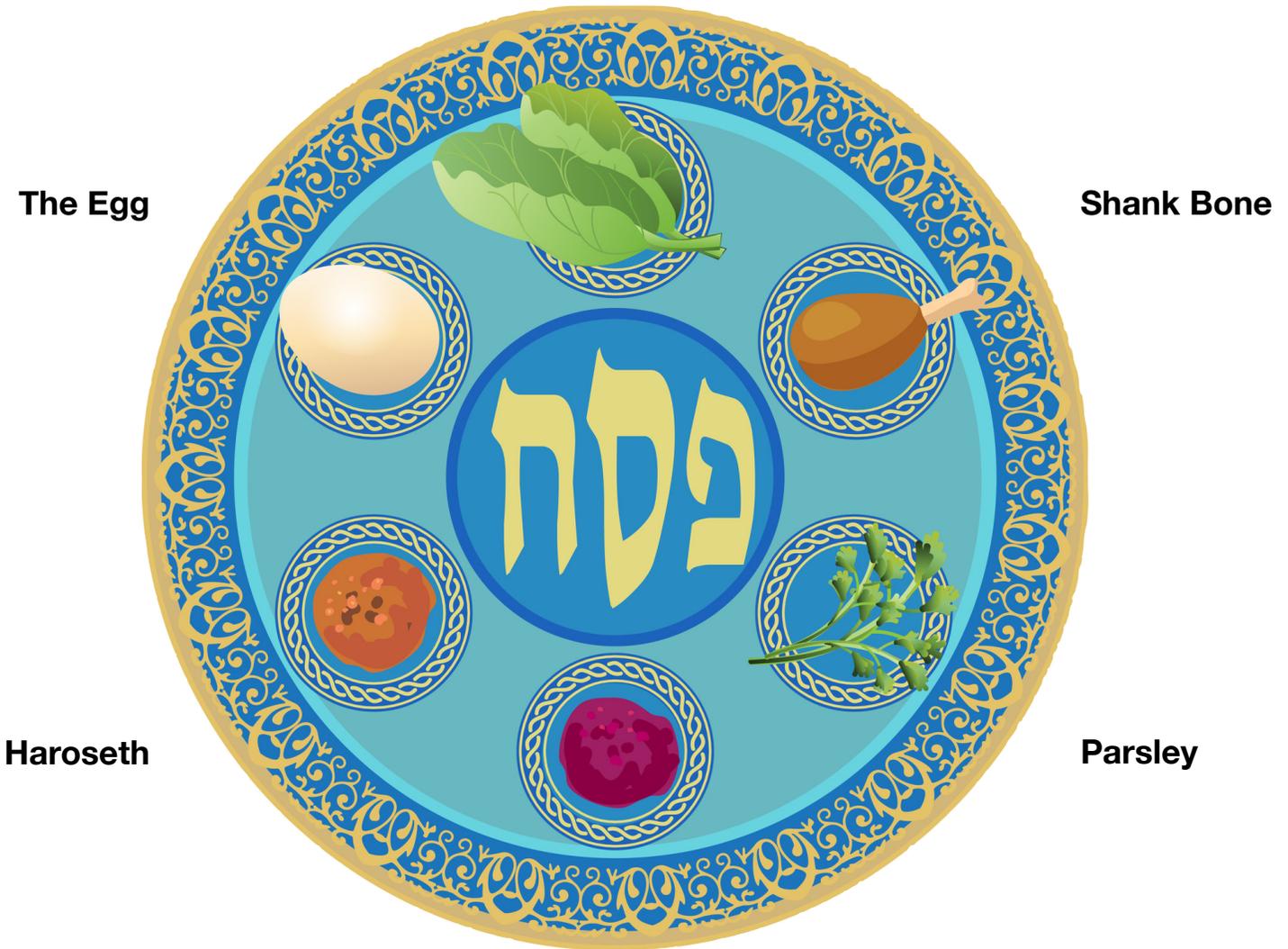


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YOUR SEDER PLATE

Lettuce



Bitter Herbs

The seder plate is central to the order of the Pesach (Passover) Seder. It is the seder plate and this Hagaddah that tell the story of the Passover. Seder is Hebrew for "order" and Hagaddah means "the telling."

Each of the elements of the plate tells part of the story. These elements include the Z'roah ("arm" - a roasted shankbone of a lamb), Bai-tzah ("egg") or HaGigah ("festival offering" - a hard-boiled egg), Marohr

("herb" - bitter herbs, usually freshly grated horseradish), Charoses (a mixture of finely chopped apples, nuts, and cinnamon mixed with a little wine), and Karpas (usually parsley).

Other elements on the Passover table include three matzohs (unleavened bread) placed in a Matzoh Tosh, or wrapped separately in napkins, wine (four cups are usually consumed during the meal), salt water, a pillow or cushion on the left arm of each person at the table, and the Cup of Elijah.

Preparation

On the first day of the Feast of Unleavened Bread, the disciples came to Y'shua and asked, "Where do you want us to make preparations for you to eat the Passover?"

He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.' " So the disciples did as Jesus had directed them and prepared the Passover.
(Matthew 26:17-19)

What does it take to prepare the Passover? God has given us his direction in Exodus 12, the Passover narrative.

The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand.

Eat it in haste; it is the LORD's Passover.

"On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am

the LORD. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

“This is the day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD--a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat--that is all you may do” (Exodus 12:1-16).

The Passover Lamb and the Unleavened Bread are the two major elements that God has outlined as necessary for the preparation of the Passover.

As the children of Israel settled into the land that God had promised them, and the Temple was built and Temple worship began, the lamb for the Passover was brought to the Temple to be sacrificed. But, in 70 C.E. the Temple was destroyed and the sacrificial system ceased. Therefore, traditionally, there is no lamb served at Passover. There is only a remnant of the lamb in the roasted shank bone on the Seder plate. And symbolic of the lamb, and the hope for the restoration of the Temple, there is HaGigah, a roasted egg. **Why an egg?**

For Jewish people, the egg is a sign of mourning, and a symbol for hope for spiritual restoration and resurrection. Just as the paschal lamb is free from blemish, pure and holy, so is the egg. White is a color that means purity and holiness. But we have sacrificed the lamb, the egg has been roasted, now brown, made dirty by our sins. But in the egg is the hope for spiritual and final redemptive act.

Y'shua takes the matzoh and says “Take and eat, this is my body.” He is being very literal. Matzoh is prepared in a very special way. It is rolled out into big sheets and a large wheel with pins in it is rolled over the dough. It pierces the bread so that heat will rise through the bread and bake it very rapidly. It is baked for 18 minutes, 18 being the numerical equivalent of the Hebrew word “Chai,” which means life.

There is no yeast, it is sinless. It is the bread of life, and it has been pierced. The baking process also leaves marks or stripes.

C: "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his stripes we are healed."

(Isaiah 53:5)

Y'shua knows that in a very short time, he will be taken from his disciples, he will be beaten and striped 39 times with a lash. His body will be pierced, but by his death comes our healing.

And he took the cup, saying "Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins." Y'shua was being very literal. Now the wine not only represents the blood of the lamb that was shed at the first Passover, it now is the blood of the Lamb that is to be shed at Y'shua's last Passover. His words could not be missed. This is Jeremiah's prophecy coming to pass! After all, whose body is it that is removed from the middle of a three-part unity, broken and wrapped in linen, hidden away only to be found again? And for those who would find him, resurrected, they would receive the gift of the Word, not just words on paper, but the Word written on their hearts and in their minds, the Word of the Holy Spirit, 50 days later at the festival of Shavuot, Pentecost.

The Seder

The kittel is the ceremonial robe that papa wears for the seder. It is white, again symbolizing purity and holiness. In the wearing of this robe, papa affirms that the Passover has been properly prepared.

He will also wear a tallit, a prayer shawl hemmed with “tzitzit” or fringe, with knots on the corners of the garment. It is this garment that the pastor’s stole is patterned after.

C: The LORD said to Moses, “Speak to the Israelites and say to them:

‘Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at ... Then you will remember to obey all my commands and will be consecrated to your God. I am the LORD your God, who brought you out of Egypt to be your God. I am the LORD your God.’”

(Numbers 15:37-41)

It is also traditional for the men to cover their heads with a yarmulke, or kippa, as a sign of service to God.

The Festival Lights—according to tradition as recorded in the Talmud, the children of Israel were redeemed from Egypt because of the pious women of that generation. And though they may have no standing, it is the women who enjoy the privilege of kindling the sabbath and festival lights. And as the woman brings light to the Passover table, we are blessed to remember that God brought light to the world through a woman, Mary, the mother of Y’shua.

(Mama lights the candles, reciting the following blessing.)

L: Baruch atah Adonai Eloheynu melech ha-olam, asher kidshanu



C: Blessed art Thou O LORD our God, King of the universe, who sanctifies us and commands us to kindle the lights of Passover.

L: Baruch atah Adonai Eloheynu melech ha-olam, sheshalach et bin'cha y'chid'cha, Y'shua Ha-Mashiach, lib'yot or ha-olam v'seh happesach shelanu l'ma-an nich'yeh biz'chuto. Omayn.

C: Blessed art Thou, O LORD our God, King of the Universe, who has sent Thy Son, Thine only Son, Y'shua the Messiah, to be the light of the world and our Paschal Lamb, that through Him we might live. Amen.



Kiddush— The first of four cups of wine is lifted up. Red wine is symbolic of the lamb's blood. The first cup is the cup of blessing. Each cup of wine is named for one of four promises that God gave to Moses, as He prepared Moses for confronting Pharaoh. The first promise is "I am the LORD, and I will bring you out from under the yoke of the Egyptians" (Exodus 6:6a). The first cup is a cup of blessing as we begin the story of the blessing that God gave us in this mighty act.

L: Baruch atah Adonai Eloheynu melech ha-olam, boray p'ree ha-gahfen.

C: Blessed art Thou, O LORD our God, King of the universe, creator of the fruit of the vine.

L: Baruch atah Adonai Eloheynu melech ha-olam asher bachar banu mikol om v'ro-m'mahnu mikol lashon v'kidshanu b'mitzvotav.

C: Blessed art Thou, O LORD 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.

L: Baruch atah Adonai Eloheynu melech ha-olam, shehecheyanu, v'kee-y'manu, v'heegeeyanu la-z'man hazeh.

C: Blessed art thou, O LORD our God, King of the universe, who has preserved us alive; sustained us, and brought us to enjoy this season.

(Drink the wine in a reclining position on your cushion.)

When evening came, Y'shua was reclining at the table with the Twelve (Matthew 26:20).

(Wash your hands but do not say the blessing.)

Karpah: Parsley on our table, this was hyssop in Moses' time. And our bowl of salt water represents the basin of blood...

C: Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

(Exodus 12:22-23)

We remember that it was hyssop that King David cried out to be cleansed with...

C: Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. (Psalm 51:7)

And it was hyssop that a sponge filled with wine vinegar was put on and lifted to Y'shua's lips...

C: Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Y'shua said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Y'shua's lips. When he had received the drink, Y'shua said, "It is finished." With that, he bowed his head and gave up his spirit.

(John 19:28-30)

Hyssop is a green leafy plant with a long stalk. Symbolizing life and cleansing, the hyssop was dipped once into blood and lifted up to a wooden post for salvation from death, and once into wine and lifted up to a wooden post for salvation eternally. The raising of the hyssop to Y'shua was the last act of man before the last death of the Lamb.

(The head of house takes some parsley, dips it into saltwater, and distributes it to all present saying:)

L: Baruch atah Adonai Eloheynu melech ha-olam boray p'ree ha- adamah.

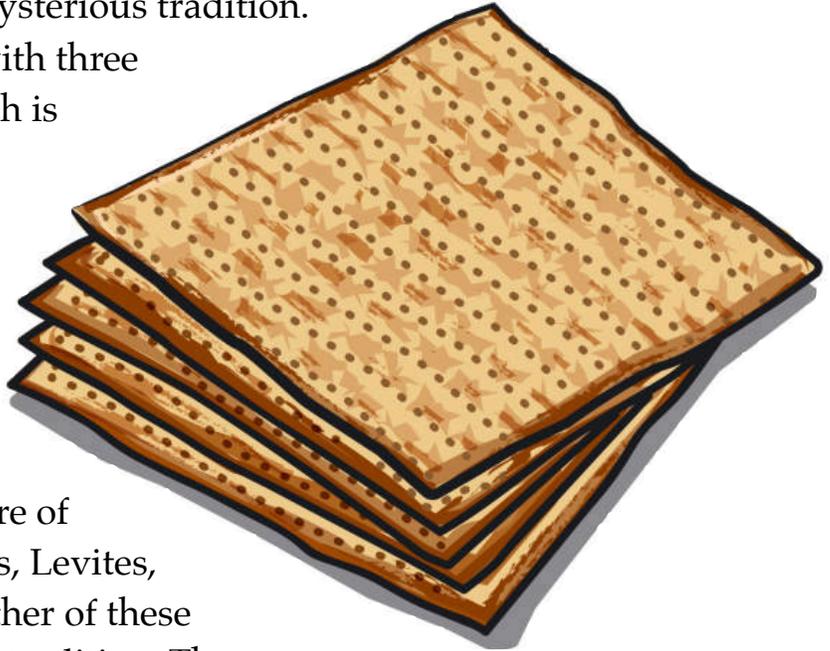
C: Blessed art thou, O LORD our God, King of the universe, creator of the fruits of the earth.

(All eat the parsley.)

Matzoh: We now turn to a mysterious tradition.

The Matzoh Tosh is one linen, with three compartments. A sheet of matzoh is placed in each of the three compartments. No one truly knows from where this tradition comes, but our rabbis teach that the Matzoh Tosh is a picture of Israel's patriarchy, Abraham, Isaac and Jacob.

Some also teach that it is a picture of Temple worship, with the priests, Levites, and the Israelites. However, neither of these explanations are satisfied by the tradition. The middle matzoh is taken from the linen and broken...



(Break the middle matzoh. The leader takes the middle matzoh from the Matzoh Tosh and breaks it in two, leaves one half between the two whole ones and puts the other half under the cloth for the "Afikomen.")

This then becomes the afikomen. A strange word whose origin is also unknown, "afikomen" is Greek and means "that which comes after," or "that which has come." This has been traditionally interpreted as the last piece of food which may be eaten at the Passover.

(The leader hides the afikomen.)

(He then elevates the dish containing the matzohs, and all at the table say:)

C: 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.

The Four Questions

C: “In the days to come, when your son asks you, ‘What does this mean?’ say to him, ‘With a mighty hand the LORD brought us out of Egypt, out of the land of slavery. When Pharaoh stubbornly refused to let us go, the LORD killed every firstborn in Egypt, both man and animal. This is why I sacrifice to the LORD the first male offspring of every womb and redeem each of my first-born sons.’ And it will be like a sign on your hand and a symbol on your forehead that the LORD brought us out of Egypt with his mighty hand.” (Exodus 13:14-16)

(Fill the cups with wine the second time. The youngest person then asks The Four Questions.)

Why is this night different from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other nights we may eat any kind of herb, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all recline.

Maggid (Narration)— We begin to answer the child’s questions, but first we take a look at 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 the testimonies, and the ordinances, and the judgements which the LORD our God has commanded us?” (Deuteronomy 6:20 LXX). Then you will 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 respond to him saying: “This is done, because of what the Eternal 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 shall tell him: With a mighty hand did the Eternal 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 relate to your son on that day, this is done because of what the Father did for me, when I went forth from Egypt."

The wise son makes himself part of his community and includes himself in the worship of God; "What are these laws to us?" The wicked son removes himself from the salvation that his father and the family have received; "What mean you by this service?" He may be clever, but he despises Godly zeal.

The simple son, perhaps the innocent son, requires a simple and forthright explanation. Not as clever, maybe, as the other two, but he is a good son. He just wants to know what is right, so that he can serve God as he should. And the one who doesn't know how to ask may be shy, afraid, or just too young. Encourage him to take part. Tell him the family stories and jokes about Passover that he will treasure all his life. He will come to love Pesach.

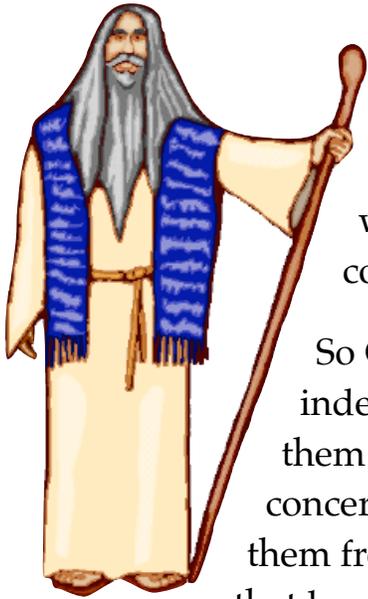
From bondage to freedom! We answer the child's questions.

Now Joseph and all his brothers and all that generation died, but the Israelites were fruitful and multiplied greatly and became exceeding numerous, so that the land was filled with them.

Then a new king, who did not know about Joseph, came to power in Egypt. "Look," he said to his people, "the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."

So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all

their hard labor the Egyptians used them ruthlessly.
(Exodus 1:6-14)



For 430 years the Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them (Exodus 2:23-25).

So God called to Moses his servant, and said to him, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey--the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” (Exodus 3:7-10)

Moses did many miraculous signs with the power of God, but Pharaoh’s heart was hard, and he refused to let God’s people go. So God sent many plagues upon the land of Egypt.



The Second Cup—The Cup of Praise and Plagues

“I will free you from being slaves to them.” (Exodus 6:6b)

The second cup of wine is full. A full cup of wine means a full cup of joy to the Jewish people. David’s joy was so complete, that his cup overflowed with joy.

C: You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever.

(Psalm 23:5-6)

It is a full cup of wine that we enjoy. A full cup of joy in praise to God for his promise of redemption. But we ask ourselves, **“How can we be fully joyful knowing that so many had to suffer for us to be redeemed?”** And so we diminish our joy by ten drops, remembering the ten plagues that God visited upon the Egyptians, as God had promised.

Then the LORD said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. But I will harden Pharaoh’s heart, and though I multiply my miraculous signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it.”
(Exodus 7:1-5)

And so the LORD stretched out his hand against Egypt.

(As each plague is recited, a drop of wine is taken from the second cup, and dropped onto a saucer or napkin.)

C: These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt:

Blood, frogs, vermin, flies, pestilence, boils, hail, locusts, darkness, and the slaying of the first-born. (Exodus 8-11)

And it was this last plague that moved Pharaoh to let our people go...

At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the first-born of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested.

Take your flocks and herds, as you have said, and go. And also bless me." (Exodus 12:29-32)

When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt." So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt armed for battle. (Exodus 13:17-18)

When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, "What have we done? We have let the Israelites go and have lost their services!" So the Egyptians--all Pharaoh's horses and chariots, horsemen and troops--pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon. (Exodus 14:5, 9)

Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The LORD is fighting for them against Egypt."

Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea. The water flowed back and covered the chariots and horsemen--the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. That day the LORD saved Israel from the hands of the

Egyptians, and Israel saw the Egyptians lying dead on the shore. And when the Israelites saw the great power the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant. Then Moses and the Israelites sang [a] song to the LORD. (Exodus 14:21--15:15:1)

L: Kamah ma'alot tovot lamakom alaynu.

C: How many abundant favors has the Omnipresent performed upon us!

Dayenu—“It would have been sufficient.”

(An expression of thanksgiving, knowing that whatever God does for us is not earned, but a free gift from him.)

If He had brought us forth from Egypt, and had not inflicted judgment upon the Egyptians, **Dayenu.**

If He had inflicted justice on them and had not executed judgment upon their gods, **Dayenu.**

If He had executed judgment upon their gods, and had not slain their firstborn, **Dayenu.**

If He had slain their firstborn, and had not bestowed their wealth on us, **Dayenu.**

If He had given us their wealth and had not divided the sea for us, **Dayenu.**

If He had divided the sea for us, and had not made us pass through on dry land, **Dayenu.**

If He had made us pass through its midst on dry land, and had not drowned our oppressors in the sea, **Dayenu.**

If He had drowned our oppressors in it, and had not supplied our necessities in the wilderness during forty years, **Dayenu.**

If He had supplied our necessities in the wilderness during forty years, and had not fed us with manna, **Dayenu.**

If He had fed us with manna, and had not given us the Sabbath, **Dayenu.**

If He had given us the Sabbath, and had not brought us to Mount Sinai,
Dayenu.

If He had brought us near to Mount Sinai, and had not given us the Law,
Dayenu.

If He had given us the Law, and had not led us into the land of Israel, **Dayenu.**

If He had led us into the land of Israel and had not built the temple, **Dayenu.**

How much more, are we indebted for the manifold bounties which the Omnipresent has bestowed upon us! He brought us forth from Egypt, executed judgment upon the Egyptians and their gods: slew their firstborn, 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 every- thing 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.

Yet, it was still not sufficient. **Lo-Dayenu!** For God must do one more thing for it to be sufficient. The Lamb of God must be sacrificed once for all, His blood must be painted on the doorposts of our hearts, and by our faith in Him will death truly pass over us. Only then, **Dayenu!**

Our prophet Jeremiah has foretold that "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor or a man his brother, saying 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more." (Jeremiah 31:31-34) **Dayenu!**

This is why this night is different from all other nights.

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."

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 labor in the field. All their labor was imposed upon them with rigor.

Therefore, we are bound to thank, praise, laud, glorify, extol, honor, 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 then sing a new song in his presence. Hallelujah!

L: Baruch atah Adonai Eloheynu melech ha-olam boray p'ree hagafen.

C: Blessed art thou, O LORD, our God, King of the Universe, who created the fruit of the vine.

(Drink the second cup of wine.)

In the midst of the Passover Seder, Y'shua got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. (John 13:4-5)

Washing another is an expression of our service to God and to each other.

(Wash the hands and say:)

L: Baruch atah Adonai Eloheynu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilas yadayim.

C: Blessed art thou, O LORD our God, King of the universe, who hast sanctified us with thy commandments and commanded us to wash the hands.

(Take the two whole matzohs and the broken one and say the following blessings:)

L: Baruch atah Adonai Eloheynu melech ha-olam hamotzi lechem meen ha'aretz.

C: Blessed art thou, O LORD our God, King of the universe, who brings forth bread from the earth.

L: Baruch atah Adonai Eloheynu melech ha-olam asher kid'shanu b'mitvotav v'tzivanu al acheelas matzah.

C: Blessed art thou, O LORD our God, King of the universe, who has sanctified us with thy commandments and com- manded us to eat unleavened bread.

(Take some bitter herbs, dip them into the charoses and say:)

L: Baruch atah Adonai Eloheynu melech ha-olam asher kid'shanu b'mitzvotav v'tzivahnu al acheelas mahror.

C: Blessed art thou, O LORD our God, King of the universe, who has sanctified us with thy commandments, and com- manded us to eat bitter herbs.

(Break the undermost matzoh and distribute it with some bitter herbs and charoses, then say:)

We dip twice this night, parsley into salt water, and bitter herbs into charoses.

Charoses is a mixture of apples, wine, nuts and cinnamon, symbolizing the clay, or the mud from which Israel made bricks to build store-cities for Pharaoh. Some have asked why something so sweet is used to represent something so bitter. And our rabbis teach that even though life is bitter and tears are brought to our eyes as we eat the bitter herb, with God's promise of redemption, life is also sweet.

(Everyone eats the bitter herb, charoses, and matzoh.)

And while they were eating, Y'shua said, "I tell you the truth, one of you will betray me."

They were very sad and began to say to him one after the other, "Surely not I, Lord?"

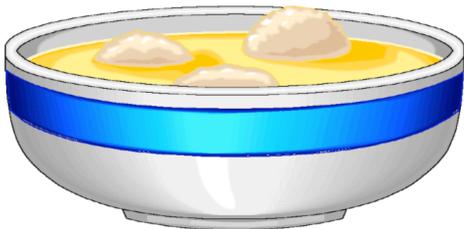
Y'shua replied, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

Then Judas, the one who would betray him, said, "Surely not I, Rabbi?"

Y'shua answered, "Yes, it is you" (Matthew 26:21-25).

We recline leisurely at Passover to celebrate the freedom that God has given us when he brought us in haste out of Egypt. Even Y'shua could recline this night, knowing that his betrayal was imminent. But the pain and death He will suffer will be our final freedom!

The Festive Meal



During the meal, the "afikomen" is found and the one who finds it is rewarded. Traditionally, this is when the child receives their first Hebrew Scriptures. That gift is given at the Festival of Shavuot, or Pentecost, 50 days after Passover. Sometimes, however, the child has been known to bargain with papa now, knowing that the Passover Seder cannot resume without the afikomen.

After supper, the afikomen is distributed amongst all present, and no more food is to be consumed this evening. The third cup of wine is filled.)

While they were eating, Y'shua took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."

Then he took the cup [after supper, the third cup], gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the [new] covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:26-28).

L: Rabosai n'varaich. Gentlemen, let us say Grace.

Y'hee shaym Adonai m'vorach may-atah v'ad olam.

Men: The name of LORD be blessed from now unto eternity.

L: Birshus maranahn v'rabosai, n'varaich she-alchanu mishilo.

Men: Let us bless him our God, of whose gifts we have par- taken.

L: Baruch Eloheynu she-ahchalnu mishilo u-v'tuvo chahyinu.

Men: Blessed be He our God, of whose gifts we have partaken, and by whose goodness we exist.



The Third Cup—The Cup of Redemption.

"And I will redeem you with an outstretched arm and with mighty acts of judgment" (Exodus 6:6c). It is the afikomen and the third cup of wine which mark the redemption that we have received by God through His grace and mercy. It is these two elements together that Y'shua used to show his forthcoming and final redemptive act.-

Y'shua takes the matzoh and says "Take and eat, this is my body." He is being very literal. Matzoh is prepared in a very special way. It is rolled out into big sheets and a large wheel with pins in it is rolled over the dough. It pierces the bread so that heat will rise through the bread and bake it very rapidly. It is baked for 18 minutes, 18 being the numerical equivalent of the Hebrew word "Chai," which means life.

There is no yeast, it is sinless. It is the bread of life, and it has been pierced. The baking process also leaves marks or stripes.

C: “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his stripes we are healed.” (Isaiah 53:5)

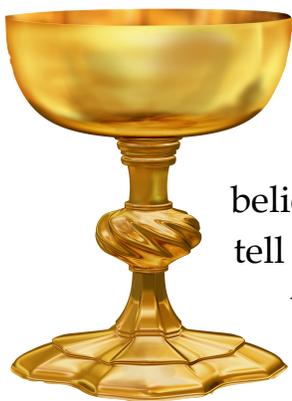
Y’shua knows that in a very short time, he will be taken from his disciples, he will be beaten and striped 39 times with a lash. His body will be pierced, but by his death comes our healing.

And he took the cup, saying “Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins.” Y’shua was being very literal. Now the wine not only represents the blood of the lamb that was shed at the first Passover, it now is the blood of the Lamb that is to be shed at Y’shua’s last Passover. His words could not be missed. This is Jeremiah’s prophecy coming to pass! After all, whose body is it that is removed from the middle of a three-part unity, broken and wrapped in linen, hidden away only to be found again? And for those who would find him, resurrected, they would receive the gift of the Word, not just words on paper, but the Word written on their hearts and in their minds, the Word of the Holy Spirit, 50 days later at the festival of Shavuot, Pentecost.

L: Baruch atah Adonai Eloheynu melech ha-olam hamotzi lechem min ha’aretz.

L: Baruch atah Adonai Eloheynu melech ha-olam boray p’ree hagafen.

(All eat the afikomen and drink the third cup of wine.)



The Fourth Cup of Wine—The Cup of Sanctification.

And there is a fourth cup of wine at this meal. “I will take you as my own people, and I will be your God.” (Exodus 6:7a) I believe it was this cup that Y’shua was speaking of when he said, “I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom.”

He is promising us that we will have a full cup of Sanctification awaiting us when we join him at that great feast in our heavenly home. Moses brought us through the waters of the Red Sea, into the wilderness, where God

provided for us, sustained us, and gave us his Word, and finally led us into the promised land. And Y'shua has led us through the waters of our baptism, into the wilderness that we call life, that is both bitter and sweet. And God sustains us and provides for us, giving us his Word by the Holy Spirit, and promises that we too will enter the promised land, our heavenly home, where a banquet awaits with a full cup of wine to be shared with Y'shua. We wait on this cup until we share it anew with Y'shua at the heavenly banquet.

And this final goblet, a full cup of wine for someone whom we have invited and pray will come, this is Elijah's cup. Every year, Jewish families will pour a cup for Elijah and leave the door ajar, hoping that he will come. Our tradition says that Elijah will come at Passover and will announce the coming of Messiah.



“See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.” (Malachi 4:5-6)

And every year the people wait, losing their faith and not knowing that Elijah has already come.

“To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.” Then the disciples understood that he was talking to them about John the Baptist.

(Matthew 17:11-13)

May you go forth and tell this story to the children of many generations, that they would come to believe and be saved by the blood of the Lamb, Y'shua HaMashiach.

L: L'Shana HaBa-ah BiYerushalayim.

C: Next year in Jerusalem!



Chad Gad-ya*

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 an 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.

*This poem is usually considered to be a parable describing events in Israel's history, with some mention of prophecy yet unfulfilled. Or perhaps unrecognized as fulfilled on Golgotha. May God bless you this Passover season, and always. In the name of Y'shua, Amen.

Passover Dinner Recipes

Menu:	Chopped Liver	Brisket and Prune
	Matzoh Ball Soup	Tzimmes
	Gefilte Fish with Fresh	Potato Kugel
	Grated Horseradish	Honey Cake for Dessert

Charoses

1 apple, peeled	1 tablespoon red wine
1/4 cup ground nuts	1/4 teaspoon cinnamon
	1/2 teaspoon sugar

Grate the apple and mash together with the nuts, cinnamon, sugar and wine. Mix well.

Chopped Liver

1 pound chicken livers, washed and drained	1 teaspoon salt
3 medium onions, chopped	1 clove garlic
1/4 cup vegetable oil	2 eggs, hard boiled
	black pepper

Dry the chicken livers on paper towels. Saute the onions and mashed garlic in oil until brown. Remove from pan and add chicken livers. Cook until they have lost their red color. Turn down heat to low and simmer for 10 minutes. Remove from heat. Put all ingredients in food processor or blender (half of mixture at one time), or put through fine blade of a food grinder. Blend to a fine paste. Serve in small scoops on lettuce leaves as a first course or as a spread on Matzos. Serves at least 12 as a spread or 6 as a first course.

Matzoh Balls (Knaidlach)

2 tablespoons fat	1 teaspoon salt
2 eggs, slightly beaten	2 tablespoons soup
1/2 cup matzoh meal	stock or water

Mix fat and eggs together. Add matzoh meal and salt. Blend well; add soup stock or water and mix well. Cover the bowl and refrigerate for at least 20 minutes. Using a 2 or 3-quart pot, bring salted water to a brisk boil. Reduce flame and into the slightly bubbling water drop balls formed from above mixture. Cover pot and cook 30 - 40 minutes. Drain well and drop balls into hot chicken soup just before serving. Yield: 8-10 balls.

Brisket and Prune Tzimmes

1 pound prunes	pepper
3 pounds brisket of beef	1/4 cup sugar
3 potatoes	1/4 cup honey
3 sweet potatoes	juice of a small lemon
salt	

Wash prunes, place in kettle with meat, season with salt and pepper and cover with boiling water. Cook slowly about 2 1/2 hours until meat is nearly tender. Add quartered sweet and white potatoes; boil 10 minutes, then add lemon juice, sugar and honey and boil 5 minutes longer. Bake at 350 degrees F. until brown and tender, adding more water as necessary.

Potato Kugel

3 cups potatoes, grated	1/3 cup potato flour
4 tablespoons oil	3 tablespoons of grated onion
1 1/2 teaspoon salt	3 eggs
	1/8 teaspoon pepper

Beat eggs until thick. Stir in potatoes and the rest of the ingredients. Grease dish. Bake at 350 degrees for 1 hour or until browned.

Honey Cake

6 eggs, separated

1/2 cup sugar

1/2 cup honey

juice and rind of 1/2 lemon

1 teaspoon salt

2 tablespoons soup

stock or water

Beat egg whites until stiff. Slowly beat in sugar. Beat egg yolks with honey, lemon juice and rind. Fold into stiffly beaten egg whites. Fold in remaining ingredients. Bake in an ungreased 10" tube pan at 325 degrees F. for 55-60 minutes.