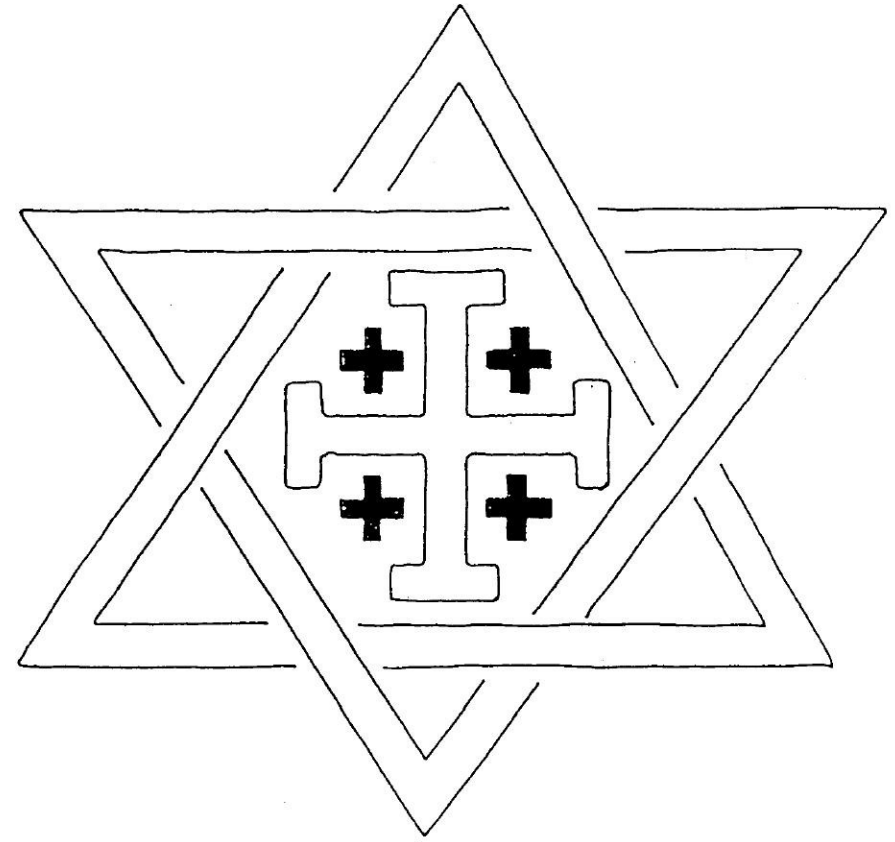


סימן לסדר של פסח.



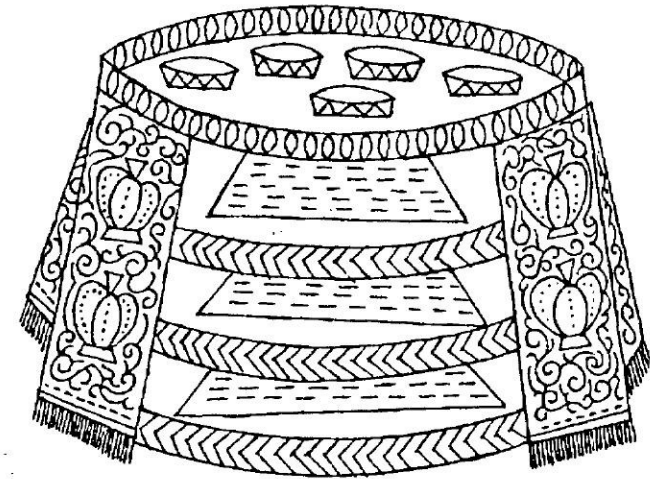
Arranged by
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The Tree of Life Community
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Rochester, New York 14619
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A PASSOVER SEDER
THE HAGGADAH IN SCRIPTURE

NOTES

A PASSOVER SEDER



THE TREE OF LIFE COMMUNITY

SOME ALTERNATE SONGS

Thou, O Lord, art a shield about me!
You're my glory and the lifter of my head! (Repeat)

Hallelujah! Hallelujah! Hallelujah,
You're the lifter of my head! (Repeat)

Behold, God is my salvation, I will trust and not be afraid,
For the Lord my God is my strength and my song;
He also has become my salvation. (Repeat)
La, la, la . . .

You shall go out with joy, and be led forth with peace.
The mountains and the hills shall break forth before you.
There'll be shouts of joy, and all the trees of the field
shall clap, shall clap their hands.

And all the trees of the field shall clap their hands,
All the trees of the field shall clap their hands (Repeat)
As you go out in joy!

Passover Carrot Cake

| | |
|----------------------|------------------------------------|
| 6 eggs, separated | 1 cup sugar |
| 1 cup ground walnuts | 1 cup grated carrots |
| 1 tsp. vanilla | $\frac{3}{4}$ cup matzah cake meal |

Beat egg yolks 5 minutes. Gradually add 1 cup sugar. Beat 5 more minutes. Blend in carrots, walnuts and vanilla. Fold in cake meal. Beat egg whites until form stiff peaks. Fold into cake batter. Pour into 8" ungreased springform pan. Bake at 350° for 40-50 minutes. Invert pan on a cooling rack. Remove from pan when fully cooled. Sprinkle with sugar.

Pesach Date Squares

| | |
|------------------------------------|----------------------------|
| 1 cup dates, cut up | 3 eggs |
| 1 cup sugar | $\frac{1}{2}$ chopped nuts |
| $\frac{1}{2}$ cup matzah cake meal | |

Beat eggs with pinch of salt. Add sugar and beat well. Add cake meal, nuts and dates. Bake in greased 8"x8" pan at 350° for 40 minutes.

Note: Conversion to Pesach

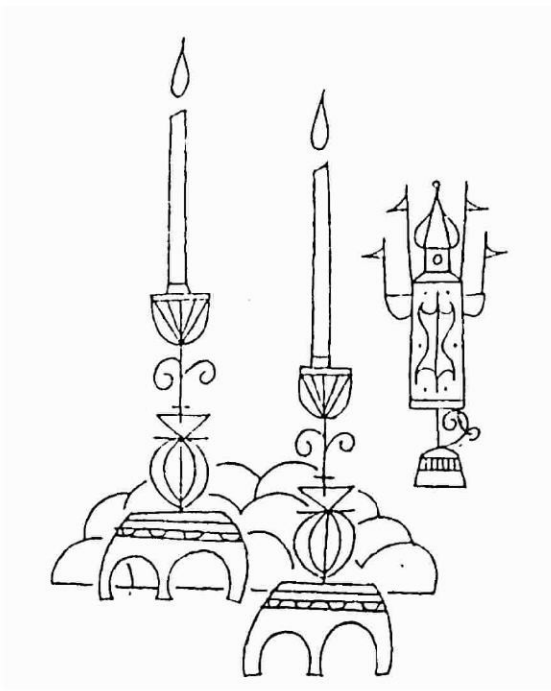
To convert recipes with regular flour for Passover, use the following formula:
1 cup flour = $\frac{1}{4}$ cup matzah cake meal + $\frac{3}{4}$ cup potato starch.

סימן לסדר של פסח.

THE ORDER OF THE PASSOVER SERVICE

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Milestones of the Resurrection insert



Boil potatoes until just tender. Peel. Cut in half lengthwise. In a large skillet mix marmalade, shortening, water, and salt. Bring to a boil. Add potatoes and cook over moderate heat. Baste and turn until glazed.

Sunshine Carrot Coins

| | |
|---|---------------------|
| 1 lbs carrots thinly sliced | ½ c orange juice |
| 2 tbsp. fresh mint chopped or 2 tsp. dry | ¼ c raisins |
| pinch ginger and nutmeg | 1 tbsp. orange rind |
| 1 medium sized orange, peeled and chunked | |
| 1 tsp. Cornstarch | 2 tsp. cold water |

Cook first 6 ingredients, simmering covered about 8 minutes until tender. Add orange pieces. Mix cornstarch in water and add. Heat until thickened.

Matzah Rolls

| | |
|---------------------------|-------------------------|
| ½ cup water | ½ cup oil or shortening |
| 1 tsp. sugar | 1 tsp. salt |
| 1½ cup matzah meal | 4 eggs |
| garlic, onion or cinnamon | |

Bring water, shortening, sugar and salt to a boil. Lower flame. Add matzah meal gradually. Take off fire and cool. Add eggs one at a time. Shape into rolls with wet hands (make small because they spread). Bake at 400° for 35 minutes on greased sheet. Top with garlic, onion or cinnamon.

Ashkenazi Style Haroset

| | |
|--|-----------------------------|
| 3 large, firm apples (core but don't peel) | 1 cup walnuts, chopped fine |
| 1/3 cup red wine or grape juice | 1 tsp. cinnamon |
| 2-3 tsp. honey | |

Grind or chop apples and walnuts. Add remaining ingredients and refrigerate for an hour or more.

Potato Kugel

| | |
|-------------------|-------------------|
| 6 medium potatoes | 1 onion |
| 1 carrot | ¼ cup matzah meal |
| 1½ tsp. salt | ¼ tsp. pepper |
| 2 eggs, beaten | ¼ cup peanut oil |

Pare veggies and either grate or put through grinder or food processor. Add rest and mix. Pour into well-greased 1½ qt baking dish. Bake at 375° about 1 hour until tip is browned. Best to bake in a pan of water.

Matzah Kugel

| | |
|------------------------------------|---------------------|
| 4 matzos | 2 eggs |
| ½ c sugar | 2 tblsp. Shortening |
| ½ tsp salt | ½ cup raisins |
| 2 peeled, grated apples (optional) | lemon juice |

Soak and crumble matzos, then let drip in colander. Mix all ingredients in an 8" greased pan. Bake at 325° for 40 minutes or more.

Rice Kugel

| | |
|--|----------------------------|
| 1 cup uncooked or leftover cooked rice | ½ cup sugar (to taste) |
| 1 tsp. cinnamon | 1 tblsp. melted shortening |
| 2 eggs | 1 grated apple |
| handful of raisins | |

Cook rice, rinse well. Add remaining ingredients. Bake in greased baking dish dotted with margarine for 1 hour or until nice and brown

Glazed Sweet Potatoes (serves 8)

| | |
|-------------------------|-----------------------------|
| 8 medium sweet potatoes | 12 oz. jar orange marmalade |
| 2 tblsp. shortening | ¼ cup water |
| ¼ tsp. salt | |

LIGHTING THE CANDLES

Hostess: (while lighting the holiday candles)

Blessed are you, O Lord our God, Ruler of the universe, who has sanctified us by your commandments and commanded us to kindle the light of the holiday.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַונו לְדַלֵּק נֵר שֶׁל יוֹם טוֹב.

Leader: (Genesis 1.1-4)

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, "Let there be light," and there was light. God saw that the light was good, and He separated the light from the darkness.

Reader: (John 1.1-5)

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.

Leader: (praying)

O God, through your Son you have bestowed on your people the brightness of your light; Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus our Messiah and Lord.

People: Amen.

1. THE SANCTIFICATION

People (raising their wine cups together):

Blessed are you, O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed are you, O Lord our God, Ruler of the universe, who has chosen us from among all peoples. You have sanctified and exalted us with your commandments. In love you have given us days of joy and seasons of gladness, even this Feast of Unleavened Bread, a memorial of our exodus from Egypt. You have chosen us for your service and caused us to share in the blessings of your holy festivals. Blessed are you, O Lord, who has sanctified Israel and the festive seasons.

Reader: (I Peter 2.9-10)

You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

Reader: (Romans 14.5 ff)

One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or die, we belong to the Lord. For this very reason, the Messiah died and returned to life so that He might be the Lord of both the dead and living. You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.

TRADITIONAL RECIPES

Matzah Ball Soup

| | |
|-----------------------|------------------|
| 1 soup chicken | 3-4 quarts water |
| salt, pepper to taste | 3 carrots peeled |

Clean chicken and boil in water with carrots for 2-3 hours. Take bones and meat out and strain broth. Skim off fat. Serve the clear broth and the carrots with matzah balls. Celery and onions can be added. May need more salt after meat and bones removed.

| | |
|-----------------------|---------------|
| 2½ tblsp. chicken fat | 2 eggs |
| ¾ cup matzah meal | 1 tsp. salt |
| 1 dash cinnamon | ¼ cup seltzer |
| 1 pkg. sweetener | |

Beat chicken fat well. Add eggs and beat again. Add liquid, seasoning, and meal to form a thick batter. Refrigerate for several hours. Boil water and roll into balls. Cook until they float. Let float, cooking for a few minutes. Add to soup broth.

Brisket

Marinate brisket in V8 juice – the longer the better. Cut up onions, carrots, celery and place on top of brisket before cooking. Roast with marinade and cover. Cook at 325° for 1 hour per lb. of meat. Puree veggies with marinade from pan, adding extra juice if needed, and serve as gravy over meat.

Matzah Meal Stuffing

Onion cut up fine. Sauté. Grate 3 carrots fine. Mix with 1½ cup broken matzah pieces. Add grated apple or water for moisture (no eggs). Salt and pepper to taste. Mix and stuff turkey or chicken.

THE SEDER TABLE

The Seder begins with everyone seated at a beautifully set table, covered with a white tablecloth as a reminder of the bright sand of the Sinai desert and decorated in blue and gold with cheerful spring flowers and candles. At the head of the table are arranged the special Passover elements:

Three matzot, hidden under a cover or napkin, as a reminder of the unleavened bread the people of God carried as they fled Egypt.

A wine goblet for use in ceremonial greetings throughout the Seder.

A special ceremonial wine goblet, the Cup of Elijah, covered with a napkin and set out in a prominent place in front of the leader.

The ceremonial Seder platter with six symbolic foods:

- 1) The shank of a lamb, as a reminder of the Paschal lamb.
- 2) A roasted egg, symbolic of the peace offering that accompanied the sacrifice of the lamb.
- 3) Bitter herbs or horseradish, calling to mind the bitterness of slavery.
- 4) Haroset, a food made of apples and nuts mixed with wine and cinnamon to look like the mortar that the Hebrew slaves used.
- 5) Greens, parsley or watercress, to remind us of the promise of new life which bursts forth from God's bounty each spring.
- 6) A dish of salt water into which the greens will be dipped, as a reminder of the tears shed by the slaves.

A bowl of water with a small towel for ceremonial washing.

A small pillow on the leader's chair, symbolic of the luxury of freedom since slaves were not allowed to eat at their leisure while free men could dine comfortably.

Reader: (Colossians 2.16-17)

Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in the Messiah.

People:

Blessed are you, O Lord our God, Ruler of the universe, who has given us life, kept us safely, and brought us to this holy season.

All drink the first cup of wine (the cup of sanctification).

יְרַחֵץ

2. CLEANSING THE HANDS

Hostess brings in a small pitcher of water with a bowl and hand towel and pours water over the leader's hands.

כִּרְפֵּס.

3. EATING THE GREENS

Leader takes a piece of the greens and dips it into the salt water. He then distributes the greens to each person present while describing the symbolic meaning of the greens and salt water.

People:

Blessed are you, O Lord our God, Ruler of the universe, Creator of the fruit of the earth.

All eat the greens together.

4. BREAKING THE MATZAH

Leader takes the middle matzah out of its cover and breaks it in two, replacing one half between the two whole matzot and putting the other half in a wrapper as the Aphikomon to be shared at the end of the meal. While the Aphikomon is being hidden he discusses the origin of this ceremony and its significance for us today.

Reader: (Isaiah 52.13 – 53.12 JPS)

Behold, My servant shall prosper, he shall be exalted and lifted up, and shall be very high. According as many were appalled at thee – so marred was his visage unlike that of a man, and his form unlike that of the sons of men – so shall he startle many nations, kings shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.

'Who would have believed our report? And to whom hath the arm of the LORD been revealed? For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not.

Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of God, and afflicted. But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed. All we like sheep did go astray, we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all.

He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away, and with his generation who did reason? For he was cut off out

Jesus was, and is, and always will be a Jew. During His earthly lifetime He was raised up in the Jewish practices and customs of His time and in the precepts of the Old Testament Scriptures. Since He was the living Word of God, His life was a fulfillment of Scripture. As we read in the Gospel accounts of the words and deeds of Jesus' life, it is striking to note how He became the fulfillment of the Passover, the Paschal Lamb sacrificed for our sins, whose blood was shed that we, placing it over the doorposts of our hearts, might be spared from the Death Angel and enter into eternal life. On the night in which He was betrayed, Jesus celebrated a Passover Seder ceremony with His disciples in an upper room that had been prepared for them. During this special Seder, He took two of the Passover elements, the Aphikomon and the Cup of Elijah, and consecrated them as the Lord's Supper, the Eucharist that believers have celebrated ever since.

The Seder outlined in this Haggadah is designed for believers both old and new who sense a call to observe the Passover feast as a remembrance of their own passage from bondage to deliverance, from slavery to freedom, through the mercies of the living God and the shed blood of the Paschal Lamb. Guests who are able to appreciate both the solemnity and the joy of our celebration are welcome to participate. As it has been written in Scripture, *"This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations you shall observe it as an ordinance forever."* (Exodus 12.14)

BACKGROUND

The people of God have celebrated Pesach or Passover for thousands of years. Before the Exodus, the tribes of Israel celebrated a sacrificial festival in the early spring called Hag Hapesach, offering the firstlings of their flocks and herds to the Lord in thanksgiving for His tender loving kindness towards them. It was during this time of year, while the people of Israel were enslaved in Egypt, that Moses pleaded with Pharaoh for permission to hold this festival: *“Let us go, we pray, a three days’ journey into the wilderness, and sacrifice to the Lord our God.”* (Exodus 5.3). Pharaoh refused them, and the sacrificial festival was transformed as described in Exodus 12 into the perpetual festival of deliverance that is celebrated each year by observant believers to this very day.

In Hag Hapesach animal sacrifices were offered out in the field, but in the Passover instituted by Moses, each family was commanded to sacrifice a lamb without spot or blemish outside their home in Egypt and to take the blood of the lamb and apply it over the doorposts of their house as a sign to all the powers in heaven and on earth that theirs was a household which believed and placed their trust in the living God, the God of Abraham, Isaac, and Jacob, and who were hearing the word of God for their age through the servant Moses. According to God’s promise, when the Death Angel came through Egypt, striking dead the first-born sons of the Egyptians, he “passed over” those homes that were covered with the blood. In this way the host of heaven could distinguish between Egyptians and true Israelites: those who heard God’s voice through Moses, believed in God, and obeyed His command were counted to be Israelites, while the remainder were counted as Egyptians. Since that time, Pesach feast has been known as the Lord’s Passover.

Certain aspects of the Passover celebration are clearly outlined in Scripture, including advance preparations, the date and timing of the celebration, certain commemorative symbolic foods to be eaten during the Passover meal, a special “seder” or order to the narrative and ritual recounting of the Passover story. As the years have gone by, the feast has been refined in its structure and form with the elements carefully laid out in a “Haggadah” or storybook such as this one, which outlines the events and activities of the evening celebration.

of the land of the living, for the transgression of my people to whom the stroke was due.

And they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth.’ Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand: of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear.

Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Leader associates the scriptural description of the Messiah with the form of the matzah, and then he elevates the remaining matzot in their cover and says:

Behold, the matzah, the bread of affliction our fathers ate when they were slaves in the land of Egypt. Let it remind us of people everywhere who are poor, hungry, and separated from God. Let it call to our minds those men and women today who are still enslaved and without freedom. May all in need come and celebrate Passover with us. May God redeem us from all bondage and affliction. Next year at this season may the whole house of Israel be free. And may all mankind discover and enjoy the liberty, justice, and peace that we have found in the Messiah.

5. RECITATION OF THE SERVICE

Reader: (The Four Questions)

Why is this night different from all other nights?

- 1) On all other nights we eat leavened or unleavened bread. Why on this night do we eat only matzah, the unleavened bread?
- 2) On all other nights we eat all kinds of herbs. Why on this night do we eat especially maror, the bitter herb?
- 3) On all other nights we do not dip herbs even once. Why on this night do we dip twice, first the greens into salt water and then the bitter herbs into haroset?
- 4) On all other nights we may eat at the table either sitting up or reclining. Why on this night do we recline?

Leader answers the questions, tells the story of the four children, and then retells the story of God's dealings with the Israelites and Egyptians at the time of the Exodus, drawing parallels with the way God is dealing with His people and those who surround them in the world today. He shares about the finished work of the Messiah in fulfilling the Passover sacrifice, and then draws a parallel between God's judgment of Egypt and the coming judgment of the world.

The wine cups are filled again in preparation for a recitation of the Ten Plagues.

Leader:

When Pharaoh defied the command of God and refused to release the Israelites, he brought judgment upon himself and his people, for the Lord afflicted the land of Egypt with plagues.

People:

These plagues came upon the Egyptians because of their evil disobedience; yet we do not rejoice over their downfall and defeat.

Then came an ox and drank the water
That quenched the fire
That burned the stick
That hit the dog
That bit the cat
That chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came the shochet (butcher) and slaughtered the ox
That drank the water
That quenched the fire
That burned the stick
That hit the dog
That bit the cat
That chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came the Lord and He brought peace
Chad Gad-yah, Chad Gad-yah.

CHAD GAD-YAH AN ONLY KID

Chad Gad-yah, Chad Gad-yah
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came a cat and chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came a dog and bit the cat
That chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came a stick and hit the dog
That bit the cat
That chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came the fire and burned the stick
That hit the dog
That bit the cat
That chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Then came the water and quenched the fire
That burned the stick
That hit the dog
That bit the cat
That chased the Kid
My father bought for two zuzim
Chad Gad-yah, Chad Gad-yah.

Leader:

The Bible teaches that all people were created by God, even our enemies who would seek to destroy us.

People:

We cannot rejoice when any person needlessly suffers, so we mourn the loss of the Egyptians and express grief over their destruction.

Leader:

At this point in the service we spill wine from our cups at the mention of each of the ten plagues. Meditating upon the pain and suffering of these catastrophes, we cannot allow ourselves to drink the full measure. We express anguish that those who resist the will of God bring such terrible judgment upon themselves.

Each person spills out a drop of wine from his cup into a saucer at the mention of each of the plagues, a symbol of sadness that the victory had to be purchased through suffering.

People:

1) Blood. 2) Frogs. 3) Gnats. 4) Flies. 5) Cattle disease. 6) Boils. 7) Hail. 8) Locusts. 9) Darkness. 10) Slaying of the First Born.

Leader:

Is it for judgment that we praise God?

People:

No, it is for His mercies that we praise Him.

Leader:

Then let us praise God for His mercies.

People (singing):

In the presence of your people, I will praise your name,
For alone you are holy, enthroned on the praises of Israel.
Let us celebrate your goodness, and your steadfast love,
For your name is exalted, here on earth and in heaven above.
Lai, lai, lai, lai, lai, lai....

THE PASSOVER SYMBOLS

Leader (pointing to the shank bone):

This shank bone reminds us of the Passover Lamb, slain for our redemption. Just as the blood of the sacrificial lamb applied over the doorposts of their houses in Egypt assured our forefathers that the death angel would pass over them, so the blood of Jesus, our Passover Lamb, applied by faith over the doorposts of our hearts assures us that we have entered into eternal life in Jesus, our Messiah and Lord, and that the death angel will pass over us.

Reader: (Hebrews 10.1-3, 11-14)

The law is only a shadow of the good things that are coming – not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshippers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins. Day after day, every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when the Messiah had offered for all time one sacrifice for sins, He sat down at the right hand of God. Since that time He waits for his enemies to be made His footstool, because by one sacrifice He has made perfect forever those who are being made holy.

נְרָצָה.

15. THE ACCEPTANCE

Leader: (praying)

May the thoughts of our minds and the meditations of our hearts be always acceptable in your sight, O Lord.

People:

Amen.

Leader:

Our Seder is complete. We have done all the things we were supposed to do. May we be free to enjoy a Seder like this one again – someday in the New Jerusalem!

People: (singing)

Hineh mah tov uma nai im, shevet achim gam yachad!
Hineh mah tov uma nai im, shevet achim gam yachad!
Hineh mah tov, shevet achim gam yachad.
Hineh mah tov, shevet achim gam yachad.

Hineh mah tov uma nai im, shevet achim gam yachad. (Repeat)
Hineh mah tov, hineh mah tov, Lai, lai, lai, lai, lai, lai . . . (Repeat)

Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

I warn everyone who hears the words of the prophecies of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

He who testifies to these things says, "Yes, I am coming soon."

People:

Amen. Come, Lord Jesus.

Leader:

The Grace of the Lord Jesus be with God's people!

People:

Amen. (and then, singing)

For Thou, O Lord, art high above all the earth;
 Thou art exalted far above all gods.
 For Thou, O Lord, art high above all the earth;
 Thou art exalted far above all gods.

I exalt Thee!
 I exalt Thee!
 I exalt Thee, O Lord! (Repeat chorus)

We exalt Thee!
 We exalt Thee!
 We exalt Thee, O Lord! (Repeat chorus)

Reader: (John 1.29-34)

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God who takes away the sin of the world! This is the one I meant when I said, 'A Man who comes after me has surpassed me because he was before me.' I myself did not know Him, but the reason I came baptizing with water was that He might be revealed to Israel." Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on Him. I would not have known Him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and I testify that this is the Son of God."

Leader points to the matzah.

Reader:

This reminds us how, in the haste of their departure from Egypt, our forefathers had to take along unleavened dough. As we read in the Bible: And with the dough which they had brought with them out of Egypt they baked matzah, for the dough was unleavened. For they had been rushed out of Egypt, and they could not linger. For they had not made any provisions for the road. (Exodus 12.39)

Reader: (1 Corinthians 5.6-8)

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 are really unleavened. For Jesus, our Passover Lamb, has been sacrificed. Let us, therefore, celebrate this festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Leader points to the bitter herbs.

Reader:

This bitter herb reminds us of how bitter the Egyptians made the lives of our forefathers in Egypt. For we read, *And they made their lives bitter with forced labor, in mortar and bricks, and in all manner of work in the fields. And in all this they drove our forefathers ruthlessly.* In each following generation, every person who has been born of God is called upon to reflect with gratitude upon his deliverance from the bondage of the world. For we read in the Scriptures, *In that day you shall teach your sons, saying, "All this is because of what God did for me when I went forth from Egypt."* (Exodus 13.8) It was not only our forefathers that the Holy One, blessed be He, redeemed; He redeemed us too, the living, together with them.

Reader: (Romans 8.18-21)

I consider that the present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

People (with cups of wine uplifted):

It is our duty, therefore, to utter thanks and prayer, to sing praise and adoration, to Him who performed these wonders for our fathers and for us. He led us out of slavery into freedom, out of sorrow into joy, out of mourning into festivity, out of darkness into light, out of bondage into redemption. We shall sing Him a new song, Hallelujah!

People (setting down wine cups and singing):

I will sing unto the Lord
For He has triumphed gloriously,
The horse and rider has thrown into the sea. (Repeat)

People:

Amen.

People: (singing)

Heaven is My throne and earth is My footstool;
Where is the house you will build for Me?
Whom of you will hear the cry of My heart?
Where will My resting place be?

Chorus:

Here O Lord, have I prepared for you a home;
Long have I desired for you to dwell.
Here O Lord have I prepared a resting place.
Here O Lord I wait for You alone.

הלל.

14. PRAISE THE LORD

Leader: (Revelation 22.12-21)

"Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and Omega, the First and Last, the Beginning and the End."

"Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, idolaters and everyone who loves and practices falsehood."

"I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the offspring of David, and the Bright Morning Star."

The Spirit and bride say, "Come!" And let him who hears say, "Come!"

Reader: (1 Corinthians 11.25-26)

“This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” Whenever you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.

Leader offers invitation and prayer.

People share in the Lord’s Cup and then sing softly:

Chorus:

Holy unto You, Holy unto You;
Hear this humble prayer and make me holy unto You.
Kadosh kadosh l’cha, Kadosh kadosh l’cha;
Hear this humble prayer, make me kadosh kadosh l’cha.

Verse 1:

Lord I come to You, with a humble heart,
Seeking more of You, wanting less of me, wanting more of You.
From my deepest parts, God of mercy hear,
Comes an urgent prayer, that my heart’s desire is to You draw near.

Verse 2:

I give myself to You, on the altar lay;
Spirit come and fill, so that I can more follow and obey.
Let Your light more shine, in this wounded heart;
Clean and purify, so that You can more of Yourself impart.

Leader: (praying)

O God, whose wonderful deeds of old shine forth even to our own day; you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations through faith in our Messiah: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel, through Jesus our Messiah and Lord.

The Lord, my God, my strength, my song,
Has now become my victory. (Repeat)

The Lord is God, and I will praise Him,
My Father’s God, and I will exalt Him. (Repeat)

Reader: (Psalm 86.8-10)

*Among the Gods there is none like you, O Lord;
No deeds can compare with yours.
All the nations you have made will come and worship before you, O Lord;
They will bring glory to your name.
For you are great and do marvelous deeds;
You alone are God.*

Reader: (Revelation 15.3-4)

Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous judgments have been revealed.

People (singing):

Who is like Him, the Lion and the Lamb seated on the throne?
Mountains bow down, every ocean roars to the Lord of hosts.

Praise Adonai, from the rising of the sun ‘til the end of every day.
Praise Adonai, all the nations of the earth, all the angels and the saints
sing praise. (Repeat)

People (with wine cups uplifted):

Hallelujah! Blessed are you, O Lord our God, Ruler of the universe, Creator of the fruit of the vine and Author of our redemption.

Everyone drinks the second cup of wine (the cup of praise).

רְחֻצָּה.

6. THE CLEANSING

Leader: (John 13.1-17)

It was just before the Passover Feast. Jesus knew that the time had come for Him to leave this world and go to the Father. Having loved His own who were in the world, He now showed them the full extent of His love.

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew the Father had put all things under His power, and that He had come from God and was returning to God; so He 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.

He came to Simon Peter, who said to Him, Lord are you going to wash my feet?"

Jesus replied, "You do not realize now what I am doing, but later you will understand."

"No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, 'not just my feet but my hands and head as well!"

Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." For He knew who was going to betray Him, and that was why He said not everyone was clean.

כְּרֵךְ.

13. GRACE

Leader describes the cups of redemption and acceptance and the Cup of Elijah and their place in the Lord's Supper.

Reader: (Matthew 11.2-15) Elijah the Prophet

When John heard in prison what Jesus was doing, he sent his disciples to ask Him, "Are you the one who was to come, or should we expect someone else?"

Jesus replied, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me."

As John's disciples were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings' palaces. Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.' I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the Kingdom of heaven is greater than he. From the days of John the Baptist until now, the Kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the Prophets and the Law prophesied until John. And if you are willing to accept it, He is Elijah who was to come. He who has ears, let him hear."

Leader holds up the uncovered Chalice and says:

This cup represents the blood of the Passover Lamb. "This is my blood of the new covenant, which is poured out for many," He said to them.

צפון.

12. EATING THE APHIKOMON

After the meal, a search is conducted for the Aphikomom. A prize may be awarded to the one who finds it.

Leader describes the significance of the Lord's Supper and then, holding up the Aphikomom, says:

This we eat in remembrance of the Passover Lamb. For I received from the Lord what I also passed on to you; the Lord Jesus, on the night 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.' Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself. (1 Corinthians 11.23-24, 27-29)

Reader: (John 6.47-51)

"I tell you the truth, he who believes has everlasting life. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

Leader offers invitation and prayer.

People share the bread of life.

When he had finished washing their feet, He put on His clothes and returned to His place. "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. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

People:

Blessed are you, O Lord our God, Ruler of the universe, who has sanctified us with your commandments and instructed us concerning the washing of one another's feet.

Leader explains Jesus' actions during this part of the Seder and then couples may turn and wash one another's feet if this is to be part of the ceremony.

מוציא מצה.

7. GIVING THANKS and 8. EATING THE MATZAH

Leader breaks the uppermost matzah and distributes while giving thanks for bread and sharing the significance of matzah as a symbol of our deliverance from bondage.

People:

Blessed are you, O Lord our God, Ruler of the universe, who has brought forth bread from the earth.

And blessed are you, O Lord our God, Ruler of the universe, who has commanded us to eat matzah.

Everyone eats the matzah.

מָרוֹר.

9. TASTING THE BITTER HERB

Leader discusses the meaning of the bitter herb and haroset while distributing some of each.

People:

Blessed are you, O Lord our God, Ruler of the universe, who has sanctified us with your commandments, and commanded us to eat the bitter herb.

Everyone eats a piece of whole horseradish dipped in haroset.

פִּירְחָהּ.

10. A REMINDER OF THE TEMPLE

Leader breaks the undermost matzah and distributes it along with the bitter herbs and haroset, then says:

While the Temple yet stood, Hillel introduced a custom of his own into the Seder service: he would put together a piece of the Paschal offering, a piece of matzah and a piece of the bitter herb, and eat all three together, in accordance with the verse in Scripture: *They shall eat it upon unleavened bread and bitter herbs.* (Exodus 12.8) In this way he said that he could taste slavery and freedom at the same time. It reminds me of our human condition: it is easier to take the man out of Egypt than to take Egypt out of the man. Even after being brought to freedom, we still carry the marks of our former bondage within us that must be cleansed. So within each of us are traces of the bitterness of our bondage, sweet remembrances of our good works, and the unleavened bread of freedom in the walk in the Spirit.

Everyone eats the matzah, bitter herb, and haroset together.

שְׁלֵחַן עֵוֶרֶךְ.

11. THE PASSOVER MEAL

Leader offers a blessing.

Everyone enjoys the festive meal!

TRADITIONAL MENU

Appetizer: Matzo Ball Soup with Chicken Broth

Entree: Roast Brisket with Gravy or Stuffed Fowl

Vegetables: Kugel (Potato, Matzo or Rice), Glazed Sweet Potatoes, Sunshine Carrot Coins, Broccoli, or Other

Garnishes: Matzah Rolls, Fresh Fruit, Haroset

Dessert: Coconut Macaroons, Carrot Cake, Date Squares, or Other

NOTES

MILESTONES OF THE RESURRECTION

We in the western world have been raised in a culture dominated by a post-Constantinian Christian worldview of time, rather than one that is biblically Hebrew. Our days begin and end at midnight, rather than the biblical breaking point of sunset. Our days are named after celestial bodies and Norse gods revered in pagan worship and our work week begins on Monday and ends with a day of rest on Sunday (the first day of the week), rather than continuing the biblical pattern that Jesus and His disciples adhered to of keeping Sabbath on the seventh day. Our Gregorian calendar years are numbered from the birth of Christ, rather than from the traditional Hebrew reckoning of the beginning of creation. And we have replaced the biblically instituted feasts of Pesach (Passover), Shavuot, Rosh Hashanah, Yom Kippur, and Succoth celebrated by the people of Israel with a variety of newly-minted Christian seasons like Advent and Lent as well as neo-pagan and secular holidays (holy days) like Christmas, New Year's Day, Easter, Memorial Day, Independence Day, Labor Day, Halloween, and Thanksgiving.

Rediscovering the worldview and timeframe of our Hebrew heritage allows us to more fully appreciate the activities of Jesus of Nazareth at the time of His earthly ministry, crucifixion, death, and resurrection. The first month of the Hebrew calendar is the month of Nisan, which starts at the dawn of spring. On the 10th of Nisan every year, our spiritual forefathers were mandated in Scripture to select a Passover lamb without blemish, observe the lamb for three days for signs of unworthiness, and sacrifice it on the fourth day as a ceremonial beginning to the celebration of the Lord's Passover and the Exodus of God's people from slavery in Egypt. Passover has been celebrated for millennia by the house of Israel in a traditional order or Seder on the evening of Nisan 15. In the year He was crucified, Jesus rode into Jerusalem on a donkey on Nisan 10, taught publicly in the Temple for three days before being sacrificed on the cross on Nisan 14, and was placed in the tomb just as the Passover feast was about to begin. How long did He stay in the "heart of the earth" before he was raised from the dead? Jesus answered our question Himself in Matthew 12:38-40. How does his prophetic answer match up with the rest of Scripture and our gentile Good Friday, Easter Sunday tradition? How did Jesus' calendar match up with ours? The chart on the following pages is one attempt to solve this Passover puzzle. What is your solution? In preparation for Passover/Easter this year, read the Gospel accounts of Jesus final days (Matthew chapters 21-28; Mark 11-16; Luke 19-24; John 12-20) and map out your own timeline.