

PASSOVER HAGADDAH

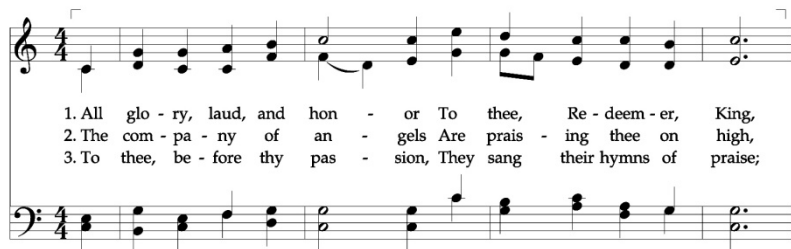


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APPENDIX

All Glory, Laud, and Honor

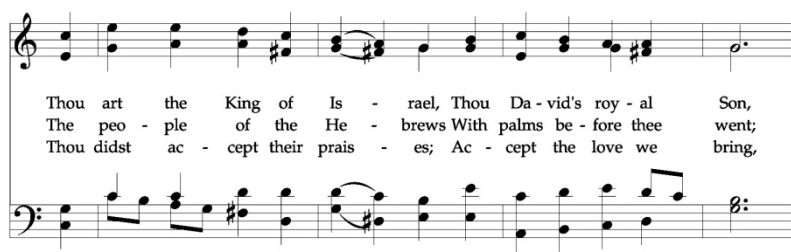
Triumphantly ♩ = 96-112




1. All glo - ry, laud, and hon - or To thee, Re - deem - er, King,
2. The com - pa - ny of an - gels Are prais - ing thee on high,
3. To thee, be - fore thy pas - sion, They sang their hymns of praise;



To whom the lips of chil - dren Made sweet ho - san - nas ring.
And mor - tal men and all things Cre - at - ed make re - ply.
To thee, now high ex - alt - ed, Our mel - o - dy we raise.



Thou art the King of Is - rael, Thou Da - vid's roy - al Son,
The peo - ple of the He - brews With palms be - fore thee went;
Thou didst ac - cept their prais - es; Ac - cept the love we bring,



Who in the Lord's name com - est, The King and Bless - ed One.
Our praise and love and an - thems Be - fore thee we pre - sent.
Who in all good de - light - est, Thou good and gra - cious King.

Text: Theodulph of Orleans, ca. 760-821
Music: Melchior Teschner, 1584-1635

nor helpful to present every conceivable theory or argument surrounding these disputes tonight. What we present tonight is our interpretation, based on scripture, modern Jewish practice, and, where possible, the opinions of well-respected scholars.

Footnotes throughout the text add information about possible connections between the Passover and the Last Supper, as well as early Christian doctrinal commentary on this, the most central of Jewish holy days. In addition, those items that have been added to the script (which would not be found in a modern Jewish Passover meal) have been placed in brackets []. All other text has been pulled from various authentic Jewish scripts, with only minor changes to certain words of phrases.

Ours is by no means the only possible interpretation. Passover is a holiday that is meant to inspire many questions--in fact, four questions are traditionally asked and answered at every Passover meal. We encourage you to devote time in your personal study to symbols or practices that are meaningful or intriguing to you. We hope that you will come away from this celebration with a greater understanding of the symbols and events that are part of our sacred scripture. We hope that you will gain a greater appreciation for a culture and a religion that is not your own.

Passover is a feast of deliverance. It carries with it the understanding that, as we have been redeemed by the blood of the Lamb, we have an obligation to likewise extend mercy to all. It is a feast of remembrance. Its traditions are filled with rich symbolism that cannot easily be forgotten and that help us know of the true power of God. It is a feast of obedience. It is kept today by Jews for the same reason that the ancient Hebrews put the blood of the lamb on the doorposts of their home--because God commanded it. Finally, it is a feast of gratitude. As we express our thanks for God's mercy, we gain humility, which gives us greater faith in Him and a renewed desire to follow His plan.

with it, the arrival of freedom and peace for all God's children on the earth.

As Malachi the prophet stated: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." *Malachi 4:5-6*

13

HALLEL: RECTIAL OF THE PSALMS

At this point, families usually recite or sing the Hallel, which consists of Psalm 113-118.

You may read all or part of these psalms, or sing¹⁷ other hymns or songs of praise, such as: All Glory, Laud, and Honor (see appendix)

14

NEERTZA: CONCLUSION OF THE SEDER

The cups are filled for the fourth and final time.

THE CUP OF HOPE AND FREEDOM

Participants

All lift cups

We will partake of the fourth cup of wine, the cup of freedom. It is a reminder of freedom, its hopes, struggles and dreams for so many enslaved nations and individuals. As committed children of God, we are called to bear witness of this precious gift and make it known to

¹⁷ Matthew 26:30—"And when they had sung an hymn, they went out into the mount of Olives."

Tonight we will eat lamb,² which has been the central feature of the Passover meal since it was first instituted. It is used as a reminder of the lamb offered on Passover at the Temple in Jerusalem two thousand years ago. It also recalls that God passed over the houses of the Hebrew people in Egypt when He saw the blood of the lamb on their doorposts.³

Then, when your children ask you, "'What is the meaning of this rite?' you shall say: It is the Lord's Passover, for he passed over the houses of the Israelites in Egypt when God struck the Egyptians but spared our houses." *Exodus 12:26-27*

A Participant

Here are the bitter herbs. In Hebrew they are called *maror*. They remind us of the bitterness and hardship of the slavery of Israel.

A Participant

Here is a mixture of chopped apples, cinnamon, and nuts. It is called in Hebrew *haroset*. The haroset is a reminder of the mortar used by the Hebrew slaves in Egypt.

A Participant

Here is a green vegetable called in Hebrew *karpas*. The *karpas*, a piece of parsley, celery, or watercress, is a reminder of springtime, the season of Passover. We use it as a sign of gratitude to God for the goodness of the earth, for our bread and food.

A Participant

Here is salt water. It is symbolic of the tears shed by Israel because of the endured experience of slavery. It will be used when we dip the *karpas* or parsley.

² Lamb is no longer eaten at modern Jewish Seders. This practice was discontinued in 70 A.D., when the destruction of the Jerusalem Temple made temple sacrifices impossible.

³ 1 Cor. 5:7—"For even Christ our Passover is sacrificed for us."

1 Peter 1:18-19 NIV—"For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect."

meal cannot go on. When it is found, the leader buys it back. After it is recovered, all partake of it, and it is customary to eat nothing else.

Leader

Afikoman is a Greek word meaning "dessert." In ancient times, the Paschal Lamb was the last food to be eaten. In its place, we now partake of this piece of Afikoman, with which our meal is complete.

12

BAREKH: GRACE AFTER THE MEAL

Leader

The Bible indicates the obligation to say grace: "When you have eaten and are satisfied you shall thank the Lord your God for the good land which he has given you." *Deut. 8:10*

Praised be the Lord, our God, Father of all, who sustains the world with goodness and gives us the food of the earth.

Participants

We thank Thee, Lord our God, for the goodly land which Thou hast given to our ancestors, and for bringing us out from the land of Egypt, and redeeming us from the House of Bondage. We thank Thee for the Torah which Thou hast taught us, and for the life of grace and loving kindness which Thou hast graciously bestowed upon us, and for the food we eat with which Thou dost nourish and sustain us at all times.

THE THIRD CUP: THE CUP OF REDEMPTION

The cups are filled for the third time.¹⁶

¹⁶ Luke 22:20 uses the term "The Cup after Supper," which is possibly referring to this part of the Seder.

ORDER OF THE SEDER

1. KIDDUSH: THE BLESSING OF WINE
2. UREHATZ: WASHING OF THE HANDS
3. KARPAS: EATING OF THE GREENS
4. YACHATZ: THE AFIKOMAN
5. MAGGID: THE PASSOVER STORY
6. RAHATZ: WASHING OF THE HANDS
7. MOTZEE-MATZA: BLESSING THE MATZA
8. MAROR: EATING OF THE BITTER HERB
9. KOREKH: EATING OF THE BITTER HERB AND HAROSET TOGETHER
10. SHULHAN OREKH: THE PASSOVER MEAL
11. TZAFUN: THE AFIKOMAN
12. BAREKH: GRACE AFTER THE MEAL
13. HALLEL: RECITAL OF THE PSALMS
14. NEERTZA: CONCLUSION OF THE SEDER

1

KIDDUSH: THE BLESSING OF WINE

FIRST CUP OF WINE: THE CUP OF BLESSING

Leader

[Before each cup of wine, we recite the same traditional blessing, which praises God as the "creator of the fruit of the vine." As believers in Jesus Christ, we remember that, during His mortal ministry, Christ's first miracle demonstrated His divinity by fulfilling this prayer. At the wedding feast in Cana, Christ created wine for the celebration, demonstrating that He was literally the "creator of the fruit of the vine." (see *John 2:1-11*)]

The first cup of wine is filled and lifted; the blessing is recited.

eat: this is my body, which is broken for you: this do in remembrance of me.” 1 Cor. 11:23-24 Though today we use regular leavened bread in our worship services, Christ would have used the only bread available during the feast—this unleavened bread, or matza, which we will likewise bless and eat.]

Every participant takes a piece of the top matza

Leader

Blessed art Thou, Lord our God, Ruler of the universe, who brings forth bread from the earth.

Participants

Blessed art Thou, Lord our God, Ruler of the universe who sanctified us with Thy commandments and commanded us to eat of unleavened bread.

Each participant eats a piece of unleavened bread.

8

MAROR: EATING OF THE BITTER HERB

Everyone takes some of the bitter herb with matza

Participants

Blessed art Thou, Lord our God, Ruler of the universe, who sanctified us with Thy commandments and commanded us to eat of bitter herbs.

All eat the bitter herbs¹⁴.

¹⁴ It is possible that it was at this point that Jesus gave Judas the “sop,” or piece of bread, dipped in the bitter herbs. If so, how appropriate that Jesus should tell Judas, “that thou does, do quickly,” (John 13:26-27) for what he was about to do would bring about great bitterness both for Judas and for Jesus. Matthew 26:23—“He that dippeth his hand with me in the dish, the same shall betray me.”

Participants

Blessed art Thou, Lord our God, King of the universe, Creator of the fruit of the earth.

Everyone eats the greens.

4

YACHATZ: THE AFIKOMAN

The leader uncovers the unleavened bread or matzot, breaks the middle of the three, leaving one half on the plate. The other half, the afikoman, is to be hidden and will be eaten after the children have found it at the end of the meal.⁷

5

MAGGID: THE PASSOVER STORY

THE BREAD OF AFFLICTION

The recital of the Haggadah begins with the Ha Lakhma Anya, “The Bread of Affliction.” The leader lifts up the plate for all to see the unleavened bread or matzot, and the company recites:

Participants

This is the bread of affliction which Israel ate in the land of Egypt. It is a symbol of days of slavery and pain, endured by the Jewish people for centuries. It is a symbol also of the slavery and pain of so many in the world today. The Lord our God gave bread and drink to the Israelites while in the wilderness; let us likewise give freely to those who are in need. As the Lord God has released us from captivity, let us likewise go to those who are physically and spiritually bound and help to free them from bondage by our acts of service.

⁷ Isaiah 53:5,10—Christ is torn and bruised for our sakes. John 6:51—Christ is the bread of life.

Leader

Had God helped us forty years in the desert and not fed us with manna...

Participants

Dayenu! For that alone we would have been grateful!

Leader

Had God brought us to Mount Sinai and not given us the Torah...

Participants

Dayenu! For that alone we would have been grateful!

Leader

Had God given us the Torah and not brought us to the Land of Israel...

Participants

Dayenu! For that alone we would have been grateful!

Leader

We are grateful to the Lord, our God, for the redemption from Egyptian slavery, for the splitting of the waters of the Red Sea, for the manna that sustained us in the desert, for the Law, the Sabbath, and the peace of our hearts.

SECOND CUP OF WINE: THE CUP OF MEMORY

The cups are filled for the second time.

Participants

Not only were our ancestors redeemed by God from slavery: all of us also are now redeemed in spirit and example. Each of us, each generation, is a beneficiary of God's power of salvation. For this reason, we raise our cup and drink the wine of memory, the memory of salvation.

All hold up cups of wine.

captivity to redemption; from a time of hardship to a time of blessing.

Various participants may speak the following.

1. Why do we eat only matza tonight?

We eat unleavened bread to remind us of the haste in which Israel fled Egypt. "With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves." *Exodus 12:39 NIV*

2. Why do we eat bitter herbs tonight?

We eat bitter herbs to remind us of the bitterness and hardship of the slavery of our ancestors in Egypt. The scripture explains: "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field." *Exodus 1:13-14* We also eat bitter herbs that we may remember that by knowing the bitter we may know how to prize the sweet.

3. Why do we dip the parsley twice tonight?

We dip the parsley into salt water because it reminds us of the green that comes to life in the springtime. We dip the bitter herbs into the sweet haroset (apple mixture) as a sign of hope. Our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

4. Why on this night only roasted lamb?

We eat roasted lamb on this night to help us remember that the blood of the Passover lamb on the doorposts of the children of Israel saved them from the angel of death. Likewise, it is because of the sacrifice of the Lamb of God that we are redeemed from sin and death and brought out of our own form of bondage. The lamb reminds us that only through the blood of the lamb will all mankind be saved.

Participants

We were slaves of Pharaoh in Egypt and God brought our people from there with a strong hand and a promise of redemption. It is

INTRODUCTION

Passover is the oldest religious holiday that is still celebrated today. It began over 3500 years ago when the Lord freed ancient Israel from Egyptian bondage. After they were freed, the children of Israel were commanded to celebrate this holiday to help them remember how the Lord had freed them from captivity. In obedience to that ancient commandment, Jews still observe this holiday today, and many believe that the promised Messiah will come to free them on this day, just as the Lord freed their ancestors so long ago.

As members of the House of Israel, we also have claim on God's deliverance, and a duty to remember the great things He has done for our ancestors. Prophets in every land and generation have urged their people to remember the captivity of their fathers and God's deliverance, as the basis for their faith in Him. The Psalmist wrote, "Some trust in chariots and some in horses; but we will remember the name of the LORD our God." Psalm 20:7 With this in mind, we celebrate the Passover this evening, and ponder in our hearts the great mercies of the Lord to His children when they were in bondage to Pharaoh. As we remember His deliverance of an ancient people in a foreign land, we gain renewed confidence that He will also deliver and uphold us, and will free us from those things that bind us, that in Him we can have life, and have it more abundantly (John 10:10). Tonight we celebrate an ancient festival, but with new eyes.

There is much that we do not know about the origins of the traditions and rituals of Passover. Though the Talmud lays the foundation for the structure of the modern Seder service and the foods ritually consumed (which our Seder is based on), it is a later composition—the Biblical text only instructs participants to partake of roasted lamb, unleavened bread, and bitter herbs, with no instructions about the order or accompanying rituals.

Various scholars disagree on when certain practices came into existence, and how they were observed. In fact, even the authors of the four canonical Gospels disagree on several key elements of Christ's last meal with His disciples. It would be neither possible

SCRIPTURE REFERENCES:

Exodus 12-14—The Lord institutes Passover. The children of Israel go out of Egypt, and pass through the Red Sea unharmed. The Lord swallows up the Egyptians in the Red Sea.

Numbers 9:1-14, Deuteronomy 16:1-8—The Lord commands the children of Israel to keep the Passover each year.

Matthew 26:17-35, Mark 14:1-26, Luke 22:1-38, John 13-17—Jesus eats the Last Supper with His disciples.

Hebrews 11:23-29, 1 Corinthians 5:7-8—Paul discusses the Christian implications of the Passover

1 Corinthians 11:23-26—Paul gives us the first recorded account of the Last Supper and the institution of the sacrament.

PASSOVER SEDER TEXT ADAPTED FROM:

The Passover Celebration: A Haggadah for the Seder, edited by Rabbi Leon Klenicki, 1980, Liturgy Training Publications, Chicago, IL.

The Family Haggadah, edited by Rabbis Nosson Scherman & Meir Zlotowitz, 2008, Mesorah Publications, Ltd., Brooklyn, NY.

Passover Program, edited by Victor L. Ludlow, given out at yearly BYU Passover Seder services.

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For more information on how to host your own Passover dinner, including preparations, recipes, handouts, music, etc. visit:
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toeveryonethatbelieveth.blogspot.com

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THE SEDER SYMBOLS

The Passover ritual begins with first a description of the various symbolic foods that are used as part of the service, and then a retelling of the story of the exodus of ancient Israel. This is followed by the actual meal and then the final blessing.

Leader

Tonight we celebrate the Passover, the feast of freedom and redemption, and we read from the Haggadah. Haggadah is a Hebrew word meaning story. It relates our history: enslavement in Egypt, freedom, the holy covenant at Mount Sinai, and the return to the promised land.¹

[Tonight we will be celebrating the Seder as it was celebrated in the time of Christ. Many aspects of the Passover celebration have changed over the centuries of its observance, but we will try to follow the customs that would have been practiced in the first century A.D., as far as is known. As we do so, try to put yourself in the shoes of those disciples who ate the Last Supper with Christ that fateful night. They rejoiced in the deliverance of their ancestors from the bondage of Egypt, not fully understanding the redeeming power of the One who ate beside them, the true Passover Lamb of God.]

As we eat the Passover tonight, as members of the House of Israel ourselves, we rejoice in the marvelous manifestations of the Lord's power of deliverance throughout the ages, even down to the present day, in the lives of our ancestors and especially in our own lives. Just as the Lord delivered the children of Israel from the bondage of Egypt, we know that He will deliver us from the bondage of death, of sin, of heartache and of sorrow.

The Haggadah ritual is called "seder" meaning "order" in Hebrew. The various parts of the seder are symbolized on this special plate.

The leader points out the different kinds of food on the table as they are explained.

¹ Joshua 5:11 — During the feast of Passover, Joshua led the children of Israel out of the wilderness and into the promised land.

all peoples of the earth: those who seek justice, those who lack any rights and who fight for freedom.¹⁸

Leader

Baruch atah adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Blessed art Thou, Lord our God, Ruler of the universe, creator of the fruit of the vine.

All drink the fourth cup of wine, the Cup of Hope and Freedom.

FINAL BENEDICTION: FREEDOM OF JERUSALEM

Leader

The rites of the Seder are now concluded, in accordance with ancient precept and custom. With the same zeal that we have prepared for this day may we plan and live our daily lives.

May the spirit of the Passover, and our knowledge of God's ancient and continual redemption of His chosen people, always fill our lives, that we might always remember Him, that we might always have His Spirit to be with us.

Participants:

May God, who redeemed our ancestors from slavery, redeem all who are in bondage and bring freedom and dignity to the whole world. This year we celebrate the Passover in captivity, next year may we rejoice as free people. This year our world is filled with uncertainty, next year may it be filled with light and peace brought by the Messiah, and may He come speedily, speedily, soon, and in our day. This year we observe these rituals in exile,

NEXT YEAR IN JERUSALEM!

¹⁸ Jesus told His disciples in Matthew 26:29 that He would not partake of wine again until His Second Coming. In this context, that could indicate that He would not partake of the cup of freedom or hope until true freedom and hope were brought to the earth at His Second Coming.

Leader

This second dish with three matzot or unleavened bread⁴ is a reminder of the haste with which the Hebrews left Egypt.

I will hide a piece from the middle of the three; it will be found and eaten at the end of the Seder. It is the *afikoman*, a word of Greek origin meaning a kind of dessert. It is traditional that the children will look for it before reciting grace over the Passover dinner.

A Participant

As part of the Seder we each will partake of four cups of wine to represent the four stages found in Exodus by which Israel was delivered from captivity: "Therefore say to the children of Israel, I am the Lord. I will *free you* from the burdens of the Egyptians and *deliver you* from their bondage. I will *redeem you* with an outstretched arm and with mighty acts of chastisement. I will *take you as my people* and I will be your God." *Exodus 6:6-7*

The wine is usually red, recalling the color of the blood which the Hebrews sprinkled on the doorposts of their homes so that their first-born sons could be "passed over."

A Participant

That special wine cup in the middle of the table is called Elijah's cup. It relates to a fifth expression of deliverance:

"And I will lead you to the land which I swore to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a possession, I the Lord." *Exodus 6:8*

Elijah's cup is a symbol of prophetic hope in the coming of the Kingdom of God upon our world.

⁴ 1 Cor. 5:7-8—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Participants

The biblical text reminds us of God's redemption: "I will redeem you with an outstretched arm and with mighty acts of judgment." *Exodus 6:6*

[The Gospels record that Jesus took the "cup after supper" and gave it to His disciples, saying, "This cup is the new covenant in my blood, which is shed for you" "for the remission of sins." *Luke 22:20, Matthew 26:28*]

Leader

Baruch atah adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Blessed art Thou, Lord our God, Ruler of the universe, creator of the fruit of the vine.

All drink the third cup of wine, the Cup of Redemption.

THE CUP OF ELIJAH

All participants stand and the door is opened to welcome Elijah the Prophet. The Cup of Elijah (the cup in the center of the table) is filled.

After a few seconds of silence, the community welcomes the Prophet Elijah, the messenger of peace.

Leader

At this moment we welcome Elijah the Prophet, the messenger of final redemption and deliverance from all forms of oppression.

Blessed be his presence and inspiration for all of us and humanity.

Participants

Jewish legends recall the mystical appearance of Elijah in times of trouble, to promise relief and redemption, to lift downcast spirits, and to plant hope in the hearts of the downtrodden.

Jewish tradition states that Elijah's greatest mission will come when the Messiah appears on earth to usher in the long-promised millennial era of peace and tranquility. It will be Elijah the Prophet who will precede the Messiah and will announce his arrival, and

Leader

Baruch atah adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Blessed art Thou, Lord our God, King of the universe, Creator of the fruit of the vine.⁵

Participants

Praised art Thou, Lord our God, King of the universe, who has chosen us among all peoples and sanctified us through Thy commandments. With an everlasting love Thou hast given us the holidays and seasons for rejoicing, and this day of the Feast of Unleavened Bread, the time of our freedom, in remembrance of Israel's going out from Egypt.

All drink the first cup of wine, the Cup of Blessing.

2

UREHATZ: WASHING OF THE HANDS

Leader

Let us wash our hands. As we wash, let us renew our commitment to God to have "clean hands and a pure heart."⁶

All wash hands for the first washing by pouring a small amount of water over their hands twice.

3

KARPAS: EATING OF THE GREENS

Everyone dips the green parsley, lettuce, or watercress into the salt water and says in unison:

⁵ Note the use of "fruit of the vine" in both Matthew 26:29 and Luke 22:18 during the Last Supper.

⁶ The ritual of washing is often a form of preparation for an individual prior to entering a holy place or participating in a religious ritual (see Exodus 29:4). John 13:5-9—Jesus washes the feet of His disciples at the Last Supper.

9

KOREKH: EATING OF THE BITTER HERB AND HAROSET TOGETHER

The bottom matza is broken, and each participant takes two pieces with some bitter herbs and haroset (apple mixture) forming a sandwich.

Leader

Thus did Hillel¹⁵ do when the Temple in Jerusalem was still standing. He joined matza and bitter herbs in order to observe the biblical command: They shall eat the Passover offering "with unleavened bread and bitter herbs." *Numbers 9:11*

All eat the "Hillel Sandwich"

10

SHULHAN OREKH: THE PASSOVER MEAL

Dinner is served. Lamb is traditionally the main course.

11

TZAFUN: THE AFIKOMAN

After the meal the young participants search for the afikoman, which the leader has previously hidden. Until the afikoman is found, the

¹⁵ Hillel was a great Elder who lives during the time of Herod the Great. One of his best known sayings was, "That which is hateful to you, do not do to your fellow. That is the whole Torah; the rest is the explanation; go and learn." It is possible that Jesus was paraphrasing Hillel when He formulated His own "Golden Rule."

Leader

Let us open the door of our hearts to welcome the hungry of body and spirit.

Let all who hunger for bread and freedom come to partake, to celebrate, and partake of the bread and freedom of this our Passover celebration.⁸

Matzot are set down and covered by leader.

THE FOUR QUESTIONS

The youngest person,⁹ traditionally a child, asks the Four Questions.¹⁰

Why is this night different from all other nights?

1. On all other nights we eat either leavened or unleavened bread. Why on this night only unleavened bread?
2. On all other nights we eat herbs of any kind. Why on this night only bitter herbs?
3. On other nights we do not dip parsley even once. Why on this night, do we dip them twice?
4. On all other nights we eat all kinds of meat, roasted, stewed, or boiled. Why on this night only roasted lamb?¹¹

Leader

The leader uncovers the matzot.

Indeed, this night is different from all other nights, for on this night we celebrate the going forth of Israel from slavery to freedom; from

⁸ John 13:27-30—When Judas leaves to betray Jesus, the Gospels report that some of the disciples think he is going to give to the poor.

⁹ John the beloved would have been the youngest of the disciples and may have been the one that would have asked these four questions.

¹⁰ See Exodus 13:14 and Deuteronomy 32:7.

¹¹ As lamb is no longer part of modern Jewish Passover meals (since the destruction of the Jerusalem Temple in 70 A.D.), the fourth question is traditionally, “On all other nights we eat sitting or reclining. Why on this night do we all recline?” We substitute this fourth question about roasted lamb because during the Last Supper, lamb would have been a critical part.

Leader

Baruch atah adonai eloheinu melech ha-olam borei p’ri ha-gafen.

Blessed art Thou, Lord our God, Ruler of the universe, creator of the fruit of the vine.

All drink the second cup of wine, the cup of memory.¹³

6

RAHATZ: WASHING OF THE HANDS

Leader

We are ready to enjoy the Passover meal. Before we eat let us wash our hands and say all together:

Participants

Blessed art Thou, Lord our God, Ruler of the universe who sanctified us with Thy commandments and commanded us concerning the washing of the hands.

All wash their hands for the second time.

7

MOTZEE-MATZA: BLESSING THE MATZA

Leader:

[The earliest surviving account of the Last Supper records that, "The Lord Jesus the same night in which he was betrayed took bread, And when he had given thanks, he brake it, and said, Take,

¹³ Luke 22:17-18—“And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the *fruit of the vine*, until the kingdom of God shall come.”

Alma 29:12—We are commanded to remember the captivity and redemption of Israel from Egypt.

our duty to remember and tell the story of the captivity of our ancestors and to remember how the Lord delivered them by His power. In every generation, the story of the Exodus has given us and our ancestors the courage to face difficulties and to continue with our religious commitment and faith.

THE STORY OF OPPRESSION AND LIBERATION

Leader

Blessed be God who keeps his promises to Israel and fulfills them in every age. Blessed be the Holy One who has saved his people from tyrants and tyrannies.

A Participant

The book of Deuteronomy states: "My father was a wandering Aramean, and he went down to Egypt, and sojourned there; he became a great and important community. The Egyptians dealt harshly with us and oppressed us, they imposed heavy labor upon us." *Deuteronomy 26:5-6*

A Participant

The Book of Exodus confirms this story. It tells us that after Joseph died, a new Pharaoh arose who forgot what Joseph and his people had meant for Egypt. This Pharaoh enslaved all Israel and condemned all newborn males to death.

A Participant

A child, a descendant of Levi, was saved by Pharaoh's daughter and reared in the palace. Later in life he realized that he was a son of Israel and escaped to the desert. There in Horeb, God revealed himself at the burning bush and said: "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob...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 cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them." *Exodus 3:6-9 NIV*

Leader

Moses pleaded with Pharaoh, who stubbornly refused to free the Hebrew slaves. God afflicted him with Ten Plagues that left the people and the land desolate.

Wine is poured into empty cups.

We recall the Ten Plagues by pouring drops of wine as we mention each of them. We do not pour the wine out of joy. According to an ancient Jewish tradition, we express our compassion for the suffering of the Egyptians. Although they were enemies and tormentors, they were also children of God, and fellow human beings. We temper our joy tonight with drops of wine spilled from our cups.

As each plague is mentioned, the participants spill out a drop of wine into the plates. All recite in unison.

Blood	Boils
Frogs	Hail
Lice	Locusts
Flies	Darkness
Cattle Disease	Slaying of the firstborn

DAYENU¹²

The participants say the Dayenu refrain, "For that alone we would have been grateful," after the leader's enumeration of God's blessings. This is done with great enthusiasm.

Leader

How thankful we must be to God for all the good done for us. Had God only divided the sea for us and not brought us through it dryshod...

Participants

Dayenu! For that alone we would have been grateful!

¹² Although this poem was not in use during the time of Christ, the concept of recognizing God's abundant blessings is not new. The apostle Phillip echoed a similar sentiment in John 14:8, "Lord, shew us the Father, and it sufficeth us." Dayenu means "it would have been enough" or "it would have sufficed."