

# Passover Hagaddah



הגדה של פסח

### 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 teaspoon salt
1/2 cup sugar	2 tablespoons soup
1/2 cup honey	stock or water
juice and rind of 1/2 lemon	

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.

This Passover Haggadah was first developed in 1999 as our congregation prepared to celebrate its first Passover together, the congregation having begun in 1998. My thanks to Shelley Edelman, who helped compile the first edition. It was revised a couple of times and then first published in 2001, with this third edition published in 2026.

There are many different Haggadahs that have been published over the centuries, reflecting the communities that they are used by. Ours has striven to maintain its integrity to the Holy Scriptures, while also reflecting the traditional Passover Seder celebrated by my family for several generations.

Of course, my traditional observance of Passover has been forever changed to reflect the fulfillment of the Passover that I discovered as our Father brought me to His light in the Messiah Y'shua. Celebrating Passover will forever be a celebration of God's promise fulfilled in the Messiah, Jesus. I hope you are blessed by this Haggadah.

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## Foreword to the 2019 edition:

Much has changed in our ministry since this Hagaddah was first published. So I thought I would take this opportunity to update the reader on what is going on in the LC-MS within Jewish missions.

In 1973, at the encouragement of Rev. Bruce Lieske, their pastor, St. Luke's Lutheran Church in Philadelphia submitted a memorial to the 1973 convention of the Lutheran Church-Missouri Synod, titled "To Facilitate Gospel Proclamation among Jews." The synod ultimately referred this issue to an ad hoc committee, headed by Dr. Erwin J. Kolb then the Executive Director for Evangelism of the LC-MS. You can find these and related documents in Witnessing to Jewish People by Bruce J. Lieske on our website.

This beginning grew into what is now Lutherans in Jewish Evangelism (LIJE), founded in 1981. Rev. Lieske became its Founder and first Executive Director, and LIJE became the first mission society outreach of the LC-MS since World War II. There are 6,000,000 Jewish people in the United States, accounting for 45% of world Jewry.

To minister to this community, we help prepare congregations for ministry to Jewish people through preaching, teaching, writing and workshops while developing branches that are active and intentional in evangelism to the communities where God has placed them. We affirm and seek to be faithful to St. Paul's proclamation, "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile" (Romans 1:16).

When this Hagaddah was first published, the ministry here in St. Louis was young. I became involved in 1996, having begun my

## Passover Dinner Recipes

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

### 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.

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.

ministry with a Jewish outreach organization in Denver, CO, called Menorah Ministries where I was serving as a volunteer missionary on the campus at the University of Colorado. By 1996 I was attending Concordia Seminary and had not heard much about the existing Lutheran mission to the Jews when I met Steve Cohen. He was then the field counselor and advisor to LIJE. In 1996 he left Jews for Jesus and came full-time with LIJE and moved to St. Louis. We worked together to found The Apple of His Eye Mission Society, which was ostensibly intended to be a missionary training center, working with LIJE. But it ended up effectively operating as a competing mission to the Jews, causing a lot of confusion within our church body. So Steve and Bruce decided to separate their work. Steve left the ministry of LIJE but continued to operate under LIJE's street name of "The Apple of His Eye."

Because of all this confusion, LIJE determined to open new mission branches under the name of "Burning Bush Ministries" to distinguish itself from Steve's new ministry, and in 1999, opened a new branch of mission in Detroit, MI, the first of "Burning Bush Ministries."

However, two branches of ministry were still open, St. Louis and New York, operating under the "Apple of His Eye" name. Both branches were attached to messianic- Lutheran congregations, Congregation Beth El in Queens, New York, and Congregation Chai v'Shalom in St. Louis, where I have the privilege of pastoring.

Congregation Chai v'Shalom was founded in 1998, celebrating its first worship service on April 18, 1998, about a year-and-a-half since beginning mission work in St. Louis. Then, in 2005, Bruce retired and LIJE called me to serve as its second Executive Director, and has moved its offices to St. Louis, MO, where it continues a variety of ministries under the structure of LIJE, such

as The Apple of His Eye, Burning Bush Ministries, and Aish HaEmeth, our Center for Jewish-Christian studies.

Unfortunately, in 2008 our ministry and congregation in Queens, New York closed as the missionary there took a call to serve a traditional Lutheran congregation. But, we have opened new mission stations in Atlanta and S. Florida, and continue to minister in Detroit, St. Louis, Minneapolis, the Space Coast of Florida and Orlando, and work with partner ministries to serve in Israel. We are actively working with congregations in the New York metro area to reopen our New York branch. **LIJE continues as a faith-ministry of the LC--MS, and as such relies on the regular support of those to whom God has called to sustain it with their gifts and prayers.**

*“Brothers and sisters, my heart’s desire and prayer to God for the Israelites is that they may be saved. ” (Romans 10:1).*

--Rev. Kevin Parviz, Executive Director



**Burning Bush Ministries**

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**Man will certainly suffer at their hands.’ Then the disciples understood that he was speaking to them of 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, ישוע המשיח , Jesus, the Messiah!

לשנה הבאה בירושלים:

L: *L’Shana HaBa-ah BiYerushalayim.*

C: **Next year in Jerusalem!**

**Aaronic Benediction**

יברכך יהוה וישמרך יאר יהוה פניו אליך ויהונך ישא יהוה פניו  
אליך וישם לך שלום:

**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.

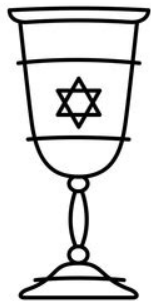
And a dog came and bit the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

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,

He is promising us that we will have a full cup of Sanctification awaiting us when we join him at that great wedding feast that awaits us. 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 ישוע 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 ישוע. We wait on this cup until we share it anew with ישוע at the wedding 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.

**“Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction” (Malachi 4:5-6).**

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

**“Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of**

## YOUR SEDER PLATE



The seder plate is central to the order of the פסח (*Pesach* - Passover) סדר (*Seder* - “order”). It is the seder plate and this הגדה (*Hagaddah* - “the telling”) that tell the story of the Passover.

Each of the elements of the plate tells part of the story. These elements include the זרוע (*Z'roah* - “arm” - a roasted shankbone of a lamb), ביצה (*Bai-tzah* - “egg”) or חגיגה (*ChaGigah* - “festival offering” - a hard-boiled egg), מרור (*Marohr* - “herb” - bitter herbs, usually freshly grated horseradish), חרוסת (*Charoses* - a mixture of finely chopped apples, nuts, and cinnamon mixed with a little wine), and כרפס (*Karpas* - usually parsley).

Other elements on the Passover table include three מצות (*Matzoth* - unleavened bread) placed in a Matzo 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

“Now on the first day of Unleavened Bread the disciples came to **ישוע** (*Y’shua*), saying, ‘Where will you have us prepare for you to eat the **פסח** (*Passover*)?’ He said, ‘Go into the city to a certain man and say to him, “The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.”’ And the disciples did as Jesus had directed them, and they 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 the land of Egypt, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on

the first **פסח** Passover, it now is the blood of the Lamb that is to be shed at Y’shua’s last **פסח** 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 **שבועות** (*Shavuot*), Pentecost.

ברוך אתה יהוה אלהינו מלך העולם המוציא לחם מן-הארץ:

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

ברוך אתה יהוה עלהינו מלך העולם בורא פרי הגפן:

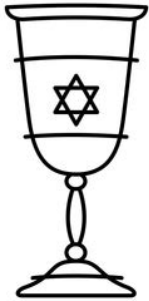
L: *Baruch atah Adonai Eloheynu melech ha-olam boray p'ree hagafen.*

(All eat the **אפיקימון** (*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 to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptian.” (Exodus 6:7a). I believe it was this cup that **ישוע** 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.”



### **The third cup--The Cup of Redemption.**

“I will redeem you with an outstretched arm and with great acts of judgment” (Exodus 6:6c). It is the אֶפִי־קִימוֹן (*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.

ישׁוּעַ takes the מַצָּה (*matzoh*) and says “Take and eat, this is my body.” He is being very literal. מַצָּה 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: “He was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed”** (Isaiah 53:5).

ישׁוּעַ 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.” ישׁוּעַ was being very literal. Now the wine not only represents the blood of the lamb that was shed at

your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD'S Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you” (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 חֵגְגֵיחַ (*ChaGigah*), 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 restoration, as we peel away the brown shell, revealing the white egg underneath, again made pure and holy, resurrected.

The מצה (*Matzoh*), or unleavened bread, is the other element that is critical to the preparation for Passover. God makes it quite clear that we are to rid our homes of חמץ (*chametz*) or leaven. Leaven is the product of the fermentation of grain, rather than of grapes or other fruit. This is the yeast that is to be removed from the home at Passover. A strict observance of this would include also beer and certain other alcoholic beverages. (It's a good thing that Passover doesn't fall during football season or Oktoberfest!)

This has led to a traditional ceremony called the בדיקת חמץ (*Bedikat Chametz*) or the search for leaven. On the fourteenth day of Nisan, the evening before the סדר (*seider*) the master of the house must search throughout for any leaven still in the home. This may be what the disciples were charged with when sent ahead by Y'shua to prepare the Passover.

Prior to this eve, the mama has thoroughly cleaned the house. She has found the yeast that is there, and has taken care of it. But it is the papa's responsibility to assure the community that the home is properly prepared for Passover, for the women of the Jewish community have no standing. So papa begins the בדיקת חמץ (*Bedikat Chametz*).

Papa will search the house by candlelight, looking for any wayward crumbs that may have successfully avoided mama's eye. By tradition, papa is not allowed to speak during this ceremony, but must concentrate on the task at hand. As he searches, the kidlings will follow, wondering if papa will find anything this year. If papa has been especially kind to his wife, she will leave him a few crumbs in the usual place for him to find. Complete now in his joy, he will take a feather and sweep the crumbs of leaven into

*(During the meal, the אפיקימון (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 שבועות (Shavuot), or Pentecost, 50 days after פסח (Passover). Sometimes, however, the child has been known to bargain with papa now, knowing that the סדר פסח (Passover Seder) cannot resume without the אפיקימון (afikomen).*

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

“Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, ‘Take, eat; this is my body.’ And he took a cup, and when he had given thanks he gave it to them, saying, ‘Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins’” (Matthew 26:26-28).

רבתי נברך. יהי שם יהוה מבורך מעתה ועד עולם.

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.**

ברשות מרנן ורבתי נברך שאכלנו משלו:

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

**Men: Let us bless him our God, of whose gifts we have partaken.**

ברוך אלהינו שאכלנו משלו ובטובו היינו:

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.**

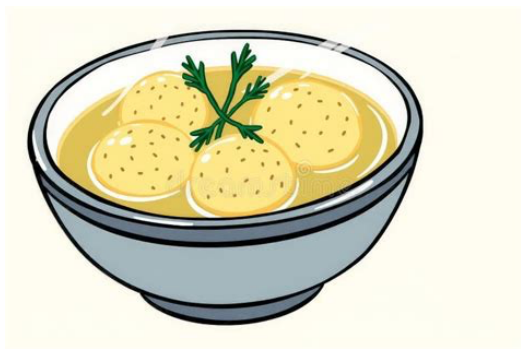
teach that even though life is bitter and tears are brought to our eyes as we eat the bitter herb, with God's promise of redemption, life is also sweet.

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

“And as they were eating, יְשׁוּעַ said, “Truly, I say to you, one of you will betray me.” And they were very sorrowful and began to say to him one after another, ‘Is it I, Lord?’ He answered, ‘He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.’ Judas, who would betray him, answered, ‘Is it I, Rabbi?’ He said to him, ‘You have said so’ (Matthew 26:21-25).

We recline leisurely at פֶּסַח (*Passover*) to celebrate the freedom that God has given us when he brought us in haste out of Egypt. Even יְשׁוּעַ 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



a wooden spoon, wrapping both up in a cloth and burning them the next morning, accompanied by the usual prayers.

ברוך אתה, יהוה אלהינו, מלך העולם, אעש קדשנו במצותיו, וצוננו על בעור חמצ.

*(Baruch atah, adonai eloheinu, melech haolam, asher kidshanu b'mitzvatav, vitzivanu al b'or chametz.)* “Blessed art Thou, O LORD our God, King of the Universe, who has commanded us to remove the leaven from our homes.” The house is now prepared for פֶּסַח (*Passover*).

## The סדר (*Seder*)

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

He will also wear a טְלִית (*tallit*), a prayer shawl hemmed with צִיצִית (*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 people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. So you shall remember and do all my commandments, and be holy to your God. I am the LORD your God, who brought you out of the land 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 *ארמלקע* (*yarmulke [yiddish]*) or a *כפה* (*kippa [hebrew]*), 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.)*

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של פסח:

L: *Baruch atah Adonai Eloheynu melech ha-olam, asher kidshanu b'mitzvotav vitzivahnu l'hadlich nehr shel Pesach.*

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

ברוך אתה יהוה אלהינו מלך העולם, ששלח את בנך יחידך, ישוע המשיח, ליבות אור העולם ושה הפסח שלנו למען נחזה בזכותו. אמן.

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.**

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

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



ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו על-אכילת מרור:

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

**C: Blessed art thou, O LORD our God, King of the universe, who has sanctified us with thy commandments, and commanded 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

disciples' feet and to wipe 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.



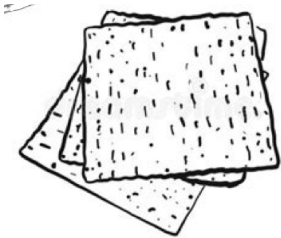
*(Wash the hands and say:)*

ברוך אתה יהוה אלהינו מלך העולם אשר  
קדשנו במזותיו וצונו על-נטילת ידים:

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:)*



ברוך אתה יהוה אלהינו מלך העולם המוציא  
לחם מן-הארץ:

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.**

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו  
על-אכילת מצה:

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



קידוש (*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 the 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 burdens 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.

ברוך אתה יהוה עלהינו מלך העולם בורא פרי הגפן:

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

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

ברוך אתה יהוה אלהינו מלך העולם אשר בחר-בנו מכל-עם  
ורוממנו מכל-לשון וקדשנו במצותיו:

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.**

ברוך אתה יהוה אלהינו מלך העולם שהחינו וקימנו וחגועמו לזמן  
הזה:

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 it was evening, שׁוֹעַ” reclined at table with the twelve” (Matthew 26:20).

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

קִיָּוֶשׁ (*Karpas*): 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 and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you”** (Exodus 12:22-23).

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

**C: “Purge me with hyssop, and I shall be clean; wash me, and I shall 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: “After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), ‘I thirst.’ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit”** (John 19:28-30).

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!

ברוך אתה יהוה עלהינו מלך העולם בורא פרי הגפן:

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, שׁוֹעַ” got up from the meal, “laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the

**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 everything during forty years, fed us with manna, gave us the Sabbath, led us to Mount Sinai, gave us the Law, brought us to the land of Israel, and built the holy Temple for us to atone for our iniquities.**

Yet, it was still not sufficient. לֹא-דַיֵּנוּ (*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, דַּיֵּנוּ!

Our prophet Jeremiah has foretold that “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.” (Jeremiah 31:31-34). דַּיֵּנוּ!

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

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 יְשׁוּעָה 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:)*

ברוך אתה יהוה עלהינו מלך העולם בורא פרי האדמה:

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

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

*(All eat the parsley.)*

**מַצָּה (*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 מַצָּה (matzoh). The leader takes the middle מַצָּה (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 אַפִּיקֹמֶן (Afikomen).)*

*This then becomes the אפיקימון (afikomen). A strange word whose origin is also unknown, אפיקימון (afikomen) is derived from the 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 אפיקימון (afikomen).)*

*(He then elevates the dish containing the מצות (matzo), 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: “And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery. For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’ It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt” (Exodus 13:14-16).**

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

**דינו (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, דינו

If He had inflicted justice on them and had not executed judgment upon their gods, דינו

If He had executed judgment upon their gods, and had not slain their firstborn, דינו

If He had slain their firstborn, and had not bestowed their wealth on us, דינו

If He had given us their wealth and had not divided the sea for us, דינו

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

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

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

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

If He had fed us with manna, and had not given us the Sabbath, דינו

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

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

If He had given us the Law, and had not led us into the land of Israel, דינו

If He had led us into the land of Israel and had not built the temple, דינו

wall to them on their right hand and on their left. The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, 'Let us flee from before Israel, for the LORD fights for them against the Egyptians.'

"Then the LORD said to Moses, 'Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.' So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.

"But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left. Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

"Then Moses and the people of Israel sang this song to the LORD (Exodus 14:21--15:15:1).

כמה מעלות טובות למקום עלינו:

L: *Kamah ma'alot tovot lamakom alaynu.*

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

**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.**

מגיד (*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 פסח (*Passover*) that he will treasure all his life. He will come to love פסח.

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

“Then Joseph died, and all his brothers and all that generation. But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

“Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, ‘Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.’ Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves” (Exodus 1:6-14).

“During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for

#### **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 the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night and said, ‘Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!’ (Exodus 12:29-32).

“When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, ‘Lest the people change their minds when they see war and return to Egypt.’ But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle (Exodus 13:17-18).

“When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, ‘What is this we have done, that we have let Israel go from serving us?’ The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon (Exodus 14:5, 9).

Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a

**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 mercy shall follow me all the days of my life, and I shall 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.

“And the LORD said to Moses, ‘See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them’” (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:**

help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew” (Exodus 2:23-25).



So God called to Moses his servant. “Then the Lord said, ‘I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now,

behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, 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 deliver you from slavery 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.