

“SEDER”

*PRELUDE: THE BLESSING OF THE FESTIVAL CANDLES
(It is the task of the mother to light the candles for every Sabbath and festival meal.)*

Mother: Blessed are You, O Lord our God, King of the universe, who has sanctified us with Your commandments and commanded us to kindle the festival lights.

All: Praised are You, Adonai our God, King of the Universe who has sustained us, maintained us and enabled us to reach this moment in life.

(Jesus began)

I Kaddesh - Sanctifying the Name of God

Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine. Praised are You, Adonai our God, King of the universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your commandments, giving us lovingly holidays for joy, festivals and special times for celebration, particularly this Passover, this time of freedom, this sacred gathering, this re-enactment of our going out from Egypt. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with festive revelations of Your holiness, happiness and joy You have granted us. Praised are You, Adonai, Who imbues with holiness, Israel and the sacred moments of the year.

(The wine cup is passed around the table.)

A: Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

II Ur'hatz - Washing of the Hands.

(The washing of hands during the Paschal meal symbolized the interior cleansing necessary for those partaking in the ritual. Each pours water over the hands of the next. We wash one another's hands. Jesus did more. He washed all their feet.)

III Karpas - Eating of the Vegetable.

(The salt water, remind us of the tears of the oppressed Israelites. Dip the Karpas into the salt water and eat it.)

A: Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the earth.

IV Yahatz - Breaking of the Middle Matzah.

(The leader takes the plate on which there are three large Matzot, wrapped in a napkin. The middle Matzah is broken in two pieces. The smaller half is placed back on the plate, while the larger half is wrapped again to be eaten as the Afikoman at the end of the meal. The leader asks the children present to close their eyes as the larger piece is hidden.)

V Maggid - Telling of the Story of the Exodus.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and celebrate Passover. Today, we are here. Next year, in the land of Israel. Today, we are slaves. Next year, we will be free.

*(The second cup of wine, the “Cup of Haggadah,” is filled.
This is a time when questions may be asked.)*

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children, and our children's children would still be enslaved.

(We lift the cup of salvation)

This covenant that remained constant for our ancestors and for us has saved us against any who arose to

destroy us in every generation, and throughout history when any stood against us to annihilate us, the Holy Blessed One kept saving us from them.

A: A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians dealt ill with us and afflicted us, setting us to hard labour. Finally, when we cried out to Adonai, the God of our ancestors, Adonai heard our voice, saw our affliction, saw our toil and our oppression. Then Adonai brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders.

Since our "cup of salvation" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.

Blood,
Frogs,
Lice,
Beasts,
Cattle Plague,
Boils,
Hail,
Locusts,
Darkness,
Slaying of First Born

DAYENU

“It Would Have Been Sufficient”

Had he given Sabbath to us --
This day's for rest, not for commerce
But not brought us to Mount Sinai, Dayenu

Had he brought us to Mount Sinai
Through the desert, it was so dry
And not given us the Torah, Dayenu

Had he given us the Torah
Where we sang and danced the Hora
And not led us into Israel, Dayenu

Had he led us into Israel
(So far this is quite a long tale)
And not built for us the Temple, Dayenu

Had he built for us the Temple
So to pray we do assemble
But had not made Manischewitz, Dayenu

Pesah [Paschal Lamb], The Paschal Lamb is to remind us that the Holy One passed over the houses of our ancestors in Egypt, as it is written, “You shall say that it is the sacrifice of the Lord’s Passover, for He passed over the houses of the people of Israel in Egypt when He slew the Egyptians, but spared our houses. The people bowed their heads and worshipped” (Exodus 12:27).

Matzah The Matzah is to remind us that before the dough which our forefathers prepared for bread had time to ferment, the supreme King of Kings, the Holy One, revealed Himself to them and redeemed them. We read:

“They baked Matzah of the unleavened dough which they had brought out of Egypt, for it had not leavened because they were thrust out of Egypt and could not linger, nor had they prepared any food for the journey” (Exodus 12:39).

Maror [Bitter Herb] The Maror (bitter herbs) is to remind us that the Egyptians embittered the lives of our forefathers in Egypt, as the Bible explains: “They made their lives bitter with lard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh” (Exodus 1: 14).

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

Psalm 114

When Israel came forth out of Egypt, the house of Jacob from a people of strange language;
Judah became His sanctuary, Israel His dominion.
The sea saw it, and fled; the Jordan turned backward.
The mountains skipped like rams, the hills like young sheep.
What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest backward?
Ye mountains, that ye skip like rams; ye hills, like young sheep?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
Who turned the rock into a pool of water, the flint into a fountain of waters.

(Drink the second cup of wine)

A: Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.

VI Rahatz - Washing of the Hands before the Meal.

(Dip your hands in water, dry them with the towel)

A: Blessed are You, O Lord our God, King of the universe, Who has sanctified us with Your commandments, and commanded us concerning the washing of hands.

VII - VIII Matzah - The Blessing of the Matzah.

A: Praised are You, Adonai, Lord of the Universe, Who brings forth sustenance from the earth.

IX. The Maror: Eating of the Bitter Herb.

A: Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat the bitter herb.

X Korekh - Eating the Sandwich of Matzah and Maror.

Slavery and freedom were joined together in one historical event. The bread of affliction became the bread of freedom, and should be tasted together with the Bitter Herb, so that they would remind us of the bitterness of slavery and the joy of freedom. In time of freedom, we must not forget the bitterness of slavery. In time of oppression, we must keep alive the hope of freedom.

(We take two pieces of Matzah with Bitter Herb between them and eat.)

XI Shulhan Orekh - the Festival Meal.

*(The festival meal is served and enjoyed by all.
This is when Judas left the group)*

XII Tzafun - Eating the Afikoman.

*(The Afikoman is found a piece was eaten as the dessert.
It was at this place our Lord took the bread, and when He had
given thanks, broke it and gave it to them saying)*

Take; eat; this is my body which is given for you.

Do this in remembrance of me.

XIII Barekh - The Blessing after the Meal.

(The Third Cup of wine, the cup of blessing is poured)

Birkat Hazan: Thanks God for the gift of food to the entire world

Let my mouth offer praise of the Lord, and let all beings offer blessing of God's holy name forever, let us thank God whose food we have eaten and through whose goodness we live. Blessed is the Lord our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. G-d gives food to all creatures, for G-d's mercy is everlasting. Through G-d's abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of G-d's great name. G-d sustains all, does good to all, and provides food for all the creatures whom G-d has created. Blessed is the Lord, who provides food for all.

Birkat Ha-Aretz: Thanks God for the exodus from Egypt and for granting us the land of Israel as part of our covenant with God

We thank the Lord our God for having given a lovely and spacious land to our fathers and mothers; for having liberated us from the land of Egypt and freed us from the

house of bondage; for the covenant which God has sealed in our flesh, for the Torah which God has taught us; for the laws which God has made known to us; for the life, grace and loving kindness which God has bestowed upon us, and for the sustenance with which God nourishes and maintains us continually, in every season, every day, even every hour.

Birkat Yerushalayim: This prayer for Jerusalem focuses on the rebuilding of the city and the eventual coming of the Messiah.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace.

Revere the Lord, all God's holy ones for those who revere Adonai suffer no want. Lions may starve, but those who seek the Lord shall lack nothing. Give thanks to the Lord, for God is good; God's kindness endures forever. You open your hand and satisfy the needs of every living thing. Blessed is the everyone who trusts in the Lord, for the Lord will surely guarantee protection. I once was young and now I am old, but never have I seen a righteous person forsaken, nor his children in want of bread. The Lord strengthens God's people, blessing them with peace.

May the Merciful One enable us to live in the Messianic age and in the world to come. May the One who makes peace in the heavens let peace descend on all us and all of Israel, and let us say: Amen.

*(We conclude the Grace after the meal with the cup of blessing
Our Lord Jesus took the cup and said)*

Drink of it, all of you. This cup is the New Covenant in my blood, shed for you for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.
Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.

Jesus announced the Seder was finished.

*It was time to clean up and leave.
They returned to the Mount of Olives singing
Psalms 115, 116, 117, 118, 136: the XIV HALLEL.*

Our Lord broke with the traditional practice. The fourth cup was to be filled, the cup of Elijah. He was expected to come and introduce the Messiah. They would even open the door and rise in the hope that Elijah will enter and say:

Blessed is he who comes in the name of the Lord, Elijah, The prophet, Elijah, the Tishbite, Elijah, the Gileadite. May he soon come and bring the Messiah!

They did not get to say XV Nirtzah - the conclusion of the Seder. Now is our Seder concluded, each custom and law fulfilled: As we gathered to celebrate a Seder this night, may we be worthy in freedom next year again to celebrate a Seder Next year in Jerusalem!

This is modified by comparing many Christian and Jewish Haggadah. The chief source is [Updated 5773 COMPLETE TRADITIONAL HAGGADAH](#) 5770/2010 Rabbi Barry Dov Lerner, Foundation For Family Education, Inc. 501c3 www.jewishfreeware.org

Stephen Funck March 2013

Many items are omitted in the above from source

In XIII Barekh

Has many more items. At the end after they drink the cup of blessing is the following:

[At this point in the Seder, we fill the Cup of Elijah on the table. We rise, and we generally send the youngest child(ren) still awake to open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Sing "Eliyahu Ha-Navi" and then close the door.]

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

Pour Out Your Wrath

[A late addition to the Haggadah, after the period of the Crusades and the pogroms of the Rhineland. The Crusades were a series of military conflicts of a religious character waged by Christians from 1096-1291, usually sanctioned by the Pope. The First Crusade was launched in 1095 by Pope Urban II with the dual goals of liberating the sacred city of Jerusalem and the Holy Land from Muslims, and freeing the Eastern Christians from Muslim rule. Inevitably the Crusades also involved destruction and oppression of Jewish communities in Europe and the Holy Land. The harshness of this section often causes it to be excluded or

skipped in many a modern Seder.]

“Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home.” (Ps. 79:6,7) “Pour out your wrath on them; may your blazing anger overtake them.” (Ps. 69.25) “Pursue them in wrath and destroy them from under the heavens of the Lord!” (Lam. 3:66)

Pour Out Your Love On The Righteous Gentiles

[Noam Zion and David Dishon, “A Different Night, ” bring a medieval Haggadah text, “Your Love,” from a Worms, 1521, manuscript, attributed to the grandchildren of Rashi. While its authenticity is debated, its sentiment is genuine. Let us not forget the actions of those like the Danish King Christian X in 1933 to save all of the 8000 Danish Jews. Let us not forget the Avenue of the Righteous Gentiles and the efforts of the Jewish People to remember that there are good as well as evil in humanity.

Let us try to emphasize the good.]

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

XIV HALLEL

Psalms 115:1-11, 12-18; 116::1-11, 12-19; 117;
118:1-4, 5-29; 136

Nishmat

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us

from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; mayest Thou, Lord our God, never abandon us. Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

He who abidest forever, exalted and holy is His name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed; By the

tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

All your works praise Thee, Lord our God; your pious followers who perform your will, and all your people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate your name, our King. To Thee it is fitting to give thanks, and unto your name it is proper to sing praises, for Thou art God eternal.

KOS R'VEE - EE -

[After the following we drink this final cup of the Seder.]

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

[Recited after drinking the cup of Elijah]

Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the vine.

Praised are you, Adonai, King of the universe, for the vine and its fruit, and for the produce of the field, for the

beautiful and spacious land which you gave to our ancestors as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Adonai our God, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat there Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. [On the Sabbath add: Favor us and strengthen us on this Sabbath day] and grant us happiness on this Feast of Matzot; For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.

XV. NIRTZAH

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

[We conclude and sing together.]

Next Year in Jerusalem!

<http://www.jewishfreeware.org/downloads/folder.2006-01-07.0640323187/>

http://en.wikipedia.org/wiki/Birkat_Hamazon

<http://www.jewishvirtuallibrary.org/jsource/Judaism/grace.html>

http://www.chabad.org/library/article_cdo/aid/135366/jewish/English.htm

Why are there so many versions of Birkat HaMazon?

http://urj.org/connect/enews/itorah/archives//?syspage=article&item_id=3049