

CONDENSED

Messianic Passover Haggadah

Written by
Warren & Cathy Frankel

Cover by Norman McGary
A Publication of Rock of Israel Ministries



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When I See the Blood
I Will Pass Over You

Preface

You might be wondering why this booklet is called a Messianic Passover Haggadah instead of just a Passover Haggadah. Well, wonder no more. It was written by a Messianic Jewish person. The term, Messianic, according to Webster means “of or relating to a messiah.” In this case the Messiah is Yeshua, being his Hebrew name. Or, if you prefer the English of the transliterated Greek, it would be Jesus. At present most of the teaching staff at the Rock of Israel are Jewish men who met and have accepted Yeshua as their Messiah. The traditional Haggadahs make no mention or even elude to the name of Yeshua.

Our Messianic Haggadah lifts up the name of Yeshua. It presents the Passover from the First Covenant perspective leading into the New Covenant fulfillment. We Messianic Jews believe that you can not share the Passover without sharing the lamb of God lifted up on that tree as the final sacrifice for all mankind.

It is our fervent prayer that, as we unfold the riches of the Feast of Passover, you will be blessed and grow closer to our Lord and see Him from a different and very Jewish perspective.

Note 1: Scriptures used in this Haggadah are taken from the “Complete Jewish Bible”, a translation by David H. Stern, unless otherwise noted.

Note 2: Many of the blessings used in this book are the traditional Jewish blessings.

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OPENING PRAYER

Dear God of Avraham (Abraham), Yitz'chak (Isaac) and Ya'acob (Jacob),

We have assembled together on this festive evening, at this Seder table to remember, retell and re-enact the story of our people, who from Biblical times were infused with a strong desire to achieve freedom.

We pray as we gather in family fellowship, as we relive in words and in symbolism the ancient desire for freedom, that we shall experience a renewed spirit, inspiration and understanding. May the problem of all those who are in bondage be our problem. May the concern of all those who are afflicted be our concern. May the struggle of all those who desire liberty and equality be our struggle.

In this spirit we raise our cup to magnify your Holy Name. That Name above all names, Yeshua (Jesus). We are so thankful for this holiday of Pesach (Passover), the festival of freedom, marking the exodus from Egypt.

Amen!



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WHAT IS PASSOVER?

1. It is the universal story of redemption, of human dignity, of hope and of freedom.
2. Passover is the story of God's special love of His people ISRAEL. *"For you are a people set apart as holy for Adonai your God. Adonai your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure. Adonai did not set his affection on you and choose you because you numbered more than any other people — on the contrary, you were the fewest of all peoples. Rather it was because Adonai loved you and because he wanted to keep the oath which he had sworn to your ancestors, that Adonai brought you out with a strong hand and redeemed you from a life of slavery, under the hand of Pharaoh king of Egypt. (Maftir)"* D'varim (Deuteronomy) 7:6-
3. It is the story of the sin, folly and uselessness of Pharaoh attempting to resist the God of Israel, The One True God.
4. It was a complex marvel. A marvel of judgment in the plagues, killing of the first born, overwhelming of the Egyptians in the sea.
5. A marvel of grace in the deliverance of the Israelites.
6. A marvel of might in the splitting of the Red Sea.
7. A marvel of guidance in the pillar of cloud and of fire.
8. A marvel of provision in the miraculous supplying of food and drink.
9. A marvel of faithfulness in the honoring of the Abrahamic covenant.

Passover is, indeed, a prophetic outline of how our Redeemer, Yeshua (Jesus), would lead us out of spiritual bondage, so that we could journey to our promised land called New Jerusalem.

"Also I saw the Holy City, the new Yerushalayim, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. I heard a loud voice from the throne saying, 'See! God's Sh'khinah is with mankind, and he will live with them. They will be his peoples, and he himself, God-with-them, will be their God.'"

PREPARING FOR THE PASSOVER

Preparations for the holiday begin many days in advance. Everything in the home is scrubbed and polished. Carpets are shampooed or steam cleaned, floors are scrubbed, fresh curtains are hung, drawers are cleaned out, furniture is moved, mattresses are overturned, pockets of garments are turned inside out and shaken clean. While this might seem a bit excessive to some, cleaning for the Passover is the most thorough spring cleaning imaginable. Just before Passover all-year-round kitchen utensils and dishes are put away to be replaced by those specially reserved for Passover.

Matzos are the only kind of bread permitted in a Jewish home on Passover. The Bible is not specific on the preparation of the matzos, but the Talmud (commentaries on the Law) gives details as to the ingredients used which are wheat-flour and water, the proper thickness, and other pertinent information.

Since leaven is not allowed in our homes on Passover, there is a special ceremony known as Mekhirat Hametz (Selling of the Leaven). Several days before Passover a bill of sale is written out and all hametz (Hebrew for leaven) is sold to a non-Jew for the duration of the Passover. The bill of sale is prepared with the understanding that it will be returned immediately after the holiday.

This principle of purging the home of leaven, so that it will be purified for Passover, is so beautifully illustrated in 2 Kings 23:21-23, where we find a thorough cleansing of the leaven in order to prepare the temple for God's presence.

Now let's look at what Yeshua (Jesus) said about leaven. He made a statement in Matthew 16:6 *"So when Yeshua (Jesus) said to them, 'Watch out! Guard yourselves against the hametz (leaven) of the P'rushim (Pharisees) and Tz'dukim (Sadducees)...."*

Then in verse 12 it states "Then they understood — they were to guard themselves not from yeast for bread, but from the teaching of the P'rushim (Pharisees) and Tz'dukim (Sadducees)."

The last cleansing ceremony known as Bedikat Hametz (Searching out the Leaven) takes place on the night before the Passover Meal. To symbolize the change from the old to the new, from the leavened to the unleavened bread, the mother will take ten bits of bread and put them on window sills and shelves.

The father will collect the following items: a candle, a feather, a wooden spoon and a paper or cloth bag. As the family gathers around, the father says the following prayer: "Blessed are you, O Lord, our God, King of the Universe, who has commanded us concerning the destruction of the leaven."

He then lights the candle using its light to search out the leaven. When he finds a bit of bread that the mother has spread around he will take the feather, not being allowed to touch the leaven, and brush it onto the wooden spoon. After he has found all ten pieces, he then dumps all of the items into the paper or cloth bag with the leaven anticipating the next morning.

Upon rising, the bag of leaven, along with the feather and the wooden spoon, is set on fire and consumed by the fire. The father then says as he looks toward heaven, "God, to the best of my knowledge, our home has been purged of all leaven and is now ready for your presence."

BURNING OF LEAVEN

The burning of leaven is symbolic of the destruction of idolatry. Leaven is not only symbolic of sin, but because it ferments and rises up, this symbolizes arrogance and haughtiness. In other words "pride", which comes before destruction. Obviously then "pride" would come under the heading of sin.

As we think about the various items used in the ceremony, we are symbolically reminded of the salvation story.

1. The candle represents Yeshua (Jesus) as being the Light of the world.
2. The feather represents the Ruach HaKodesh (Holy Spirit).
3. The leaven is symbolic of our Messiah, Who was made sin for us.
4. The wooden spoon is significant of the altar of Calvary.
5. The paper or cloth bag is likened to the Messiah's grave.
6. The fire used to consume the leaven speaks of the wrath of God's judgment upon sin.

All preparation for Passover has now been taken care of. The holiday is about to be ushered in.



*"For you, Adonai, light my lamp;
Adonai, my God, lights up my darkness."*

Psalm 18:29

The SEDER (Aramaic for the Hebrew "Erech", meaning "order" of service.) SERVICE BEGINS with the Blessing of the Festival Candles.

BRECHAT HANER

The lighting of the candles is done by the lady of the house, and then she recites the following prayer:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצננו להדליק נר של (שבת ושל) פסח.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Mel-
lech Ha-olom Ah-sheer Kid-sha-nu B'mitz-
vo'tav Vitzi-va-nu L'had-lik Ner Shel
Pasach."*

"Blessed Are you, O Lord our God, King
of the Universe, who has sanctified us
by thy commandments and has
commanded us to kindle the Passover
Light."

ברוך אתה יי אלהינו מלך העולם, שהחיינו
וקיימנו והגיענו לזמן הזה.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-
lech Ha-olom She-hech-e-Vonu V'kee-monu
V'hee-gee-yonu Lazman Ha-zeh."*

"Blessed Are you, O Lord our God, King
of the Universe, who has given us life,
and has sustained us, and has enabled
us to reach this season of joy."

The lady of the house always begins the Seder by lighting the candles, giving light to the Passover Table. It is stated according to Rabbinical law "Because it was a woman who put out the lights in the first place. Only a woman can turn them on again."

Even though darkness did come through a woman, it was through a woman that light returned. That woman was named Miriam (Mary) who birthed the light that we walk in today. Our Messiah came to bring light to the whole world.

THE FOUR CUPS OF WINE

As we proceed through this Haggadah we will be drinking from four cups of wine (or from one cup four different times). The importance of this is so great, that we are told a person should sell some personal belongings, do any type of work, or even beg in order to have money for the ceremonial wine. The reason that so much importance is placed on having the wine is due to the fact that it is considered to be the act of proclaiming the wonderful miracle of redemption.

The four cups stand for the four "I wills" which God spoke in Sh'mot (Exodus) 6:6-7:

THE CUP OF SANCTIFICATION: **I will** *free you from the forced labor of the Egyptians.*

THE CUP OF JUDGMENT: **I will** *rescue you from their oppression.*

THE CUP OF REDEMPTION: **I will** *redeem you with an outstretched arm.*

THE CUP OF PRAISE: **I will** *take you as my people, and I will be your God.*

THE KIDDUSH:

THE CUP OF SANCTIFICATION (also called the cup of blessing), represents the first "I will" - **I will** free you from the forced labor of the Egyptians." God promised to bring His people out from under the cruel laws of the Egyptians.

Take the first cup and repeat Kiddush:

בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech
Ha-olom Boh-ray Pree Ha-gaw-fen."*

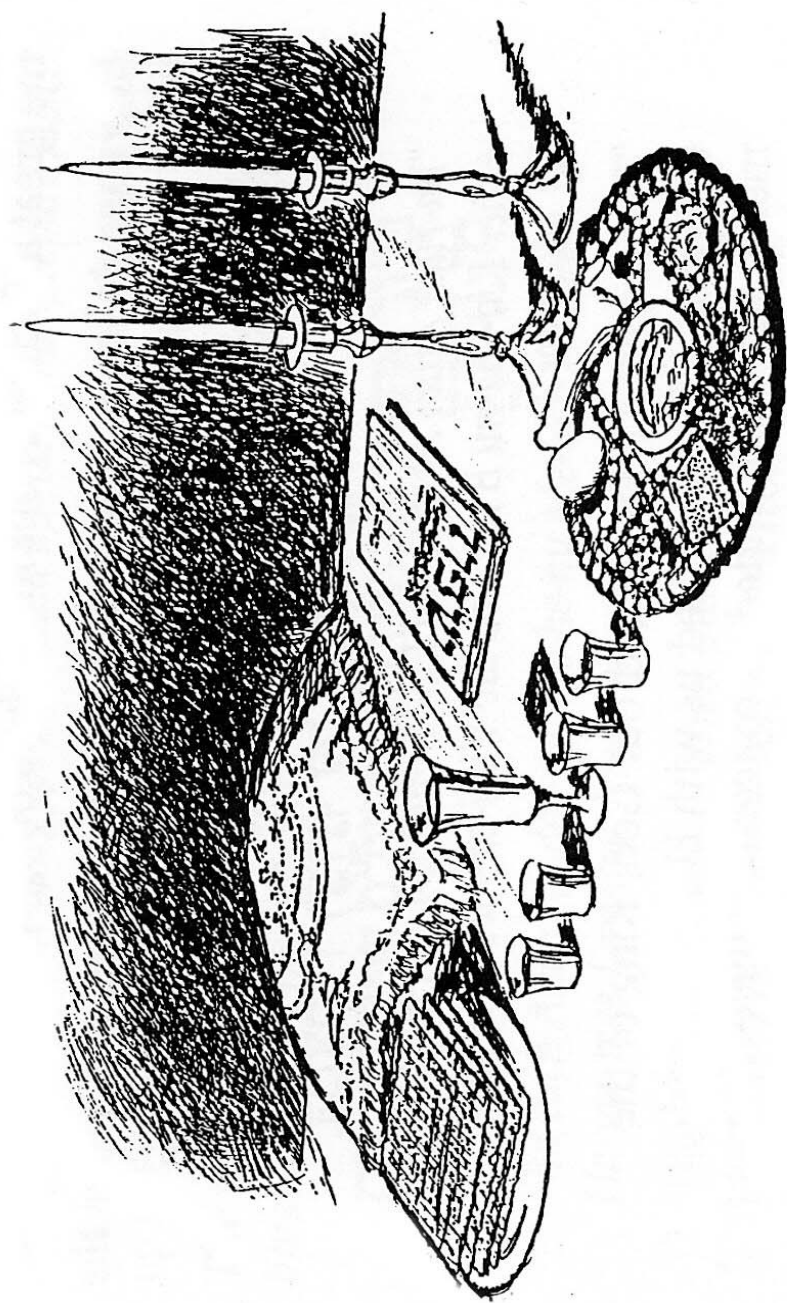
**"Blessed are you, O Lord our God, King
of the Universe, Creator of the Fruit of the
Vine."**

All drink together of the first cup while reclining to the left.

THE URCHATZ:

This is the washing of the hands, which is done by the leader without the usual prayer. This custom is derived from the Tabernacle in the Wilderness. *"Adonai said to Moshe. `You are to make a basin of bronze, with a base of bronze for washing. Place it between the tent of meeting and the altar, and put water in it. Aharon and his sons will wash their hands and feet there when they enter the tent of meeting -- they are to wash with water, so that they won't die. Also when they approach the altar to minister by burning an offering for Adonai, they are to wash their hands and feet, so that they won't die. This is to be a perpetual law for them through all their generations.'"*

Sh'mot (Exodus) 30:17-21



THE KARPAS

Dip the parsley in the salt water and recite the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי
הָאֲדָמָה.

"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech Ha-lom Boh-ray Pree Ha-adamah."

"Blessed are you, O Lord our God, King of the Universe, Creator of the Fruits of the Earth."

All eat of the Karpas together.

Just as the wine represents the blood of the Passover Lamb, the parsley represents the hyssop used to place the blood upon the door posts and the lintels. Blood symbolizes a sacrifice offered as a substitute, one life laid down for another (altar of sacrifice - brazen altar). *"In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins."* (Hebrews 9:22). The salt water represents the tears shed in Egypt and the Red Sea (both of which are salty).

Whenever hyssop is used in the Bible it is used in connection with cleansing. King David said in Psalm 51:7 (NIV) *"Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow."*

THE YACHUTZ

The leader of the Seder then takes the middle matzah and breaks it into two pieces. He replaces the larger piece back in the Unity Compartment and wraps the smaller piece in a linen cloth. This piece is then hidden until after the dinner.

The Unleavened Bread (Matzah) is kept in a special covering called a Unity. It is made of one piece of cloth, but sewn so that

it has three compartments. It is not the first or third piece, but the middle matzah that is removed, broken, and one half hidden in the linen napkin. This piece, called the Afikomen, has an important role in the end of the Seder service following the Passover Meal.

The reason the larger piece of matzah is placed back in the unity is found in an ancient Haggadah. "A poor man does not feast over a whole loaf because he is never certain that he will have food for the next meal. He takes the small piece, putting away the larger piece for later."

The leader of the Seder lifts up the matzah container and all of the guests recite the following blessing:

"This is the bread of affliction which our ancestors ate in the land of Egypt; let those who are hungry, enter and eat thereof, and all who are in distress, come and celebrate the Passover. At present we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be free men in the land of Israel."

"ALL WHO ARE HUNGRY, LET THEM COME AND EAT" is based on a description in the Talmud of how Rabbi Huna would open his door during meals and exclaim: "All who are needy, let them come and eat". It takes on a special meaning to care for the needs of the poor, to enable them to celebrate the Passover properly. Ensuring that no Jew will be excluded for lack of money.

Yeshua (Jesus) said - *"I am the bread of life! Whoever comes to me will never go hungry and whoever trusts in me will never be thirsty."* Yochanan (John) 6:35

When Yeshua (Jesus) made the statement *"I am the Bread of Life,"* I find it most interesting that He was born in Bethlehem. In Hebrew it is "Beth Lechem" which means "House of Bread."

THE FOUR QUESTIONS

The youngest member of the family rises to ask the four questions:

מה נשתנה הלילה הזה מכל הלילות?

*"Ma Nish-ta-naw Ha-lai-law Ha-zeh Mee-kawl
Ha-lay-lot?"*

"Why is this night different from all other
nights?"

Leader: "I am glad you asked that question. This night is different from all other nights, because on this night we celebrate the going forth of the Jewish people from slavery into freedom.

Yeshua (Jesus) paid the price for our sins so our lives could be different. We can, therefore, celebrate our freedom, not just on this night, but for eternity.

1. שֶׁבֶּכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה
הַזֶּה כָּלוּ מָצָה?

1. *She-b'chawl Ha-lay-lot Aw-nu O-ch'leen
Chaw-maytz U-mat-tzah, Ha-lai-law Ha-zeh
Ku-lo Ma-tzah?*

1. "On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?"

Leader: "Why do we eat only matzah tonight?" When Pharaoh released our forefathers from Egypt they were forced to leave in great haste. They had little or no time to bake their bread and could not wait for it to rise. The sun beat down on the dough as they carried it along, and baked it into unleavened bread called matzah."

2. שֶׁבֶּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מָרוּר?

2. *"She-b'chawl Ha-lay-lot Aw-nu O-ch'leen
Sh'awr Y'raw-kot; Ha-lai-law Ha-zeh Maw-
ror?"*
2. "On all other nights we eat vegetables and
herbs of all kinds; why on this night do
we eat only bitter herbs?"

Leader: "Why do we eat bitter herbs tonight? So that we are reminded that our forefathers were slaves in Egypt and their lives were made very bitter."

3. שֶׁבֶּכַל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פֶּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים?

3. *"She-b'chawl Ha-lay-lot Ayn Aw-nu Mat-
bee-leen Ah-fee-lu Pa-am E-chot, Ha-lai-law
Ha-zeh Sh'tay F'aw-meem?"*
3. "On all other nights we never think of
dipping herbs in water or in anything
else; why on this night do we dip the
parsley in salt water and the bitter herbs
in charoset?"

Leader: "Why do we dip the herbs tonight? The parsley reminds us of the hyssop used to place the blood of the lamb upon the doorpost and lintels. The salt water reminds us of the Red Sea and of the tears shed while they were in bondage. The sweet charoset reminds us that our forefathers were able to withstand bitter slavery because it was sweetened by the hope of freedom."

4. שֶׁבַּכֵּל הַלִּילֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלִּילָה הַזֶּה כָּלָנוּ מְסֻבִּין?

4. *"She-b'chawl Ha-lay-lot Aw-nu O-ch'leen
Bayn Yo-sh-veen U-vayn M'su-been, Ha-law-
law Ha-zeh Ku-law-nu M'su-been?"*
4. "On all other nights we eat either sitting
upright or reclining; why on this night do
we recline as we partake of the four cups
of wine?"

Leader: "Why do we recline at the table? It is because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table."

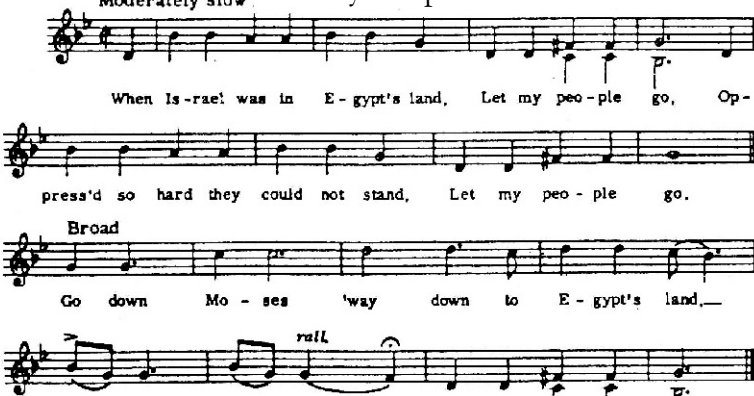
Yeshua (Jesus) freed us from slavery and we can certainly recline on any night. Just lean on His everlasting arms.

We who are believers in Messiah can rejoice that we are able to keep this Passover Feast just as He did, in obedience to the Father. We can rejoice for He is our Passover Lamb and in Him we have obtained life. Not only life, but life more abundantly according to Yochanan (John) 10:10 *"The thief comes only in order to steal, kill and destroy; I have come so that they may have life, life in its fullest measure."*

Everyone joins in singing of:

"Let My People Go"

Moderately slow



When Is-rael was in E-gypt's land, Let my peo-ple go, Op-
 press'd so hard they could not stand, Let my peo-ple go.
Broad
 Go down Mo-ses 'way down to E-gypt's land,
rall
 Tell old Pha-raoh, Let my peo-ple go!

PESACH

The Leader of the Seder holds up the shankbone and recites:

The PASCHAL LAMB which our forefathers ate, was as an offering unto God because he spared them from the death angel. As it is written: "say, 'It is the sacrifice of Adonai's Pesach (Passover), because Adonai passed over the houses of the people of Isra'el in Egypt, when he killed the Egyptians but spared our houses.' the people of Isra'el bowed their heads and worshiped."

Sh'mot (Exodus) 12:27

The Holy Scripture also says, "Though mistreated, he was submissive -- he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth." Yesha'yahu (Isaiah) 53:7.

We as believers, know that our Messiah shed his blood as the final sacrifice for us. As John said: "Look! God's lamb! The one who is taking away the sin of the world!"

YESHUA IS THE PASCHAL LAMB!

Have you ever wondered why Jesus is called the Passover Lamb? Why not call him a goat which was used for the Day of Atonement? After all, it was a goat that carried away the sins of the people into the wilderness. *“When he (Aharon) has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat. Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra’el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose. The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.”*

Vayikra (Leviticus) 16:20-22

The chain of events that happened to a lamb for Passover was a rehearsal (miqrah) for the things that were to happen to the Messiah. On the tenth of Nisan, the Passover lamb was led through the Sheep Gate for its journey to the Temple. When it entered in, the people would wave palm branches in all four directions. Then they sang the Hallel. (*“Blessed is he who comes in the name of the Lord.”*) They laid palm branches before the lamb. This very sequence of events was done for Yeshua (Jesus) as was recorded in Mattityahu (Matthew) 21:8-9. *“Crowds of people carpeted the road with their clothing, while others cut branches from trees and spread them on the road. The crowds ahead of Him and behind shouted, **“Please! Delivers us!”** to the Son of David; **“Blessed is he who comes in the name of Adonai!”**”*

The lamb was then taken to the Temple where it was kept four days under close observation.

"Speak to all the assembly of Israel and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household...' 'You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk.'"

Sh'mot (Exodus) 12:3&6

Yeshua (Jesus) entered Jerusalem four days before Pesach (Passover) where he was closely watched by the Pharisees and the Sadducees. According to tradition there were fifty tests performed to insure of the lamb's purity. On the fourteenth day of Nisan, after the lamb was declared to be pure and free from defect, it was placed upon the altar at 9:00am, there to remain until 3:00pm.

At that time the High Priest took a knife and slit the throat of the lamb and said, "It is finished". The very words of Yeshua (Jesus) when He was on the cross.

After death the lamb was taken and thrust on a vertical pole. A horizontal pole was transfixed to the vertical one making the sign of the cross. The lamb was then flayed and the skin on the lamb's back was removed to make sure it was as pure on the inside as it was on the outside. The heart of the lamb was removed and all the blood was drained from it. In this entire procedure, not one bone was broken.

This was also true of Yeshua as was stated in John 19:33 *"but when they got to Yeshua and saw that he was already dead, they didn't break his legs."* This was the fulfilment of the Prophecy in Psalm 34:20 - *"He protects all his bones; not one of them gets broken."*

PROGRESSION OF DOCTRINE REGARDING SACRIFICING OF A LAMB

I see a progression of doctrine regarding the sacrificing of a lamb:

1. In B' resheet (Genesis), the lamb was slain for the Individual - B' resheet 4:4
2. In Sh'mot (Exodus), the lamb was slain for the Family or Household - Sh'mot 12:3-4
3. In the book of Vayikra (Leviticus), the lamb was slain for the Nation - Vayikra 16:24
4. In the B'rit Hadashah (New Covenant), the Lamb of God was slain for the sin of the World - Yochanan (John) 1:29

In Revelation, is the promise of a Lamb for Eternity.
"Worthy is the slaughtered Lamb, to receive power, riches,
wisdom, strength, honor, glory, and praise. -

Revelation 5:12

Seven bestowals, God's perfect number!

The LEADER raises the cup of wine and says:

We are privileged to thank, praise, glorify and reverence Him, who wrought all the miracles for our ancestors and for us: for He brought us forth from bondage to freedom, from sorrow to joy, from darkness into His marvelous light and from bondage to redemption. Therefore let us chant unto Him a new song.

HALLELUJAH!

THE TEN PLAGUES

As each PLAGUE IS READ, A DROP OF WINE IS TAKEN FROM THE CUP USING THE SMALL FINGER. Each drop is then deposited onto the plate. This is explained as an expression of sorrow for the pain suffered by the Egyptians from each plague.

The use of the finger is a reminder of the verse in Exodus 8:15, where Pharaoh's magicians were unable to duplicate the miracles performed by Moses. They had to admit that it was the FINGER OF GOD that executed these miracles and ultimately made the exodus possible.

These are the ten plagues which our Most High God brought on the Egyptians: BLOOD, FROGS, VERMIN, FLIES, PESTILENCE, BOILS, HAIL, LOCUST, DARKNESS, SLAYING OF THE FIRSTBORN.

THE MAKKOT

Raise the Second Cup.

The second cup is the Cup of Judgment or the Cup of Plagues. It is the promise of God's deliverance of his people from out of the hand of the Egyptians. He executed his judgment upon them and did slay their first-born. He brought us out of the wilderness, to Mount Sinai where he gave us the Torah, and brought us into the land of Israel.

The blessing over the Second Cup is recited:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech
Ha-olom Boh-ray Pree Ha-gaw-fen."*

**"Blessed are you, O Lord our God, King of the
Universe, Creator of the Fruit of the Vine."**

All drink together of the second cup while reclining to the left.

Everyone joins in singing "DAYENU".

DAYENU

(It Would Have Been Enough)

Folk Tune

I - lu i - lu hō - tsi - a - nu hō - tsi - a - nu mi - mits - ra - yim

mi-mits-ra-yim hō-tsi-a-nu da-yé-nu da da-yé-nu da da-yé-nu

da da-yé-nu da-yé-nu da-yé-nu da-yé-nu yé-nu da-yé-nu



DAYENU

(It Would Have Been Enough)



AD HE brought us out of Egypt, and not
divided the sea for us, Dayenu!



AD HE divided the sea, and not permitted
us to cross on dry land, Dayenu!



AD HE permitted us to cross the sea on
dry land, and not sustained us for forty
years in the desert, Dayenu!



AD HE sustained us for forty years in the
desert, and not fed us with manna,
Dayenu!



AD HE fed us with manna, and not or-
dained the Sabbath, Dayenu!



AD HE ordained the Sabbath, and not
brought us to Mount Sinai, Dayenu!



AD HE brought us to Mount Sinai, and not
given us the Torah, Dayenu!



AD HE given us the Torah, and not led us
into the Land of Israel, Dayenu!



AD HE led us into the Land of Israel, and
not built for us the Temple, Dayenu!



AD HE built for us the Temple, and not
sent us prophets of truth, Dayenu!



AD HE sent us prophets of truth, and not
made us a holy people, Dayenu!

As Believers we can add a further DAYENU, knowing
that:

**HAD God only provided salvation
through the death of our Messiah, Dayenu!**

"IT WOULD HAVE BEEN ENOUGH!"

THE RACHATZ

The Leader washes his hands before continuing with the Ceremonial meal, and then everyone recites the following blessing in unison:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצָנְנוּ עַל וְצָנְנוּ נְטִילַת יָדַיִם.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech
Ha-olom Asher Kid-sha-nu B'mitz-vo-tav
Vitsi-va-nu Al N'tee-lat Yaw-daw-yeem."*

**"Blessed are you, O Lord our God, King of
the Universe, Who made us holy by His
commandments and commanded us
concerning the washing of the hands."**

There is an account of a different type of washing in God's word. In Yochanan (John) 13:4 is the story of Yeshua (Jesus) rising from the table, wrapping a towel around His waist. Then He poured some water in a basin and washed the feet of the Talmidim (disciples). He then said I have set an example for you so you may do the same.

What a lesson in total servanthood. Of course, He was alluding to His teaching in Mark 10:43-45.

Now we are made holy by the blood of Yeshua (Jesus).
*"It is in connection with this **will** that we have been separated for
God and made holy, once and for all, through the **offering** of
Yeshua the Messiah's body."* Hebrews 10:10

*"So too, Yeshua suffered death outside the gate, in order to
make the people holy through his own blood."*

Hebrews 13:12

MATZAH

The Leader lifts up the matzah and says:

The first of the four questions asked "Why Do We Eat Matzah?" Because there was not enough time for the dough to rise when their redemption came. As the Holy Scriptures say, "...and they baked the dough, ..., into matzah cakes; for it had not risen, because they had been driven out of Egypt and could not tarry nor prepare food."

Unleavened bread is also very practical for travel. A pound of Matzah takes up half the space of a pound of bread, is twice as filling and never spoils.

The three Matzos, the "Unity," are held up and the following blessing is recited by all:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ.

"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech Ha-olom Ha-mo-tzee Le-chem Meen Haw-aw-retz."

"Blessed are you, O Lord our God, King of the Universe, Who brings forth bread from the earth."

Each one now breaks off an olive size piece of matzah.

All recite the following blessing in unison:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech Ha-olom Asher Kid-sha-nu B'mitz-vo-tav Vitsi-va-nu Al Ah-che-las Ma-tzaw."

"Blessed are you, O Lord our God , King of the Universe, Who sanctified us with His commandments and commanded us concerning the eating of unleavened bread." *All eat together of the Matzah.*

Yeshua (Jesus) is without leaven (sin) and He stated that we who come to Him and partake will also be unleavened.
1 Corinthians 5:7,8

MAROR

The Leader lifts up the Maror and says:

"The second question was: 'Why do we eat Maror?'"

Because of the bitter life of hard labor, making bricks for the Egyptians. The bitter herb speaks of the sorrow, persecution and suffering of our people under the hand of Pharaoh. As the horseradish brings tears to our eyes, so did the great affliction of our forefathers bring tears to their eyes."

God, the Father, would tell us today to take the hyssop and dip it in the blood of His dear Son. Then sprinkle it on the door posts of our hearts. Yeshua (Jesus) drank the bitter cup so that we can partake of His sweet salvation. Our lives were bitter before we accepted him.

Everyone take an olive size piece of Matzah, scoop up the bitter herb, and recite together the following blessing:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:**

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech Ha-olom
Asher Kid-sha-nu B'mitz-vo-tav Vitsi-va-nu Al Ah-che-las
Mar-ror."*

*"Blessed are you, O Lord our God, King of the Universe,
Who sanctified us with His commandments and
commanded us concerning the eating of bitter herbs."*

All eat the Maror together.

KORECH

Everyone break off two olive size pieces of matzah. Making a "sandwich," place the charoset with a little bitter herbs between the two pieces. (It is optional to eat the charoset without the bitter herbs.) This is called the "Hallel Sandwich."

All eat the charoset together.

Just as the wine is a symbol of blood, the salt water a symbol of tears, the bitter herbs a symbol of suffering, the greens a symbol of hyssop, so it is that the charoset is a symbol of mortar representing the bricks which were made by our people in Egypt.

This concludes the Ceremonial Meal.

SHULCHAN ORECH - THE PASSOVER MEAL

The supper will now be served and the Seder will continue after we have eaten. (As in Judaism the prayer will be said after the meal.)



BARUCHAH

All recite the following prayer of thanksgiving after the meal:

Blessed are you, O Lord our God, King of the Universe, for the fruit of the vine, for the produce of the field and for the land that Thou granted to our ancestors, to eat of its fruit and be satisfied with its goodness. Have compassion, O Eternal our God, upon us, on Israel Thy people, on Jerusalem Thy city, on Zion the residence of Thy glory, and give us joy on this day of the feast of unleavened bread. Thou, O Lord our God, art good and benevolent unto all. We therefore, give our thanks unto Thee for Thy wonderful blessings. Amen

TSAPHUN

The Afikomen is our substitute for the Paschal Lamb, which was the final food of the Seder Feast.

The youngest child searches for the Afikomen. When he finds it he takes it to the leader, who redeems it with some coins. The matzah is then broken into small pieces and distributed to each person present.

We can say tonight that we found the one of whom the prophets spoke about. Yochanan (John) 1:45 *"We have found the one that Moshe (Moses) wrote about in the Torah, also the prophets - it's Yeshua Ben-Yosef from Natzeret. (It's Jesus, son of Joseph from Nazareth.)"*

Because the young child was obedient and returned the hidden piece of matzah, he not only receives the coins, but also the promise of a gift 50 days after Passover.

The church received a gift 50 days after Passover in that upper room on Pentecost: The gift of the Holy Spirit.

(A piece of matzah has been provided, wrapped in a white napkin, in the center of the table. Please break off a small bite size piece and pass it along to all the folks at the table. Place this piece on the table to be eaten with the third cup.)

It is very significant that the middle matzah was the one which was broken, hid away and finally redeemed, broken and distributed.

In the last Passover meal that Yeshua (Jesus) celebrated with his disciples, HE said: *"This is my body, which is for you; do this as a memorial to me."* 1 Corinthians 11:24

The word "Afikomen" is a Greek word taken from the word "epikomos" which signifies "after Banquet," hence "dessert." But there is another Greek word for afikomen, which is spelled "Aphikomen," and means "I came." Isn't that exciting! Who came? The One, obviously, whom the broken Matzah represents, namely, the Lord Yeshua (Jesus), the true Pesach! When you look closely at the matzah, it is a beautiful picture of our Messiah. In four ways it symbolizes our Lord and Savior. It is pierced, just as Yeshua (Jesus) was pierced by that Roman spear. It is striped, just as Yeshua (Jesus) bore those stripes for our healing and for our redemption. It is leaven free, just as Yeshua (Jesus) is, because he was conceived of and by the Holy Spirit. And it is called the "bread of life", just as our Messiah is our sweet Bread of Life.

The Third cup, the Cup of Redemption, is filled and the leader of the Seder begins:

This cup represents the third "I will" -- "I will redeem you." God promised His people that He would redeem them from slavery.

It was this cup that Yeshua (Jesus) raised after supper in the Upper Room and said: *"This cup is the New Covenant, ratified by my blood, which is being poured out for you"* (Luke 22:20). Yeshua (Jesus) came to shed His blood as the final sacrifice lamb, so that all who trust in Him are redeemed from sin and death.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech Ha-olom
Ha-mo-tzee Le-chem Meen Haw-aw-retz."*

"Blessed are you, O Lord our God, King of the
Universe, Who brings forth bread from the earth."

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech
Ha-olom Boh-ray Pree Ha-gaw-fen."*

"Blessed are you, O Lord our God, King of the
Universe, Creator of the Fruit of the Vine."

All eat the afikomen and drink the third cup of wine while reclining to the left.

Yeshua (Jesus) instructed His Disciples: *"This cup is the New Covenant in my blood; do this, as often as you drink it, as a memorial to me."* 1 Corinthians 11:25

HALLEL

The leader continues:

The fourth cup is the Cup of Praise and represents the fourth "I will" -- "I will take you to Me for a people." This is God's promise that He will again gather Israel together; He will be their God and they will be His people.

Take the fourth cup and repeat Kiddush:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*"Ba-ruch Attah Ah-doh-nai Elo-he-nu Me-lech
Ha-olom Boh-ray Pree Ha-gaw-fen."*

**"Blessed are you, O Lord our God, King of
the Universe, Creator of the Fruit of the
Vine."**

*All drink together of the fourth cup while reclining to the
left.*

At the Passover Seder, Yeshua (Jesus) said: "For I tell you from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes." Luke 22:18





ELIJAH'S PLACE

You will notice that one place setting has not been touched throughout the meal. This is the traditional place of Elijah. The door is opened to see if the prophet Elijah will come and announce the arrival of the Messiah. *"Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Lord."*
 Mal'akhi (Malachi) 3:23

Yeshua (Jesus) spoke of the one who came before Himself: John the baptizer, who was as the prophet Elijah. John looked upon Yeshua (Jesus) that day and said: *"Look God's Lamb! The one who is taking away the sin of the world!"*

Yochanan (John) 1:29

You will also note that some of the items on the Seder plate have remained untouched. One is the shank bone of the lamb, which is symbolic of the lambs that the Jewish people say can no longer be sacrificed because of the Temple's destruction in 70 AD. The temple was a place of sacrifice, praise, worship and prayer. Prior to the 70 AD temple, which was Herod's temple, was Solomon's temple around 1000 BC and Zerubbabel's temple around 536 BC.

The second item on the plate is the roasted egg, which also represents sacrifice. However, we also realize that the egg is the symbol of eternal life.

Yeshua (Jesus) was the final Passover lamb, and in His sacrifice on the cross is found our salvation. In His death there is life; in the shedding of His blood there is remission of sin.

There is a glorious prospect of Eternal Life. It is a gift available to all. It was not purchased with silver or gold, but with the blood of a Lamb without spot or blemish. God's only Begotten Son!

PRAISE HIS NAME, FOREVER!!

This has been the story of Passover. A heroic rebellion against oppression and of glorious freedom from slavery. No other people has a story more exciting, not one that is as true now as it was thousands of years ago. Throughout the years, Passover has meant freedom. Be it escape from Egypt, rescue from the crusades, or liberation from the Nazis.

Just as the Jewish people overcame their enemies in the land of Egypt, so will they always vanquish their oppressors because of God's help. This is the message of Passover which must forever remain alive in our hearts.

The Seder of Passover is now complete!

Just as our salvation and redemption are complete in Yeshua (Jesus.)

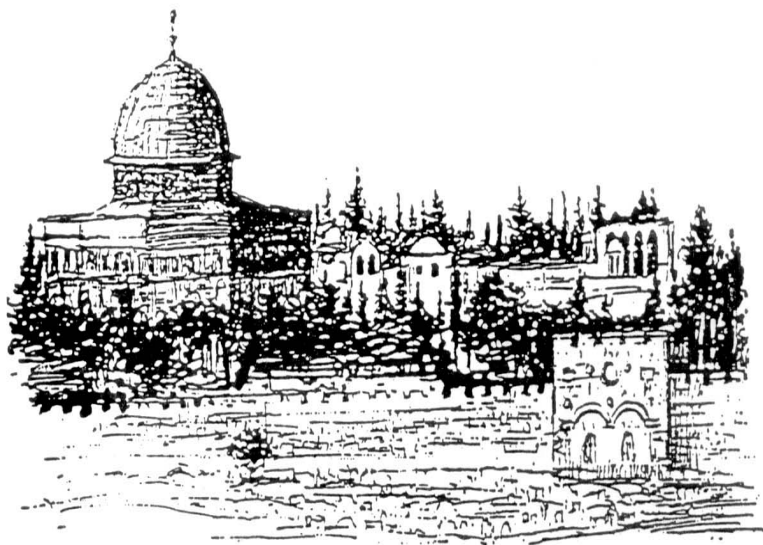
As we have been privileged to celebrate the Passover Seder this year, may we also be privileged to celebrate it in the future.

All repeat in unison:

"NEXT YEAR IN (NEW) JERUSALEM!"

"L'shanah haba ah biyerushalayim!"

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם



*“I have posted watchmen on your walls,
Yerushalayim; they will never fall silent,
neither by day nor by night. You who
call on Adonai, give yourselves no rest;
and give him no rest till he restores
Yerushalayim and makes it a praise
on earth.”*

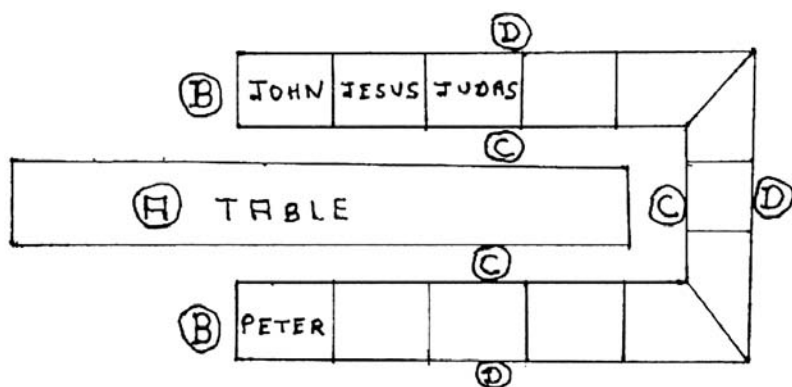
Isaiah 62:6

APPENDIX

PASSEOVER SEATING ARRANGEMENT IN BIBLE DAYS

The Passover table, as was used by the Jews in Bible days was always constructed, in the shape shown in the sketch below, with one side left open. This arrangement gave the table three sides: one long, one short and then on the other side, another long side. In other words, it was U-shaped. (See accompanying diagram.) In this way the servants who brought the food could enter the opening space of the "U", and serve the guests from that vantage point. They could serve the guests in all directions from their central position. Those who would come to the Passover would be "seated" on the floor at the outside rim of the table - the table being about 9 or 10 inches high.

"From Jewish authorities we know that the average dining apartment was computed at fifteen feet square; the expression "furnished" no doubt refers to the arrangement of couches all around the table, except at its end, since it was a canon that the very poorest must take of that supper in a reclining attitude, to indicate rest, safety and liberty"¹



Here "A" represents the table, "B" & "B" respectively the ends of the two rows of single divans on which each guest reclines on his left side, with his head "C" nearest the table, and his feet "D" stretching back towards the ground.

"Jewish documents are equally explicit as to that of the guests. It seems to have been quite an established rule that, in a company of more than two, say of three, the chief personage or Head - in this instance, of course, Christ - reclined on the middle divan. We know from the Gospel narrative that John occupied the place on His right, at that end of the divan - as we may call it - at the head of the table. But the chief place next to the Master would be that to His left, or above Him. In the strife of the disciples, which should be accounted the greatest, this had been claimed, and we believe to have been actually occupied, by Judas. This explains how, when Christ whispered to John by what sign to recognize the traitor, none of the other disciples heard it. It also explains, how Christ would first hand to Judas the sop, which formed part of the Paschal ritual beginning with him as the chief guest at the table, without thereby exciting special notice. Lastly, it accounts for the circumstance that, when Judas, desirous of ascertaining whether his treachery was known, dared to ask whether it was he, and received the affirmative answer, no one at the table knew what had passed. But this could not have been the case, unless Judas had occupied the place next to Christ; in this case, necessarily that at His left, or the post of chief honor. As regards Peter, we can quite understand how, when the Lord with such loving words rebuked their self-seeking and taught them of the greatness of Christian humility, he should, in his impetuosity of shame, have rushed to take the lowest place at the other end of the table. Finally, we can now understand how Peter could beckon to John, who sat at the opposite end of the table, over against him, and ask him across the table, who the traitor was. The rest of the disciples would occupy such places as were most convenient, or suited their fellowship with one another."¹

¹ Alfred Edersheim, "*The Life and Times of Jesus the Messiah*," Vol.2,p.494

Traditional Passover Songs

Chad Gadyo

Then came one kid, just one kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the fire,
Which burned the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the water, which put out the fire,
Which burned the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the ox,
Which drank the water, which put out the fire,
Which burned the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the Shochet, who slaughtered the ox,
Which drank the water, which put out the fire,
Which burned the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the angel of death,
Who killed the Shochet, who slaughtered the ox,
Which drank the water, which put out the fire,
Which burned the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Then came the Holy One, Blessed be He,
And slew the angel of death,
Who killed the Shochet, who slaughtered the ox,
Which drank the water, which put out the fire,
Which burned the stick, which beat the dog,
Which bit the cat, which ate the kid,
Which my father bought for two zuzeem.
Chad gadyo, chad gadyo.

Echad Mi Yodaya -- Who Knows One?

Who knows one? I know one!
One is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows two? I know two!
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows three? I know three!
Three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows four? I know four!
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows five? I know five!
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows six? I know six!
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows seven? I know seven!
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows eight? I know eight!
Eight are the days until a bris,
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows nine? I know nine!
Nine are the months before a baby is born,
Eight are the days until a bris,
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows ten? I know ten!
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days until a bris,
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,

Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows eleven? I know eleven!
Eleven are the stars in Yosef's dream,
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days until a bris,
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows twelve? I know twelve!
Twelve are the tribes of yisroel,
Eleven are the stars in Yosef's dream,
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days until a bris,
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,

Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Who knows thirteen? I know thirteen!
Thirteen are the faces of haShem,
Twelve are the tribes of yisroel,
Eleven are the stars in Yosef's dream,
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days until a bris,
Seven are the days of the week,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and on earth.

Eliahu Hanavi

Eliahu hanavi

Eliahu hatishbi

Eliahu, Eliahu

Eliahu hagiladi

Bimherah v'yamenu yavo elenu

Im mashiach ben David,

Im mashiach ben David

Eliahu hanavi

Eliahu hatishbi

Eliahu, Eliahu

Eliahu hagiladi

{Elijah the prophet, Elijah the Tishbite,

Elijah the Gileadite.

May he come quickly, in our days,

with the Messiah, the son of David.}

Checklist

Plates (9" for ceremonial & 12" for dinner)

Napkins

Utensils

Glasses for water

Glasses for grape juice

Communion cups (for saltwater)

Ceremonial Seder Meal:

Charoset

Horseradish (hot and coarse)

Parsley

Salt Water

Grape Juice

Unleavened Bread

(Unsalted Plain Matzos)

Traditional Menu:

Gefilte Fish w/Horseradish (Optional Appetizer)

Matzos to serve with Gefilte Fish if served

Matzah Ball Soup

Roast or Baked Chicken

Tsimmes (Sweet Potato Mixture)

Vegetable such as Broccoli

Non-Dairy Dessert

SEDER RECIPES:

CHAROSET:

1 cup finely chopped sweet apples (without skin)

(Note: Food processors usually cause apples to be mushy)

1/4 cup finely chopped nuts

4 tablespoons honey 1 teaspoon cinnamon

Apples must be very finely chopped. Add other ingredients. (This mixture should be slightly thick to be likened to the appearance of mortar representing the bricks used for the buildings made by the Israelites when they were slaves in Egypt.) (Mixture may have to be drained if too much juice gathers while sitting.) Increase recipe as necessary, to afford a heaping tablespoon for each person. Mixture will have a brown appearance. (THIS RECIPE WILL SERVE 8)

YAM/CARROT TSIMMES:

3 Carrots, sliced 3 Tart (Green) Apples, sliced

4 Yams, sliced 1/2 cup Brown Sugar

1/2 - 1 cup Raisins 1 cup water

3 Tablespoons Chicken Fat (Margarine okay)

Cook carrots and yams until tender. Drain. Pare, quarter, core and slice apples. Green cooking apples work best. Mix carrots, yams, raisins and apples in baking dish. Add a layer of apples and raisins on top. Sprinkle **each** layer with brown sugar, salt and pepper and fat. Add water moistening the brown sugar, cover & bake in moderate oven (350 F) for 45 minutes, or until apples are tender. Remove cover and continue baking until top is golden brown. (THIS RECIPE WILL SERVE 8 to 10.)

TRADITIONAL TWELVE-EGG SPONGE CAKE

12 eggs, separated	2 cups of sugar
1 cup potato starch	Juice and grated rind
1/4 teaspoon salt	of 1 lemon
1/4 cup orange juice	1 cup matzo cake meal

Beat the egg yolks until thick and lemon colored, then add the sugar gradually, beating as you add. Continue to beat until the mixture is thick and puffed with air. Add the lemon juice and rind, and orange juice. Mix together and sift three times the cake meal, potato starch, and salt; fold in lightly. Beat the egg whites until they stand in peaks, but stop beating before they look dry and shiny (THIS IS IMPORTANT). Fold into the cake batter. Line bottom of a rectangular cake pan (8" x 14") with waxed paper and pour in the batter. Bake in a slow oven (325 F) for 1 hour, or until baked through. Invert on cake rack to cool, before removing from pan.

Above recipe from *The Jewish Festival Cookbook* by Fannie Engle and Gertrude Blair, New York, Paperback Library, Inc., c 1954.

MATZAH (UNLEAVENED BREAD)

by Cathy Frankel

3/4 c. plus 1 tbls flour	1/4 c. water
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Preheat oven to 500 degrees. (Normally a baker's oven is used and baking is done at 600 to 800 degrees) Mix into a ball and begin to knead immediately until uniform in consistency, perhaps approximately 1 to 1 1/2 minutes. It should not set for even a short period of time. Kneading prevents the dough from rising. Roll the dough into a pancake shape. Constantly pick the dough up so it will not stick to the table. Unlike bread, one should not sprinkle with additional flour while kneading. Once the dough has become very thin and reached a diameter of 8 to 10 inches, perforate it with several holes. Place on rack in oven and bake approximately 3 to 4 minutes. Results: crisp, home baked matzah.

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