

# Maariv Service and Haggadah for a Messianic Passover Seder

(This liturgy is not applicable when the *Yom Tov* of *Nisan 15* begins at *Motza'ey Shabbat*.)

## PART I: MAARIV LITURGY

*Minister:* In the Name + of the Father, and of the Son, and of the Ruach HaKodesh.<sup>1</sup>  
*Cong:* Amen.

*Minister:* How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.<sup>2</sup> As for me, I will come into thy house in the multitude of thy mercy: and in thy fear wil I worship toward thy holy temple.<sup>3</sup> O HASHEM,<sup>4</sup> I have loved the habitation of thy house, and the place where thine honour dwelleth.<sup>5</sup> (*Bow at 'bow down' in the following sentence, and bow the knee at 'I shall kneel'. Straighten up at 'HASHEM'*) I shall worship and bow down: I shall kneel before HASHEM my Maker.<sup>6</sup> As for me, my prayer is unto thee, O HASHEM, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.<sup>7</sup> *Cong:* Amen.

### BORCHU

*Bow at 'Bless(ed) and straighten up at 'HASHEM'*

*Minister:* Bless ye HASHEM who is to be blessed.

*Cong, followed by chazzen:* Blessed is HASHEM who is to be blessed forever and ever.

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<sup>1</sup> One should not interpret this biblical formula as a confession of the Trinity, the false belief that there are three persons in God. It is derived from Mt. 28:19 and states that the Assembly of Messiah formally acts and worships on the authority ('Name') of the God the Father, that this authority is invested in the Son (*i.e.* Yeshua the Messiah) as the Father's representative, and that this authority is exercised in the power of the Holy Spirit (Ruach HaKodesh) which is given to us by the Father, through the Son. The Sign of the Cross (+) is an appropriate expression of the fact that we are followers of a crucified and rejected Messiah. According to a traditional explanation a person makes the Sign of the Cross by first touching the head, thus symbolizing the authority of God the Father, then touching the belly, thus symbolizing the Son, (*i.e.* the firstbegotten of the Father), and finishes by touching the right and left shoulders, thus symbolizing the power of the Ruach HaKodesh. This simple ritual is thus a beautiful confession of our faith, which teaches us that we are made God's children, and partakers of his Spirit, through the merits of Messiah Yeshua, in his death and passion.

<sup>2</sup> Num. 24:5

<sup>3</sup> Ps. 5:7

<sup>4</sup> The tetragrammaton is always rendered here as 'HASHEM'. In actual liturgical use one should pronounce this in the Hebrew way as 'Adonai' or use a common English equivalent, such as 'the Eternal'. The choice 'Lord' is not recommended here, because this term is already used as the translation of the Hebrew words 'Adon' and 'Adonai'.

<sup>5</sup> Ps. 26:8

<sup>6</sup> Cf. Ps. 95:6

<sup>7</sup> Ps. 69:13

*If the Minister recites Borchu on a melody, the congregation can recite the following in an undertone during the Minister's melody:*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God.<sup>8</sup> Extol him that rideth upon the heavens by his name YAH, and rejoice before him.<sup>9</sup> His name is exalted above all blessing and praise.<sup>10</sup> Blessed be His name, whose glorious kingdom is for ever and ever. Blessed be the name of HASHEM from this time forth and for evermore.<sup>11</sup>

#### BLESSINGS BEFORE THE RECITATION OF THE SHEMA

##### *First blessing before the Shema*

Blessed art thou, O HASHEM, our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arranges the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night – HASHEM, the Lord of hosts is thy name. *Minister:* A God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O HASHEM, who bringest on the evening twilight. *Cong:* Amen.

##### *Second blessing before the Shema*

With everlasting love thou hast loved the house of Israel, thy people; a Torah and commandments, statutes and judgments hast thou taught us. Therefore, O HASHEM, our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Torah and in thy commandments for ever. *Minister:* For they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O HASHEM, who lovest thy people Israel. *Cong:* Amen.

#### THE SHEMA

*When praying without a Minyan one first says: God, faithful King!*

**Hear, O Israel: HASHEM is our God, HASHEM is One.**

*In an undertone:* Blessed be His name, whose glorious kingdom is for ever and ever.

##### *First Paragraph (Dt. 6:5-9)*

And thou shalt love HASHEM thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in

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<sup>8</sup> Cf. Jes. 44:6

<sup>9</sup> Ps. 68:4

<sup>10</sup> Cf. Neh. 9:5

<sup>11</sup> Ps. 113:2

thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as tefillin between thine eyes. And thou shalt write them upon the door posts of thy house, and on thy gates.

*Second Paragraph (Dt. 11:13-21)*

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love HASHEM your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed unto yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. And then HASHEM's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which HASHEM giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as *tefillin* between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which HASHEM sware unto your fathers to give them, as the days of heaven upon the earth.

*Third Paragraph (Num. 15:37-41)*

And HASHEM spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them *tzitzit* in the borders of their garments throughout their generations, and that they put upon the *tzitzit* of the borders a ribband of *techelet*. And it shall be unto you for a *tzitzit*, that ye may look upon it, and remember all the commandments of HASHEM, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God. I am HASHEM, your God, which brought you out of the land of Egypt, to be your God: I am HASHEM, your God – it is true –

***Minister repeats: HASHEM, your God, is true.***

**BLESSINGS AFTER THE SHEMA**

*First blessing after the Shema*

True and trustworthy is all this, and it is established with us that he is HASHEM our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; which doeth great things past finding out; yea, and wonders without number.<sup>12</sup> He holdeth our soul in life,

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<sup>12</sup> Job 9:10

and suffereth our feet to be moved.<sup>13</sup> He made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, hilt sank their pursuers and their enemies in the depths. Then his children beheld his might. *Minister*: They praised and gave thanks unto his name and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them:

*All*: Who is like unto thee, O HASHEM, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?<sup>14</sup> *Minister*: Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses. They exclaimed: This is my God!<sup>15</sup> and said:

*All*: HASHEM shall reign for ever and ever.<sup>16</sup> *Minister*: And it is said, For HASHEM hath delivered Jacob, and ransomed him from the hand of him that was stronger than he.<sup>17</sup> Blessed art thou, O HASHEM, who hast redeemed Israel. *Cong*: Amen.

*Messianic extension of the first blessing* (Episcopal Book of Common Prayer 1979, pp. 368-369, edited.)

*Minister*: We give thee thanks, O God, for the goodness and love which thou hast made known to us in creation; in the calling of Israel to be thy people; in thy word spoken to the patriarchs, to Moses and the prophets; and above all in the word made flesh, Yeshua, thy Son. For in these last days thou sent him to be incarnate by the Ruach HaKodesh, from the Virgin Miryam, to be the Saviour and Redeemer of the world. In him, thou hast delivered us from evil, and made us worthy to stand before thee. In him, thou hast brought us out of [the] errors [of idolatry] into the truth of thy Torah, out of sin into righteousness, out of death into life.

*Cong*: Therefore, O Father, we offer our sacrifice of praise and thanksgiving to thee, O Lord of all. And we pray thee, gracious God: unite us to thy Son in his sacrifice, that we may be acceptable through him, being sanctified by the Ruach HaKodesh. In the fullness of time, put all things in subjection under thy Messiah, and bring us to that heavenly country, where, with thy people Israel and all thy saints, we may enter the everlasting heritage of thy sons and daughters; through the same Yeshua the Messiah, our Lord, the firstborn of all creation, the king of Israel, the head of the Assembly, and the author of our salvation.

*Minister*: By him, and through him, and in him, in the unity of + the Ruach HaKodesh, all honour and glory be thine, O Father Almighty, now and throughout all ages, (*bow here*) God ever One, (*straighten up*) world without end. *Cong*: Amen.

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<sup>13</sup> Ps. 66:9

<sup>14</sup> Ex. 15:11

<sup>15</sup> Ex. 15:2

<sup>16</sup> Ex. 15:18

<sup>17</sup> Jer. 31:11

*The second blessing after the Shema*

Cause us, O HASHEM, our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O hide us under the shadow of thy wings.<sup>18</sup> For thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King.<sup>19</sup> *Minister:* And guard our going out and our coming in unto life and unto peace from this time forth and for evermore.<sup>20</sup> yea, spread over us the tabernacle of thy peace. Blessed art thou, O HASHEM, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem. *Cong:* Amen.

*The paragraph between brackets is only recited on the Sabbath.*

[The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days HASHEM made heaven and earth, and on the seventh day he rested, and was refreshed.<sup>21</sup>] And Moses declared unto the children of Israel the feasts of HASHEM.<sup>22</sup>

HALF KADDISH

*If there is a Minyan, Half-Kaddish is recited by the Minister:*

Magnified and sanctified be his great name (*Cong:* Amen) in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

(*Cong:* Amen. Let his great name be blessed for ever and to all eternity.)

Let his great name be blessed for ever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he (*Cong:* Blessed be he), though he be high above all the blessings and hymns, praises and consolations which are uttered in the world; through Yeshua the Messiah. And say ye: Amen. (*Cong:* Amen.)

THE READINGS

THE TAKING OF THE TORAH SCROLL OUT OF THE ARK AND ITS PROCESSION TO THE BIMAH

*During the time that the Ark is opened one should conform to the utmost reverence. Conversation should be avoided as much as possible. All stand until the Torah Scroll is placed on the Bimah.*

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<sup>18</sup> Cf. Ps. 17:8

<sup>19</sup> Cf. Neh. 9:31

<sup>20</sup> Cf. Ps. 121:8

<sup>21</sup> Ex. 31:16-17

<sup>22</sup> Lev. 23:44

And it came to pass, when the ark set forward, that Moses said, Rise up, O HASHEM, and let thine enemies be scattered; and let them that hate thee flee before thee.<sup>23</sup> For out of Zion shall go forth the Torah, and the word of HaShem from Jerusalem.<sup>24</sup> Blessed be he who in his holiness gave the Torah to his people Israel.

*The Minister takes the Scroll of the Torah, and says, turning to the Ark slightly raising the Scroll:* O Magnify HASHEM with me, and let us exalt his name together.<sup>25</sup> *Congregation:* Thine, O HASHEM, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O HaShem, and thou art exalted as head above all.<sup>26</sup> Exalt ye HASHEM our God, and worship at his footstool; for he is holy.<sup>27</sup> Exalt HASHEM our God, and worship at his holy hill; for HASHEM our God is holy.<sup>28</sup>

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

*The Scroll is placed upon the Bimah. The Minister unrolls it, and the Gabbai says the following:* And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say: Amen. Ascribe, all of you, greatness unto our God, and render honor to the Torah.

*Here the Gabbai names the person who is to be called to the reading of the Torah.*

Blessed be he, who in his holiness gave the Torah unto his people Israel. The Torah of HASHEM is perfect, converting the soul: the testimony of HaShem is sure, making wise the simple. The statutes of HASHEM are right, rejoicing the heart: the commandment of HASHEM is pure, enlightening the eyes.<sup>29</sup> HaShem will give strength unto his people; HASHEM will bless his people with peace.<sup>30</sup> As for God, his way is perfect: the word of HaShem is tried: he is a buckler to all those that trust in him.<sup>31</sup>

*Congregation, followed by Gabbai:* Ye that did cleave unto HASHEM your God are alive every one of you this day.<sup>32</sup>

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<sup>23</sup> Num 10:35

<sup>24</sup> Is. 2:3

<sup>25</sup> Ps. 34:3

<sup>26</sup> I Chr. 29:11

<sup>27</sup> Ps. 99:5

<sup>28</sup> Ps. 99:9

<sup>29</sup> Ps. 19:7-9a

<sup>30</sup> Ps. 29:11

<sup>31</sup> Ps. 18:30

<sup>32</sup> Cf. Dt. 4:4

*The Oleh says the following blessing:* Bless ye HaShem who is to be blessed.

*Congregation, followed by Oleh:* Blessed be HaShem, who is to be blessed for ever and ever.

*The Oleh continues:* Blessed art thou, O HASHEM, our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O HASHEM, who givest the Torah. *Cong:* Amen.

*Section: Exodus 12:40-51*

<sup>40</sup> Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. <sup>41</sup> And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of HASHEM went out from the land of Egypt. <sup>42</sup> It is a night to be much observed unto HASHEM for bringing them out from the land of Egypt: this is that night of HASHEM to be observed of all the children of Israel in their generations. <sup>43</sup> And HASHEM said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof: <sup>44</sup> But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. <sup>45</sup> A foreigner and an hired servant shall not eat thereof. <sup>46</sup> In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. <sup>49</sup> One Torah shall be to him that is homeborn, and unto the stranger that sojourneth among you. <sup>50</sup> Thus did all the children of Israel; as HASHEM commanded Moses and Aaron, so did they. <sup>51</sup> And it came to pass the selfsame day, that HASHEM did bring the children of Israel out of the land of Egypt by their armies.

*After the reading of a section of the Torah, the Oleh recites:* Blessed art thou, O HASHEM, our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O HaShem, who givest the Torah.

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last blessing:* Blessed art thou, O HASHEM, our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me. *The Congregation responds:* He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

*After the reading of the Torah, the Scroll is held up, and the congregation recites aloud:* This is the Torah which Moses set before the children of Israel:<sup>33</sup> at the commandment of HASHEM by the hand of Moses.<sup>34</sup> She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.<sup>35</sup> Her ways are ways

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<sup>33</sup> Cf. Dt. 4:44

<sup>34</sup> Cf. Num. 9:23

<sup>35</sup> Prov. 3:18

of pleasantness, and all her paths are peace.<sup>36</sup> Length of days is in her right hand; and in her left hand riches and honour.<sup>37</sup> HASHEM is well pleased for his righteousness' sake; he will magnify the Torah, and make it honourable.<sup>38</sup>

*In response to the Torah reading Psalm 111 is sung or recited.*

### **Psalm 111. Confitebor tibi**

**I** WILL give thanks unto HASHEM with my whole heart : secretly among the faithful, and in the congregation.

2. The works of HASHEM are great : sought out of all them that have pleasure therein.

3. His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4. The merciful and gracious LORD hath so done his marvellous works : that they ought to be had in remembrance.

5. He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6. He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7. The works of his hands are verity and judgement : all his commandments are true.

8. They stand fast for ever and ever : and are done in truth and equity.

9. He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.

10. The fear of HASHEM is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

#### READINGS FROM THE APOSTOLIC SCRIPTURES

*First reading (the Epistle). The reader stands at the right corner of the Bimah.*

*Before the reading*

*Reader:* The Lord be with you

*Cong:* And with thy spirit.

*Reader:* A reading from the Epistle of the Apostle Sha'ul to the Romans.

#### *Romans 6:3-11*

<sup>3</sup> Know ye not, that so many of us as were immersed into Yeshua the Messiah were immersed into his death? <sup>4</sup> Therefore we are buried with him by immersion into death: that like as Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup> Knowing this, that our old man is crucified with him, that the body

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<sup>36</sup> Prov. 3:17

<sup>37</sup> Prov. 3:16

<sup>38</sup> Is. 42:21

of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Messiah, we believe that we shall also live with him: <sup>9</sup> Knowing that Messiah being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Yeshua the Messiah our Lord.

*After the reading*

*Reader:* This is word of the Lord.

*Cong:* Thanks be to God.

*In response to the Epistle reading Psalm 23 is sung or recited.*

**Psalm 23. Dominus regit me.**

**H**ASHEM is my shepherd : therefore can I lack nothing.

2. He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3. He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

5. Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6. But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of HASHEM for ever.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

*Second reading (the Gospel). The reader stands at the left corner of the Bimah.*

*Before the reading*

*Reader:* The Lord be with you.

*Cong:* And with thy spirit.

*Reader:* From the Holy + Gospel of our Lord + Yeshua the Messiah, according to + Yochanan.

*Cong:* Glory be to thee, O Lord.

*John 17:1-26*

<sup>17</sup> These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: <sup>2</sup> As thou hast given him power over all flesh, that he should give everlasting life to as many as thou hast given him. <sup>3</sup> And this is life everlasting, that they might know thee the only true God, and Yeshua the Messiah, whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest

me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. <sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. <sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. <sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth. <sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

*After the reading*

*Reader:* This is the Gospel of the Lord.

*Cong:* Praise be to thee, O Messiah.

*Then follows the Magnificat, as a response to the Gospel reading, followed by a messianic version of the Apostolicum*

#### MAGNIFICAT

(Luke 1:46-55)

My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : an holy is his Name.

And his mercy is upon them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the  
imagination of their hearts.

He hath put down the mighty from their seat :  
and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

*Doxology:* Glory be to thee, O HASHEM : the Lord God of Israel.

As it was in the beginning, is now and ever shall be : world without end. Amen.

I believe in God the Father Almighty, Maker of heaven and earth : And in Yeshua the Messiah his only Son our Lord, who was conceived by the Ruach HaKodesh, Born of the Virgin Miryam, Suffered under Pontius Pilate, [*kneel here*] Was crucified, dead, and buried, He descended into the reign of death [*make a short silent pause and then rise*]; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Ruach HaKodesh; The holy Apostolic Assembly, the Commonwealth of Israel, the Communion of Saints; the Forgiveness of sins; The Resurrection of the body, the Advent of the Kingdom, and the life + everlasting. Amen.

THE RETURN OF THE TORAH SCROLL TO THE ARK

*On returning the Scroll to the Ark, the Minister says:* Let them praise the name of HASHEM: for his name alone is excellent.

*Congregation responds:* His glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Halleluyah!<sup>39</sup>

*During the procession of the Torah Scroll back to the Ark Psalm 24 is recited.*

#### Psalm 24. Domini est terra

**T**HE earth is HASHEM's, and all that therein is : the compass of the world, and they that dwell therein.

2. For he hath founded it upon the seas : and prepared it upon the floods.

3. Who shall ascend into the hill of HASHEM : or who shall rise up in his holy place?

4. Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5. He shall receive the blessing from HASHEM : and righteousness from the God of his salvation.

6. This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8. Who is the King of glory : it is HASHEM strong and mighty, even HASHEM mighty in battle.

9. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10. Who is the King of glory : even the LORD of hosts, he is the King of glory.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

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<sup>39</sup> Ps. 148:13-14

*While the Scroll of the Torah is being placed in the Ark, the following to “as of old” is said:* And when it rested, he said, Return, O HASHEM, unto the many thousands of Israel.<sup>40</sup> Arise, O HASHEM, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David’s sake turn not away the face of thine anointed.<sup>41</sup> For I give you good doctrine; forsake ye not my Torah.<sup>42</sup> She is a tree of life to them that lay hold upon her: and happy is every one of them that retaineth her.<sup>43</sup> Her ways are ways of pleasantness, and all her paths are peace.<sup>44</sup> Turn thou us unto thee, O HaShem, and we shall be turned; renew our days as of old.<sup>45</sup>

#### HALF KADDISH

*If there is a Minyan, Half-Kaddish is recited by the Minister:*

Magnified and sanctified be his great name (*Cong:* Amen) in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

(*Cong:* Amen. Let his great name be blessed for ever and to all eternity.)

Let his great name be blessed for ever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he (*Cong:* Blessed be he), though he be high above all the blessings and hymns, praises and consolations which are uttered in the world; through Yeshua the Messiah. And say ye: Amen. (*Cong:* Amen.)

#### THE PRAYER SERVICE

*The prayer-service is opened with the Collects.*

*Minister:* The Lord be with you.

*Cong:* And with thy spirit.

*Minister:* Let us pray.

*The Collect of the week* (Episcopal Book of Common Prayer 1979, p. 168)

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Yeshua the Messiah to suffer death upon the Cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Yeshua the Messiah our Lord (*the following is*

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<sup>40</sup> Num. 10:36

<sup>41</sup> Ps. 132:8-10

<sup>42</sup> Prov. 4:2

<sup>43</sup> Prov. 3:18

<sup>44</sup> Prov. 3:17

<sup>45</sup> Lam. 5:21

*recited in a low voice or sub silentio*)<sup>46</sup> who liveth and reigneth with thee, in the unity of the Ruach HaKodesh, for ever and ever. Amen

*Additional Collects* (Episcopal Book of Common Prayer 1979, p. 280)

O God of unchangeable power and eternal light: Look favourably on thy whole Assembly, that wonderful and sacred mystery; by the effectual working of thy providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are brought to their perfection by him for the sake of whom all things were made, thy Son Yeshua the Messiah our Lord (*continue sub silentio*) who liveth and reigneth with thee, in the unity of the Ruach HaKodesh, for ever and ever. Amen.

(Episcopal Book of Common Prayer 1979, p. 283)

O God, Creator of heaven and earth: Grant that, as the crucified body of thy dear Son was laid in the tomb and rested on this holy (Sabbath) day, so we may await with him the coming of the third day, and rise with him in newness of life; (*continue sub silentio*) who now liveth and reigneth with thee, in the unity of the Ruach HaKodesh, for ever and ever. Amen.

#### THE AMIDAH

*Minister:* Let us pray for the whole state of Messiah's Assembly and for all the House of Israel.

O Lord, open thou my lips, and my mouth shall declare thy praise.<sup>47</sup>

#### I. PATRIARCHS

[*Bend the knees*] Blessed art [*bow*] thou, [*straighten up*] O HASHEM our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the Great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of their patriarchs, and in love wilt bring a redeemer to their children's children for thy Name's sake. O King, Helper, Savior and Shield. Blessed art thou, O HASHEM, the Shield of Abraham.

#### II. GOD'S MIGHT

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save. Thou causeth the wind to blow and the rain to fall, Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King,

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<sup>46</sup> The reason for the low voice or *sub silentio* recitation of this and some other passages is that these passages refer to the resurrection life of Messiah, which is not to be celebrated before the first day of the Omer, which is always the first Sunday after Nissan 14. The joy of the resurrection is not a theme of the Seder night, save only when the 15<sup>th</sup> of Nissan falls on a Sunday and the Seder is held at *Motza'ey Shabbat*. Within the liturgical time frame the Seder always falls after the crucifixion and in most cases before the resurrection.

<sup>47</sup> Ps. 51:15

who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to quicken the dead. Blessed art thou, O HASHEM, who quickenest the dead.

### III. GOD'S HOLY NAME

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O HASHEM, the holy God.

### IV. HALLOWING OF THE DAY

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O HASHEM our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of the Feast of Unleavened Bread, the season of our freedom; [in love]; an holy convocation, as a memorial of the departure from Egypt.

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah Yeshua the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of the Feast of Unleavened Bread; Remember us, O HASHEM our God, thereon for our wellbeing; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.<sup>48</sup>

O HASHEM our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments and grant our portion in thy Torah; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O HASHEM our God, [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O HASHEM, who hallowest [the Sabbath and] Israel and the seasons.

### V. TEMPLE SERVICE

Accept, O HASHEM our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee. And let our eyes behold thy return in mercy to Zion. Blessed art thou, O HASHEM, who restorest thy divine presence unto Zion.

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<sup>48</sup> Cf. Neh. 9:31

## VI. THANKSGIVING

[*Bow until one reaches the word 'HASHEM'*] We give thanks unto thee, for thou art HASHEM our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise<sup>49</sup> – for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease<sup>50</sup> – we have ever hoped in thee. For all these things thy Name, O our King, shall be continually blessed and exalted for ever and ever. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Yeshua the Messiah; for the means of grace and for the hope of glory. Through him everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. [*Bend the knees*] Blessed art [*bow*] thou, [*straighten up*] O HASHEM, whose Name is All-good, and unto whom it is becoming to give thanks.

## VII. PEACE

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace. Blessed art thou, O HASHEM, who blessest thy people Israel with peace.

Let the worlds of my mouth and the meditation be acceptable before thee, O HASHEM, my Rock and my Redeemer.<sup>51</sup>

O my God! guard my tongue from evil and my lips from speaking guile.<sup>52</sup> And to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Torah, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy Name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Torah, do it for the sake of thy Messiah, Yeshua. In order that thy beloved ones may be delivered, O save with thy right hand and answer me.<sup>53</sup>

Let the words of my mouth and the meditation of my heart be acceptable before thee, O HASHEM, my Rock and my Redeemer.<sup>54</sup> He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye: Amen.

May it be thy will, O HASHEM our God and God of our fathers, that the holy Temple be speedily rebuilt in our days, and grant our portion in thy Torah. And there we will serve thee with awe, as in days of old, and as in years of yore. Then shall the offering of Judah and Jerusalem be pleasant unto thee, O HASHEM, as in days of old,

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<sup>49</sup> Cf. Ps. 79:13

<sup>50</sup> Cf. Lam. 3:22

<sup>51</sup> Ps. 19:15

<sup>52</sup> Cf. Ps. 34:14

<sup>53</sup> Ps. 60:7; 108:7

<sup>54</sup> Ps. 19:15

and as in years of yore.<sup>55</sup> Through Yeshua the Messiah, our Lord, who liveth and reigneth with thee, in the unity of the Ruach HaKodesh [*Chazzan, with a loud voice:*] now and throughout all ages, world without end. *Cong: Amen.*

*All present stand and join the Minister in reciting the following. The words in brackets are recited only on the Sabbath.*

[Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified: because that in it he had rested from all his work which God created and made.<sup>56</sup>] And Moses declared unto the children of Israel the feasts of HASHEM.<sup>57</sup>

#### FULL KADDISH

*With a Minyan, the Minister recites Full Kaddish*

Magnified and sanctified be his great name (*Cong: Amen*) in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

(*Cong: Amen. Let his great name be blessed for ever and to all eternity.*)

Let his great name be blessed for ever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he (*Cong: Blessed be he*), though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; through Yeshua the Messiah. And say ye: Amen. (*Cong: Amen.*)

(*Cong: Accept our prayers in mercy and in favor.*)

May the prayers and supplications of all Israel be accepted by their Father who is in heaven; through the same Yeshua the Messiah. And say ye: Amen.

(*Cong: Amen. Let the name of HASHEM be blessed from this time forth and for evermore.*)

May there be abundant peace from heaven, and life for us and for all Israel; through the same Yeshua the Messiah, our Lord. And say ye: Amen.

(*Cong: Amen. My help is from HASHEM, who made heaven and earth.*)

*Take three steps backward. Bow to the left and say: "He who maketh peace..."; bow to the right and say: "may he in his mercy..."; bow forward and say: "and for all Israel..." After waiting for a short while in standing position take three steps forward.*

He who maketh peace in his high places, may he make peace for us and for all Israel; through the same Yeshua the Messiah, our Lord, (*the following is to be recited in an undertone*) who liveth and reigneth with Him, in the unity of the Ruach HaKodesh, now and throughout all ages, world without end. And say ye, Amen. (*Cong: Amen.*)

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<sup>55</sup> Mal. 3:4

<sup>56</sup> Gen. 2:1-2

<sup>57</sup> Lev. 23:44

Psalm 26: *Judica me, Domine*

**B**E THOU my judge, O HASHEM, for I have walked innocently : my trust hath been also in HASHEM, therefore shall I not fall.

2. Examine me, O HASHEM, and prove me : try out my reins and my heart.

3. For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4. I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5. I have hated the congregation of the wicked : and will not sit among the ungodly.

6. I will wash my hands in innocency, O HASHEM : and so will I go to thine altar.

7. That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8. O HASHEM, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9. O shut not up my soul with the sinners : nor my life with the blood-thirsty.

10. In whose hands is wickedness : and their right hand is full of gifts.

11. But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12. My foot standeth right : I will praise HASHEM in the congregations.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

ALEINU

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we (*Bend the knee while reciting 'bend the knee'*) bend the knee, (*Bow while reciting 'bow, and offer worship and thanks'*) bow, and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, that hath stretched forth the heavens, and laid the foundations of the earth.<sup>58</sup> The seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him; as it is written in his Torah, And thou shalt know this day, and lay it to thine heart, that HASHEM he is God in heaven above, and upon the earth beneath: there is none else.<sup>59</sup>

We therefore hope in thee, O HASHEM, our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear.<sup>60</sup> Before thee, O HASHEM, our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is

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<sup>58</sup> Is. 51:13

<sup>59</sup> Dt. 4:39

<sup>60</sup> Cf. Is. 45:23

thine, and to all eternity thou wilt reign in glory; as it is written in thy Torah, The Lord shall reign for ever and ever.<sup>61</sup> *Minister:* And it is said, And HASHEM shall be King over all the earth: in that day shall HASHEM be One, and his name One.<sup>62</sup>

*Cong (in an undertone):* Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.<sup>63</sup> Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.<sup>64</sup> Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.<sup>65</sup> *Minister:* The grace of our Lord Yeshua the Messiah, and the love of + God, and the fellowship of the *Ruach HaKodesh* be with us all.<sup>66</sup> *Cong:* Amen.

#### THE BLESSING

*Minister:* The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Yeshua the Messiah.<sup>67</sup> And the blessing + of God, the Almighty Father, be amongst you and remain with you always. *Cong:* Amen.

#### CONCLUDING HYMN

*(Hymns A&M #124)*

Resting from his work to-day  
In the tomb the Saviour lay;  
Still he slept, from head to feet  
Shrouded in the winding-sheet,  
Lying in the rock alone,  
Hidden by the sealed stone.

Late at even there was seen  
Watching long the Magdalene,  
Early, ere the break of day,  
Sorrowful she took her way  
To the holy garden glade,  
Where her buried Lord was laid.

So with thee, till life shall end,  
I would solemn vigil spend;  
Let me hew thee, Lord, a shrine  
In this rocky heart of mine,  
Where in pure embalmed cell,  
None but thou may ever dwell.

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<sup>61</sup> Ex. 15:18

<sup>62</sup> Cf. Zech. 14:9

<sup>63</sup> Pr. 3:25

<sup>64</sup> Is. 8:10

<sup>65</sup> Is. 46:4

<sup>66</sup> Cf. II Cor. 13:14

<sup>67</sup> Cf. Phil. 4:7

Myrr and spices will I bring,  
True affection's offering;  
Close the door from sight and sound  
Of the busy world around;  
And in patient watch remain  
Till my Lord appear again.

#### MOURNER'S KADDISH

*In the presence of a Minyan, a mourner recites Kaddish*

Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

(*Cong: Amen. Let his great name be blessed for ever and to all eternity.*)

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he (*Cong. — Blessed be he*) though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; through Yeshua the Messiah. And say ye: Amen. (*Cong: Amen.*)

May there be abundant peace from heaven, and life for us and for all Israel; through the same Yeshua the Messiah. And say ye: Amen. (*Cong: Amen.*)

*Take three steps backward. Bow to the left and say: "He who maketh peace..."; bow to the right and say: "may he in his mercy..."; bow forward and say: "and for all Israel..." After waiting for a short while in standing position take three steps forward.*

He who maketh peace in his high places, may he make peace for us and for all Israel; through the same Yeshua the Messiah, our Lord. And say ye: Amen. (*Cong: Amen.*)

*Then follows the Seder, which should not begin before nightfall.*

## PART II: THE LITURGY OF THE SEDER

*The Seder is introduced by the following hymn*

HYMN

*(Hymns A&M #128, adapted)*

The Lamb's high banquet called to share  
Arrayed in garments white and fair,  
Our bondage past, we fain would sing  
To Yeshu our triumphant King.

Upon the altar of the Cross  
His body has redeemed our loss;  
And trusting in his precious blood,  
Our life is hid with him in God.

Protected in the Paschal night  
From the destroying Angel's might,  
In triumph went the ransom'd free  
From Pharaoh's cruel tyranny

Messiah our Passover is slain,  
The Lamb of God without a stain;  
His flesh, the true unleavened bread,  
Is freely offer'd in our stead.

O all-sufficient sacrifice  
Beneath thee hell defeated lies;  
Thy captive people are set free,  
And crowns of life restored by thee.

### 1. Kaddish (Sanctification)

By your leave, my masters and teachers:

Blessed art Thou, O HASHEM our God, King of the Universe, the Creator of the fruit of the vine.

*The parts between brackets here below and in the subsequent sections of the Seder are only recited on the Sabbath.*

Blessed art thou, HASHEM our God, King of the universe, who hath chosen the Israelites from all peoples and lifted them up above all tongues and made sanctified them through his commandments. And thou hast given them, HASHEM, our God, in love, [Sabbaths for rest and] appointed times for rejoicing, feasts and festive seasons for joy; [this Sabbath and] this feast of Matzot, the season of our freedom, [in love,] a holy convocation, a memorial of the departure from Egypt. For thou hast chosen the Israelites and sanctified them above all peoples, and thou hast given them as a heritage [the Sabbath and] thine holy festivals [in love and favor], in joy and gladness. And thou hast brought Gentiles near to thy people

Israel, in the Assembly of Yeshua the Messiah.<sup>68</sup> Blessed art Thou, O HASHEM, who sanctifiest [the Sabbath], Israel, and the festive seasons

Blessed art Thou, HASHEM, our God, King of the universe, who hath kept us alive and sustained us, and brought us to this season. Amen.

*Recline to the left while drinking the entire cup*

## **2. U'rechatz (Hand Washing)**

*A laver is brought for the Minister or for all – depending on the custom – for washing the hands.*

## **3. Karpas (Eating Celery)**

*Recite the blessing with the intention that it applies to the maror eaten during the meal. A volume of less than an olive should be eaten. All take a piece of celery (applies to maror too), and dip it twice in salt water, saying:*

Blessed art Thou, O HASHEM our God, king of the universe, the Creator of the fruit of the earth. Amen.

*Eat the piece of celery.*

## **4. Yachatz (Breaking the Middle Matzah)**

*The Minister breaks the middle Matzah in two, preferably like a dalet and a vav. The larger part of the two pieces, which is called the Afikoman, is wrapped in a linen cloth and hidden for later use as the Afikoman. The smaller part is lifted for all to see, while the Minister recites:*

This is the poor bread that our fathers ate in the land of Egypt. This is the bread of the affliction of Israel and the affliction of Messiah. Whoever is hungry, let him come and eat! Whoever is needy, let him come and celebrate Passover! For Messiah our Passover is sacrificed. Now, we are here; next year may we be in the land of Israel! Now we are slaves; next year may we be free men! Now we toil and labor against the evil forces of the world, the flesh and the devil: May our redemption be completed speedily, in that great day of the return of Yeshua the Messiah our Lord! *The Minister puts the smaller part of the broken Matzah back between the two whole Matzot.*

## **5. Maggid (Telling the Story of the Exodus)**

*The second cup is filled and the youngest child present asks:*

**Why is this night different than all other nights?**

**On all other nights we do not dip herbs even once, while on this night we dip them twice.**

**On all other nights we eat Chametz or Matzah, while on this night we eat only Matzah.**

**On all other nights we eat vegetables and herbs of all kinds, while on this night we must eat bitter herbs.**

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<sup>68</sup> Cf. Eph. 2:13

**On all other nights we eat and drink either sitting or reclining. On this night we all recline.**

We were once slaves of Pharaoh in Egypt, but HASHEM our God brought us out from there with a strong hand and an outstretched arm.<sup>69</sup> We were once slaves of Satan and belonged to the kingdom of sin and darkness, but HASHEM our God brought us out from there and hath translated us into the kingdom of his dear Son Yeshua.<sup>70</sup> If the Holy One, blessed be He, had not brought our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt and to the kingdom of darkness. Without the redemption from Egypt, Messiah could never have come to us to redeem us from the power of Satan. Therefore, even if we were all wise, all men of understanding and experience, all fully versed in the Torah, we would still be obliged to tell about the Exodus from Egypt; and whoever tells about it at length is praiseworthy.

It once happened that Rabbi Eliezer, Rabbi Yoshua, Rabbi Elazar, son of Azariah, Rabbi Akiva and Rabbi Tarphon, were celebrating the Seder in Bnei Berak. They were discussing the Exodus from Egypt the entire night, until their students came and said to them: Our teachers, the time has arrived for reading the morning Shema.

Rabbi Elazar, son of Azariah, said: I am like a man of seventy, yet I was never able to convince my colleagues that one is obliged to mention the Exodus at night, until Ben Zoma explained it. It says: "That you may remember the day when you came out of the land of Egypt, all the days of your life". "The days of your life" merely refers to the days; "all the days of your life", on the other hand, includes the nights too. The Sages say: "The days of your life" indicates this life, but "all the days of your life" includes the times of Mashiach too.

Blessed is the Omnipresent, Blessed is He! Blessed is He who has given the Torah to His people Israel, blessed is He! The Torah speaks of four sons: a wise son, a wicked one, a simple one, and one who does not know how to ask.

What does the wise son say? "What are the testimonies, and the statutes, and the judgments, which HASHEM our God hath commanded you?"<sup>71</sup>

Do then instruct him in the laws of Pesach, that one may not eat anything after eating the Korban Pesach.

The wicked son - what does he say? "What does this service mean to you?"<sup>72</sup> "To you" (he says) - but not to him! Therefore, because he has excluded himself from the community, he has denied the foundation of our faith; consequently you must blunt his teeth and reply to him: "It is because of this that HASHEM did for me when I went out from Egypt, from the house of bondage".<sup>73</sup>

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<sup>69</sup> Cf. Dt. 26:8; Ps. 136:11-12

<sup>70</sup> Cf. Col. 1:13

<sup>71</sup> Dt. 6:20

<sup>72</sup> Ex 12:26

<sup>73</sup> Cf. Ex. 13:8

The simple son - what does he say? “What does this mean?”<sup>74</sup> To him you shall say: “With a strong hand did HASHEM bring us out from Egypt, from the house of bondage”.<sup>75</sup>

As for the son who does not know what to ask, you must begin to speak to him, as it is stated: “You shall tell your son on that day saying: ‘Because of this that HASHEM did for me when I went out from Egypt’”.<sup>76</sup>

One might think that the obligation to talk about the Exodus from Egypt applies from the first day of the month of Nisan; therefore the Torah says: “on that day”. The expression “that day” might be understood to refer to daytime; therefore the Torah adds that the father should say: “because of this”; that expression can only be used at a time when Matzah and Maror actually are before you.

In the beginning our fathers were worshippers of idols, but now the Omnipresent has brought us to His service, as it is said: “And Joshua spoke to the whole people: Thus has HASHEM, God of Israel spoken: ‘Your fathers dwelt in olden times beyond the River (Euphrates), Terach, the father of Abraham and the father of Nachor, and they served other gods. And I took your father Abraham from beyond the River and led him throughout all the land of Canaan and I multiplied his seed and gave him Isaac. And I gave to Isaac, Jacob and Esau; and I gave to Esau Mount Seir, to possess it, and Jacob and his sons went down to Egypt’”.<sup>77</sup>

Blessed be he, who keeps His assurance to Israel, blessed be he! For the Holy One, blessed be he, planned the end of their bondage, in order to do as he had said to our father Abraham at the covenant between the Portions, as it states: “And he said to Abram: ‘You should know for certain that your descendants shall be strangers in a land that is not theirs, and they shall serve them, and they shall treat them harshly, for four hundred years; but I will also judge the nation that they shall serve, and afterwards they shall come out with great wealth’”.<sup>78</sup>

*The Matzot are covered, and the cup is lifted.*

And it is this that has stood by our fathers and us; for not only one has risen up against us to destroy us, but in all generations they rise up against us to destroy us; and the Holy One, blessed be He, rescues us from their hands.

Go and learn what Laban the Aramean planned to do to our father Jacob; for Pharaoh decreed only that the male (children) should be put to death, but Laban had planned to uproot all, as it is said: “An Aramean sought to destroy my father, and the latter went down to Egypt and sojourned there, with a family few in number; and he became there a nation, great, mighty, and numerous”.<sup>79</sup>

“And he went down to Egypt” - compelled by Divine decree.

“And he sojourned there” - Which teaches that our father Jacob did not go to Egypt to settle there permanently, but merely to stay there for a time, as it says:

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<sup>74</sup> Ex. 13:14

<sup>75</sup> Ex. 13:14

<sup>76</sup> Cf. Ex. 13:8

<sup>77</sup> Jos. 24:2-4

<sup>78</sup> Gen. 15:13-14

<sup>79</sup> Cf. Dt. 26:5

“And they (the sons of Jacob) said to Pharaoh: ‘We have come to sojourn in this land for there is no pasture for the flocks that belong to your servants, for the famine is severe in the land of Canaan; and now please let your servants dwell in the land of Goshen’”.<sup>80</sup>

“**With few in number**” - as it is said: “Your fathers went down to Egypt with seventy persons; and now HASHEM, your God, has made you as numerous as the stars of heaven”.<sup>81</sup>

“**And he became there a nation**” - which teaches that the Jews were distinctive there.

“**Great, mighty**” - as it says: “And the children of Israel were fruitful and increased abundantly and multiplied and became very, very mighty; and the land was filled with them”.<sup>82</sup>

“**And numerous**” - as it says: “I made you thrive like the plants of the field, and you grew big and tall, and you came to be of great charm, beautiful of form, and your hair was grown long; but you were naked and bare. And I passed over you and I saw you downtrodden in your blood and I said to you when you were in your blood, Live! And I said to you when you were in your blood, Live!”<sup>83</sup>

“**The Egyptians ill-treated us, oppressed us and laid heavy labors upon us**”<sup>84</sup>

“**The Egyptians ill-treated us**” - as it is said: “Come let us deal cunningly with them, lest they multiply, and, if we should happen to have war, they will join our enemies, and fight against us and go out of the country”.<sup>85</sup>

“**They oppressed us**” - as it is said: “They placed taskmasters over them, to oppress them with their impositions, and they built store-cities for Pharaoh, Pison and Ramses”.<sup>86</sup>

“**They laid heavy labors upon us**” - as it is said: “The Egyptians made the children of Israel slave rigorously”.<sup>87</sup>

“**We cried to HASHEM, the God of our fathers, and HASHEM heard our voice. He saw our ill-treatment, our burden and our oppression**”.<sup>88</sup>

“**We cried to HASHEM, the God of our fathers**” - as it is said: “It came to pass during that long period that the King of Egypt died, and the children of Israel groaned because of the bondage, and they cried, and their prayer rose up to God because of the servitude”.<sup>89</sup>

“**HASHEM heard our voice**” - as it is said: “God heard their moaning and God recalled His covenant with Abraham, Isaac, and Jacob”.<sup>90</sup>

“**He saw our ill-treatment**” - this refers to the breaking up of their family life, as it is said: “God looked upon the children of Israel and God took note”.<sup>91</sup>

“**Our burdens**” - this refers to the children, as it is said: “Every newborn son shall you cast into the river and every daughter you shall let live”.<sup>92</sup>

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<sup>80</sup> Gen 47:4

<sup>81</sup> Dt. 10:22

<sup>82</sup> Ex. 1:7

<sup>83</sup> Cf. Ez. 15:6-7

<sup>84</sup> Dt. 26:6

<sup>85</sup> Ex. 1:10

<sup>86</sup> Ex. 1:11

<sup>87</sup> Ex. 1:13

<sup>88</sup> Cf. Dt. 26:7

<sup>89</sup> Ex. 2:23

<sup>90</sup> Ex. 2:24

<sup>91</sup> Ex. 2:25

<sup>92</sup> Ex. 1:22

**“Our oppression”** - this refers to the pressure that is expressed in the words: “I have also seen the oppression with which the Egyptians oppressed them”.<sup>93</sup>

**“HASHEM brought us out of Egypt with a mighty hand, with an outstretched arm, with great fearfulness, with signs and with wonders”.**<sup>94</sup>

**“HASHEM brought us out of Egypt”** - not through an angel, not through a seraph, and not through a messenger, but the Holy One, blessed be He, He alone, in His glory as it is said: “I will pass through the land of Egypt in that night, and I will slay every first-born in the land of Egypt, from man to beast, and I will execute judgment against all the gods of Egypt, I HASHEM”.<sup>95</sup>

**“I will pass through the land of Egypt”**, I, and no angel; “I will slay every first-born in the land of Egypt”, I, and no seraph; “and I will execute judgment against all the gods of Egypt”, I, and no messenger; “I, HASHEM”, I am He, and none other.

**“With a mighty hand”** - this refers to the pestilence, as it is said: “Behold, the hand of HASHEM will be upon your cattle in the field, upon the horses, asses, and camels, the oxen and the sheep, a very severe pestilence”.<sup>96</sup>

**“With an outstretched arm”** - that is the sword, as it is said: “His drawn sword in his hand, stretched out over Jerusalem”.<sup>97</sup>

**“With great fearfulness”** - this refers to the revelation of the Divine Presence, as it is said: “Or has God ever sought to come and take unto Himself one nation from the midst of another nation, with trials, signs, and wonders, with war and a mighty hand, and an outstretched arm and awesome manifestations, as HASHEM your God did for you in Egypt before your eyes?”.<sup>98</sup>

**“With signs”** - this refers to the staff, as it is said: “Take this staff in your hand, with which you shall do the signs”.<sup>99</sup>

**“With wonders”** - that is the blood, as it is said: “I will show wonders in heaven and on earth,

Blood and fire and pillars of smoke”.<sup>100</sup>

Another explanation: “With a mighty hand” indicates two plagues, “with an outstretched arm”, another two; “with great fearfulness”, another two; “with signs”, another two; “and with wonders”, another two - these are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt, and they are as follows:

*Ten drops of wine are removed from each cup, by each person, and placed on his plate, using a spoon, naming in unison one of the ten plagues with each drop.*

There was **(Blood) Dam דָּם** in the gutters

and **(Frogs) Tzfardea צְפַרְדֵּי** in the butter,

and **(Lice) Kinim כִּנִּים** on their heads And

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<sup>93</sup> Ex. 3:9b

<sup>94</sup> Dt. 26:8

<sup>95</sup> Ex. 12:12

<sup>96</sup> Ex. 9:3

<sup>97</sup> I Chr. 21:16

<sup>98</sup> Dt. 4:34

<sup>99</sup> Ex. 4:17

<sup>100</sup> Joel 2:30

(Beasts) Arov עָרוֹב in their beds,  
 (Disease) Deber דֶּבֶר in the cattle  
 and big (Boils) Sheken שְׁחִין in the saddle.  
 (Hail) Barad בָּרַד started showering  
 And (Locusts) Arbah אַרְבֵּה devouring.  
 It turned (Dark) Choshek חֹשֶׁךְ as a pit.

Then the (First-born) Makat Bechorot מַכַּת בְּכוֹרוֹת were hit.

Rabbi Yehuda referred to them by acronyms:

DeTzaCh	דְּצַ"ח	(blood, frogs, lice);
AdaSh	אֲדָשׁ	(beasts, pestilence, boils);
BeAChaB	בְּאֲחָב	(hail, locust, darkness, first-born).

How multiple then is our debt to the Omnipresent One. For He has brought us out of Egypt, and carried out judgments against the Egyptians and against their gods, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Bet Hamikdash to atone for our sins. And in these last days, to put away sin, to destroy the powers of evil, and grant us an inheritance in the World to Come, he hath sent the Messiah, Yeshua, who made a final and everlasting atonement, reconciliation and satisfaction for us by the sacrifice of himself on the Tree.<sup>101</sup>

HYMN<sup>102</sup>

(A&M #298)

Praise, my soul the King of heaven,  
 To his feet thy tribute bring;  
 Ransomed, healed, restored, forgiven,  
 Who like me his praise should sing?  
 Alleluia! Alleluia!  
 Praise the everlasting King.

<sup>101</sup> The sayings of Rabbi Yosi the Galilean, Rabbi Eliezer, and Rabbi Akiva about the number of plagues, and the song *Dayenu*, which are found in the traditional Haggadah before this summary passage, were left out here. The sayings of the Rabbis were left out because of their speculative nature. *Dayenu* was left out because it prevents the story of the Maggid section to culminate in the redemption wrought by Messiah Yeshua.

<sup>102</sup> This hymn was inserted instead of the *Dayenu*.

Praise him for his grace and favour  
To our fathers in distress;  
Praise him still the same as ever,  
Slow to chide, and swift to bless:  
Alleluia! Alleluia!  
Glorious in his faithfulness.

Fatherlike, he tends and spares us,  
Well our feeble frame he knows;  
In his hands he gently bears us,  
Rescues us from all our foes:  
Alleluia! Alleluia!  
Widely as his mercy flows.

Angels, help us to adore him;  
Ye behold him face to face;  
Sun and moon, bow down before him,  
Dwellers all in time and space:  
Alleluia! Alleluia!  
Praise with us the God of grace.

Rabban Gamliel used to say: Whoever has not explained the following three things on Passover has not fulfilled his duty; namely,

<b>Passover</b>	The Passover offering;
<b>Matzah</b>	The unleavened bread;
<b>Maror</b>	The bitter herbs

*Since the destruction of the Temple, a lamb shank bone (zeroa) is displayed to symbolize the sacrificed lamb. Look at the place for the lamb shank and say:*

**Pesach** - Why did our fathers eat a Passover offering during the period when the Temple stood? Because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is written: "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For HASHEM will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, HASHEM will pass over the door, and will not suffer the destroyer to come into your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which HASHEM will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of HASHEM's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped".<sup>103</sup>

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<sup>103</sup> Ex. 12:21-27

By the blood of the Passover lamb our fathers in Egypt were protected against the judgment of HASHEM which came over that sinful land. By the blood of Messiah we and the faithful of all ages are protected against God's judgment which is to come over this sinful world. As it is written: "But God commendeth his love toward us, in that, while we were yet sinners, Messiah died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him".<sup>104</sup>

*Matzah is raised to symbolize the haste in fleeing Egypt. They fled so fast that the bread did not have time to rise. Raise the middle Matzah and say:*

**Matzah** - Why do we eat this unleavened bread? Because the dough of our fathers did not have time to become leavened before the King of kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them, as it is written: "They baked the dough which they had brought out of Egypt into unleavened bread, for it had not fermented, because they were driven out of Egypt and could not delay, nor had they prepared any provisions for the way".<sup>105</sup>

As we are gone out of Egypt, and out of this world of sin and death, let us not be affected by these again, but let us purge out the old leaven, that we may be a new lump in Messiah, as we are unleavened. Therefore let us keep the feast, not with the old leaven of Egypt, neither with the leaven of malice and wickedness; but with the new unleavened bread of sincerity and truth.<sup>106</sup>

*A bitter herb, horseradish, is raised to symbolize bitter slavery in Egypt.*

**Maror** - Why do we eat these bitter herbs? Because the Egyptians embittered the lives of our fathers in Egypt, as it says: "They embittered their lives with hard labor, with mortar and bricks, and with all manner of labor in the field: whatever service they made them perform was with hard labor".<sup>107</sup>

By eating the maror we remember the bitterness of our bondage in Egypt, the bitterness also of our slavery to sin and death. And the bitterness of Messiah's suffering and death on the Tree, that brought us everlasting redemption, as it is written: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, he saved us, not by works of righteousness which we have done, but according to his mercy".<sup>108</sup> Messiah "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed".<sup>109</sup>

In every generation it is one's duty to regard **himself** as though **he** personally had gone out of Egypt, as it is written: "You shall tell your son on that day: 'It was because of this that HASHEM did for 'me' when I went out of Egypt'".<sup>110</sup> It was not

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<sup>104</sup> Rom. 5:8-9

<sup>105</sup> Ex. 12:39

<sup>106</sup> Cf. I Cor. 5:7-8

<sup>107</sup> Ex. 1:14

<sup>108</sup> Ti. 3:3-5

<sup>109</sup> Cf. I Pt. 2:24

<sup>110</sup> Ex. 13:8

only our fathers whom the Holy One redeemed from slavery; **we**, too, were redeemed with them, as it is written: “He brought **US** out from there so that He might take **us** to the land which he had promised to our fathers”.<sup>111</sup>

Similarly it is one’s duty to regard himself as though he personally had gone out of this world through the death of Messiah, as it is written: “I am crucified with Messiah: nevertheless I live; yet not I, but Messiah liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”.<sup>112</sup>

*The matzot are covered and the second cup is lifted and held until drunk.*  
Therefore it is our duty to thank, praise, pay tribute, glorify, exalt, honor, bless, extol, and acclaim Him Who performed all these miracles for our fathers and for us. He brought us forth from slavery to freedom, from grief to joy, from mourning to festivity, from darkness to great light, and from servitude to redemption. Let us, therefore, recite a new song before Him! **Halleluyah!**

### Psalm 113. *Laudate, pueri*

**H**ALLELUYAH! Praise, O ye servants of HASHEM : praise the Name of HASHEM.

2. Blessed be the Name of HASHEM : from this time forth for evermore.
3. HASHEM’s Name is praised : from the rising up of the sun unto the going down of the same.
4. HASHEM is high above all heathen : and his glory above the heavens.
5. Who is like unto HASHEM our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?
6. He taketh up the simple out of the dust : and lifteth the poor out of the mire;
7. That he may set him with the princes : even with the princes of his people.
8. He maketh the barren woman to keep house : and to be a joyful mother of children. Halleluyah!

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

### Psalm 114. *In exitu Israel*

**W**HEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2. Judah was his sanctuary : and Israel his dominion.
3. The sea saw that, and fled : Jordan was driven back.
4. The mountains skipped like rams : and the little hills like young sheep.
5. What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?
6. Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?
7. Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;
8. Who turned the hard rock into a standing water : and the flint-stone into a springing well.

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<sup>111</sup> Dt. 6:23

<sup>112</sup> Gal. 2:20

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

THE SONG OF ZECHARIAH (BENEDICTUS DOMINUS DEUS)<sup>113</sup>  
(Lk. 1:68-79)

Blessed be the LORD God of Israel:  
for he hath visited, and redeemed his people;  
And hath raised up a mighty salvation for us:  
in the house of his servant David;  
As he spake by the mouth of his holy prophets:  
which have been since the world began;  
That we should be saved from our enemies:  
and from the hand of all that hate us;  
To perform the mercy promised to our forefathers:  
and to remember his holy covenant;  
To perform the oath which he sware to our forefather Abraham:  
that he would give us;  
That we being delivered out of the hand of our enemies:  
might serve him without fear;  
In holiness and righteousness before him:  
all the days of our life.  
And thou, child, shalt be called the prophet of the Highest:  
for thou shalt go before the face of the LORD to prepare his ways;  
To give knowledge of salvation unto his people:  
for the remission of their sins,  
Through the tender mercy of our God:  
whereby the day-spring from on high hath visited us;  
To give light to them that sit in darkness, and in the shadow of death:  
and to guide our feet into the way of peace.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

*All recline to the left and then drink the second cup.*

## **6. Rachtzah (Washing the Hands)**

*The laver is passed for all to use, saying:*

Blessed are You, HASHEM our God, King of the world, who has sanctified us with his commandments, and Your Word, and hath commanded us concerning the washing of the hands.

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<sup>113</sup> We follow the suggestion of the *Vine of David Haggadah* to conclude the Maggid section with the Song of Zacharias. Although the FFOZ editors included it without comment, good messianic reasons can be given in favour of their decision. According to the Gospel of Luke this song was given as a divine prophecy to Zacharias, at the birth of his son, Yochanan the Immerser (John the Baptist), the forerunner of Yeshua. It is an ancient tradition that Yoachanan was born on Passover and the recitation of this song provides an excellent way of remembering his birth without distracting from the main theme of the Seder. For it points to the future completion of our redemption, which is to be brought about by (the return of) Messiah.

## **7. HaMotzi (The Blessing over Bread)**

*The following two blessings are recited over Matzah as food, and the second for the special Mitzvah of eating Matzah on the night of Passover. The latter blessing is to be made with the intention that it also apply to the Afikoman, which was separated from the Seder Table at Yachatz, and remains hidden until Tzafun. The Minister raises the Matzot on the Seder plate and recites the following blessing:*

Blessed art thou, O HASHEM, our God, King of the world, who bringeth forth bread from the earth.

## **8. Matzah (The Special Blessing over Matzah)**

*Put down the bottom Matzah, and continue to hold up the top Matzah and the broken middle piece, and say the following blessing:*

Blessed are You, HASHEM our God, King of the world, who hath sanctified us with his commandments, and commanded us to eat Matzah.

*Each participant should recline to the left and eat a big piece of Matzah (2 ounces) from each of the top two matzot, dipped in salt.*

## **9. Maror (Bitter Herbs)**

*The Minister takes the bitter herbs (horseradish) and dips them in the charoset, and says the blessing:*

Blessed are You, HASHEM our God, King of the world, who hath sanctified us with his commandments and commanded us to eat bitter herbs.

*Eat maror and charoset.*

## **10. Korech (Eating Matzah and Maror)**

*The Minister takes a piece of the third (bottom) Matzah the size of an olive, and from the bitter herbs the size of an olive, and he dips them in the charoset making a sandwich. Hold up the sandwich and say:*

In remembrance of the Temple, like Hillel: he would combine (meat of the Passover offering) Matzah and maror in a sandwich and eat them together, to fulfil what is written in the Torah: "They shall eat it with matzot and bitter herbs".<sup>114</sup>

*All eat Hillel's sandwich, a piece of Matzah dipped in bitter herbs. Then remove the Seder plate, and proceed with the Passover meal. All eat and drink, leaning on their left side.*

## **11. Shulchan Orech (The Festive Meal)**

*The meal should be eaten in a combination of joy and solemnity, for the meal, too, is a part of the seder service. While it is desirable that the laws and events of Passover be part of the meal, extraneous conversation should be avoided. It should be remembered that the Afikoman must be eaten while there is still some*

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<sup>114</sup> Num. 9:11

*appetite for it. In fact, if one is so sated that he must literally force himself to eat it, he is not credited with the performance of the mitzvah of Afikoman. Therefore, it is unwise to eat more than a moderate amount during the meal. One who leans throughout the meal is praiseworthy.*

## **12. Tzafun (The Hidden Afikoman is Brought to the Table)**

*The children search for the Afikoman and bring it to the table. The third cup of wine is poured. HaMotzi is not repeated over the Afikoman. Since the Afikoman stands for the Passover lamb, which is a symbol of Yeshua's sacrifice, it is proper to recite the Agnus Dei here. Then one eats the Afikoman with the required silence and concentration, and proceeds with Birkat HaMazon of the Barech section.<sup>115</sup>*

*All recite or sing:*

Alleluia.

Messiah our Passover is sacrificed for us;  
therefore let us keep the feast.

Alleluia.

AGNUS DEI

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
grant us thy peace

*After the consumption of the Afikoman nothing more should be eaten.*

## **13. Barech (The Blessing after the Meal)**

When HASHEM turned again the captivity of Sion : then were we like unto them that dream. Then was our mouth filled with laughter : and our tongue with joy. Then said they among the nations : HASHEM hath done great things for them. Yea, HASHEM hath done great things for us already : whereof we rejoice. Turn our captivity, O HASHEM : as the rivers in the south. They that sow in tears : shall reap in joy. He that now goes on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.<sup>116</sup>

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<sup>115</sup> It is obvious that in a messianic context the Afikoman always symbolizes Messiah, since it stands for the Korban Pesach, the Passover lamb, and the Korban Pesach itself is a symbol of the crucified Messiah. There is a difference, however, between the symbolism inherent in a Seder item and the celebration of the Eucharist or the Lord's Supper. The celebration of the Supper is a formal liturgical act of the Assembly of Messiah, which symbolizes and effects the unity of the Assembly as Messiah's Body. The celebration of the Seder, however, is a formal act of the Nation Israel, which symbolizes and effects its national unity as the Kingdom of Messiah. The principle of unity of the Assembly is not the principle of unity of a nation or a natural family. While the Seder can be celebrated in the context of a natural family, the Eucharist can only be celebrated within the family of faith, the community of them who received water immersion in Messiah's name.

<sup>116</sup> Ps. 126

My mouth shall speak the praise of the HASHEM, and let all flesh give thanks unto his holy Name forever and ever.<sup>117</sup> We will praise HASHEM from this time for evermore. Halleluyah!<sup>118</sup> O give thanks unto HASHEM, for he is gracious, because his mercy endureth forever.<sup>119</sup> Who can express the noble acts of HASHEM or show forth all his praise?<sup>120</sup>

#### INVITATION (ZIMUN)

*The Minister or the Leader of the Seder says Grace commencing thus: Gentlemen, let us say Grace.*

*Cong: Blessed be the name of HASHEM from this time forth for evermore.<sup>121</sup>*

*Minister: With the sanction of those present (If there be present ten or more males above the age of thirteen, the words "our God" are added): We will bless [our God,] him of whose bounty we have partaken.*

*Cong: Blessed be [our God,] he of whose bounty we have partaken, and through whose goodness we live. (Persons present who have not partaken of the meal say the following: Blessed be his name, yea, continually to be blessed for ever and ever.)*

*Minister: Blessed be [our God,] he of whose bounty we have partaken, and through whose goodness we live. Blessed be he, and blessed be his name.*

*If less than three males above the age of thirteen be present, begin here:*

#### FIRST BLESSING: FOR THE FOOD

Blessed art thou, O HASHEM, our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever.<sup>122</sup> Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings and doest good unto all, and providest food for all thy creatures whom thou hast created.

*Minister: Blessed art thou, O HASHEM, who givest food unto all. Cong: Amen.*

#### SECOND BLESSING: FOR THE LAND

We thank thee, O HASHEM, our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O HASHEM, our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Torah which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour. For all this, O HASHEM, our God, we thank and bless thee, blessed be thy Name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless

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<sup>117</sup> Ps. 145:21

<sup>118</sup> Ps. 115:18

<sup>119</sup> Ps. 118:1

<sup>120</sup> Ps. 106:2

<sup>121</sup> Ps. 113:2

<sup>122</sup> Ps. 136:25

HASHEM, thy God, for the good land which he hath given thee.<sup>123</sup> *Minister:* Blessed art thou, O Lord, for the land and for the food. *Cong:* Amen.

THIRD BLESSING: FOR JERUSALEM

Have mercy, O HASHEM, our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy Name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily O HASHEM, our God, grant us relief from all our troubles. We beseech thee, O HASHEM, our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helpinghand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

[*On the Sabbath say:* Be pleased, O HASHEM, our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favor, O HASHEM, our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O HASHEM, our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.]

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David, thy servant Yeshua, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of the Feast of Unleavened Bread. Remember us, O HASHEM, our God, thereon for our wellbeing; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.<sup>124</sup> And rebuild Jerusalem the holy city **through Yeshua the Messiah, may he return speedily, in our days.** Blessed art thou, O HASHEM, who in thy compassion rebuildest Jerusalem. Amen. *Cong:* Amen.

FOURTH BLESSING: THE GOODNESS OF GOD

Blessed art thou, O HASHEM, our God, King of the universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us: thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, yielding us grace, lovingkindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, sustenance and supports, *Minister:* mercy, life, peace and all good: of no manner of good let us be in want. *Cong:* Amen.

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<sup>123</sup> Dt. 8:10

<sup>124</sup> Cf. Neh. 9:31

The All-merciful shall reign over us for ever and ever. The Allmerciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honored amongst us for everlasting. May the Allmerciful grant us an honorable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Eliyahu the prophet – let him be remembered for good – who shall give us good tidings, salvation and consolation, and the announcement of the return of Yeshua the Messiah, our Lord.

*The following has to be varied according to circumstances:* May the All-merciful bless my honored father, the master of this house, and my honored mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing.<sup>125</sup> Even thus may he bless all of us together with a perfect blessing, and let us say: Amen.

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from HASHEM, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.<sup>126</sup> [*On the Sabbath:* May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.] May the All-merciful let us inherit the day which is altogether good. May the All-merciful make us worthy of the days of his Anointed, Yeshua, and of the life of the world to come. He is a tower of salvation to his king; And showeth lovingkindness to his anointed, to David and to his seed, for evermore.<sup>127</sup> He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye: Amen.

O fear HASHEM, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek HASHEM shall not want any good.<sup>128</sup> O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever.<sup>129</sup> Thou openest thine hand, and satisfiest every living thing with favor.<sup>130</sup> Blessed is the man that trusteth in HASHEM, and whose hope is HASHEM.<sup>131</sup> I have been young and now I am old; yet have I not seen. the righteous forsaken, nor his seed begging for bread.<sup>132</sup> HASHEM will give strength unto his people; HASHEM will bless his people with peace.<sup>133</sup>

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<sup>125</sup> Cf. Gen. 24:1; 27:33; 33:11

<sup>126</sup> Cf. Prov. 3:4; Lk. 2:52

<sup>127</sup> Ps. 18:51; II Sam. 22:51

<sup>128</sup> Ps. 34:10-11

<sup>129</sup> Ps. 136:1

<sup>130</sup> Ps. 145:16

<sup>131</sup> Jer. 17:7

<sup>132</sup> Ps. 37:25

<sup>133</sup> Ps. 29:11

*The Minister now raises the third cup, the cup of thanksgiving, and says:*  
What shall I render unto HASHEM for all his benefits toward me? I will raise the cup of salvation and I shall call upon the Name of HASHEM.<sup>134</sup>  
By your leave, my masters and teachers:

*The blessing over the cup is recited:*  
Blessed art thou, O HASHEM, our God, King of the world, the Creator of the fruit of the vine.

*Pour the fourth cup, and the cup of Elijah. The door is opened and the following paragraph is recited.*

Pour thy wrath upon the nations that do not know thee and upon kingdoms that do not invoke thy Name. For they have devoured Jacob and destroyed his habitation. Pour thy fury on them and may thy rage overtake them. Pursue them with anger and obliterate them from under HASHEM's skies.

*The door is closed.*

## **14. Hallel (Psalms of Praise)**

*It is preferable to hold the cup during Hallel*

### **Psalm 115. Non nobis, Domine**

**N**OT unto us, O HASHEM, not unto us, but unto thy Name give the praise : for thy loving mercy and for thy truth's sake.

2. Wherefore shall the heathen say : Where is now their God?

3. As for our God, he is in heaven : he hath done whatsoever pleased him.

4. Their idols are silver and gold : even the work of men's hands.

5. They have mouths, and speak not : eyes have they, and see not.

6. They have ears, and hear not : noses have they, and smell not.

7. They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

8. They that make them are like unto them ; and so are all such as put their trust in them.

9. But thou, house of Israel, trust thou in HASHEM : he is their succour and defence.

10. Ye house of Aaron, put your trust in HASHEM : he is their helper and defender.

11. Ye that fear HASHEM, put your trust in HASHEM : he is their helper and defender.

12. HASHEM hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13. He shall bless them that fear HASHEM : both small and great.

14. HASHEM shall increase you more and more : you and your children.

15. Ye are the blessed of HASHEM : who made heaven and earth.

16. All the whole heavens are HASHEM's : the earth hath he given to the children of men.

17. The dead praise not thee, O HASHEM : neither all they that go down into silence.

18. But we will praise HASHEM : from this time forth for evermore. Halleluyah!

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

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<sup>134</sup> Ps. 116:12-13

**Psalm 116. *Dilexi, quoniam***

- I** AM well pleased : that HASHEM hath heard the voice of my prayer;
2. That he hath inclined his ear unto me : therefore will I call upon him as long as I live.
  3. The snares of death compassed me round about : and the pains of hell gat hold upon me.
  4. I shall find trouble and heaviness, and I will call upon the Name of HASHEM : O HASHEM, I beseech thee, deliver my soul.
  5. Gracious is HASHEM, and righteous : yea, our God is merciful.
  6. HASHEM preserveth the simple : I was in misery, and he helped me.
  7. Turn again then unto thy rest, O my soul : for HASHEM hath rewarded thee.
  8. And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.
  9. I will walk before HASHEM : in the land of the living.
  10. I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.
  11. What reward shall I give unto HASHEM : for all the benefits that he hath done unto me?
  12. I will receive the cup of salvation : and call upon the Name of HASHEM.
  13. I will pay my vows unto HASHEM now in the presence of all his people : right dear in the sight of HASHEM is the death of his saints.
  14. Behold, O HASHEM, how that I am thy servant : I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.
  15. I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of HASHEM.
  16. I will pay my vows unto HASHEM, in the sight of all his people : in the courts of HASHEM's house, even in the midst of thee, O Jerusalem. Halleluyah!
- Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

**Psalm 117. *Laudate Dominum***

- O** PRAISE HASHEM, all ye heathen : praise him, all ye nations.
2. For his merciful kindness is ever more and more towards us : and the truth of HASHEM the Lord endureth for ever. Halleluyah!
- Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

**Psalm 118. *Confitemini Domino***

- O** GIVE thanks unto HASHEM, for he is gracious : because his mercy endureth for ever.
2. Let Israel now confess that he is gracious : and that his mercy endureth for ever.
  3. Let the house of Aaron now confess : that his mercy endureth for ever.
  4. Yea, let them now that fear HASHEM confess : that his mercy endureth for ever.
  5. I called upon HASHEM in trouble : and HASHEM heard me at large.
  6. HASHEM is on my side : I will not fear what man doeth unto me.
  7. HASHEM taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8. It is better to trust in HASHEM : than to put any confidence in man.
  9. It is better to trust in HASHEM : than to put any confidence in princes.
  10. All nations compassed me round about : but in the Name of HASHEM will I destroy them.
  11. They kept me in on every side, they kept me in, I say, on every side : but in the Name of HASHEM will I destroy them.
  12. They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of HASHEM I will destroy them.
  13. Thou hast thrust sore at me, that I might fall : but HASHEM was my help.
  14. HASHEM is my strength, and my song : and is become my salvation.
  15. The voice of joy and health is in the dwellings of the righteous : the right hand of HASHEM bringeth mighty things to pass.
  16. The right hand of HASHEM hath the pre-eminence : the right hand of HASHEM bringeth mighty things to pass.
  17. I shall not die, but live : and declare the works of HASHEM.
  18. HASHEM hath chastened and corrected me : but he hath not given me over unto death.
  19. Open me the gates of righteousness : that I may go into them, and give thanks unto HASHEM.
  20. This is the gate of HASHEM : the righteous shall enter into it.
  21. I will thank thee, for thou hast heard me : and art become my salvation.
  22. The same stone which the builders refused : is become the head-stone in the corner.
  23. This is HASHEM's doing : and it is marvellous in our eyes.
  24. This is the day which HASHEM hath made : we will rejoice and be glad in it.
  25. Help me now, O HASHEM : O HASHEM, send us now prosperity.
  26. Blessed be he that cometh in the Name of HASHEM : we have wished you good luck, ye that are of the house of HASHEM.
  27. God is the LORD who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.
  28. Thou art my God, and I will thank thee : thou art my God, and I will praise thee.
  29. O give thanks unto HASHEM, for he is gracious : and his mercy endureth for ever.
- Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

All thy works shall praise thee, O HASHEM, our God, and thy pious ones, the righteous who do thy will, and all thy people, the House of Israel, with joyous song will thank and bless, laud and glorify, exalt and adore, sanctify and proclaim the sovereignty of thy Name, our King. *Minister:* For it is good to thank thee, and proper to sing praises to thy Name, for from this world to the World to Come thou art God. Blessed art thou, O HASHEM, the King who is lauded with praises.

### Psalm 136. *Confitemini*

- O** GIVE thanks unto HASHEM, for he is gracious : and his mercy endureth for ever.
2. O give thanks unto the God of all gods : for his mercy endureth for ever.
  3. O thank the Lord of all lords : for his mercy endureth for ever.
  4. Who only doeth great wonders : for his mercy endureth for ever.
  5. Who by his excellent wisdom made the heavens : for his mercy endureth for

ever.

6. Who laid out the earth above the waters : for his mercy endureth for ever.
  7. Who hath made great lights : for his mercy endureth for ever;
  8. The sun to rule the day : for his mercy endureth for ever;
  9. The moon and the stars to govern the night : for his mercy endureth for ever.
  10. Who smote Egypt with their first-born : for his mercy endureth for ever;
  11. And brought out Israel from among them : for his mercy endureth for ever;
  12. With a mighty hand, and stretched out arm : for his mercy endureth for ever.
  13. Who divided the Red sea in two parts : for his mercy endureth for ever;
  14. And made Israel to go through the midst of it : for his mercy endureth for ever.
  15. But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.
  16. Who led his people through the wilderness : for his mercy endureth for ever.
  17. Who smote great kings : for his mercy endureth for ever;
  18. Yea, and slew mighty kings : for his mercy endureth for ever;
  19. Sehon king of the Amorites : for his mercy endureth for ever;
  20. And Og the king of Basan : for his mercy endureth for ever;
  21. And gave away their land for an heritage : for his mercy endureth for ever;
  22. Even for an heritage unto Israel his servant : for his mercy endureth for ever.
  23. Who remembered us when we were in trouble : for his mercy endureth for ever;
  24. And hath delivered us from our enemies : for his mercy endureth for ever.
  25. Who giveth food to all flesh : for his mercy endureth for ever.
  26. O give thanks unto the God of heaven : for his mercy endureth for ever.
  27. O give thanks unto the Lord of lords : for his mercy endureth for ever.
- Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

NISHMAT KOL CHAI  
(*Siddur Tefilat Yisrael*)

The breath of whatsoe'er hath life,  
Lord God! shall bless thy name;  
All flesh, with heavenly spirit rife,  
Thy sovereign power proclaim;

For none but Thee, great King! we know,  
No Saviour, now or ever,  
Whose mercy can sustain in woe,  
Or crown our life's endeavor.

Great God, alike from first to last,  
Whom countless worlds adore,  
He rules the present and the past  
In mercy evermore.

His wakeful eye doth never rest,  
But watcheth o'er the weak,  
Rears the despondently opprest,  
And bids the dumb to speak.

'Tis He that sets the captive free,  
Supporting those that fall,  
Uplifting such as prostrate be —  
On Him alone we call.

Were ocean-like our mouths replete  
With jubilating song,  
Our tongues like raging billows fleet,  
That carol as they throng;

Hands heav'nward raised, as eagles fly,  
And feet swift as the roe,  
With lips that pierce th'expanses high,  
Eyes that like starbeams glow;

Our efforts still must fruitless prove  
To render, as we ought,  
Due thanks for countless deeds of love,  
Unto our fathers wrought;

To us, their sons, continued still,  
Our God! by thy o'er-ruling will.

From Egypt, Lord! thy sons were led,  
By Thee from bondage ta'en,  
By Thee in famine were they fed,  
Thy plenty did sustain.

Thou wert an ever sure defence  
When swords were drawn to slay,  
Nor suffer'dst wasting pestilence  
To seize us as a prey.

'Mid sickness raging far and wide,  
Thy aid was ever at our side.

Oh God! e'en as Thy mercies true  
Ne'er failed us heretofore,  
Grant, grant them, still anew,  
Till Time shall be no more.

Therefore our limbs, Thy work, O Heaven!  
Thy breath of life — the soul,  
With fluent tongue, divinely given,  
Shall thankfully extol,

Exalt and glorify Thy name,  
Declaring loud Thy regal fame;

From ev'ry mouth Thy praise ascend,  
Each tongue shall fealty swear;  
The highest, as the knee they bend,  
Fall prostrate everywhere.

All hearts shall thrill with fervent awe,  
All reins sing psalmody;  
My bones say, with Thy holy Law:  
"Lord! who is like to Thee?"

Who sav'st the struggler when his vigor fails him,  
The needy when oppression dire assails him.

For who can e'er be thy compeer,  
Or equal power display?  
Thou Mighty One! whom all revere,  
Whom heaven and earth obey:

Therefore Thy hallowed name we bless,  
Praise, glorify, adore,  
As David's words divine express:  
"My soul for evermore

Shall praise the everlasting Lord,  
My inmost parts His acts record."

He, with Omnipotence indued,  
Whose name is fraught with glory;  
Whose date of power, infinitude,  
Whose deeds are dread in story:

Great Sovereign! who presides alone  
Upon His high exalted throne:

Amid eternity doth dwell  
The hallowed All-Supreme,  
"To whom", 'tis writ: "Let anthems swell,  
Such as pure lips beseem."

By the mouths of the upright Thy praises be sung,  
And the words of the righteous shall bless thee,  
Extolled shalt Thou be by the pious man's tongue,  
Whilst all-holy the hallowed express Thee.

And in the assemblies of the myriads of thy people of the house of Israel, shall be glorified thy name, our King! through out all generations, for such is the duty of all created beings in thy presence, O HASHEM, our God, and the God of our fathers, to extol, to honor, and to bless, to exalt, and magnify with song. Beyond all the utterances of the hymns and psalmody of David, the son of Jesse, thy servant, thy anointed.

And therefore may thy Name be praised forever, our King, the great and holy God and King in heaven and on earth. For to thee, O HASHEM, our God and God of our fathers, forever befits song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty; blessings and thanksgivings to thy great and holy Name; from this world to the World to Come thou art God. Blessed art thou, O HASHEM, Almighty God, King, great and extolled in praises, God of thanksgivings, Lord of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only King, the Life of all worlds.

*Recline to the left and drink the fourth cup.*

Blessed art thou, O HASHEM our God, King of the universe for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which thou hast favored to give as an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, HASHEM our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of Your glory, on thine altar and on thy Temple. Rebuild Jerusalem, the holy city, **through Yeshua the Messiah, may he return speedily**, in our days, and bring us up into it, and make us rejoice in it, and we will bless thee in holiness and purity. [*On the Sabbath add: And may it please thee to let us rest on this Sabbath day.*] And gladden us on this day of the festival of Matzot. For You, HASHEM, art good and doth good to all, and we thank thee for the land and for the fruit of the vine. Blessed art thou, HASHEM, for the land and for the fruit of the vine.

### **15. Nirtzah (Acceptance of our Observance)**

Our Seder is now completed in accordance with its halachah, in accordance with all its laws and statutes. As we have carried out the Pesach observance [of this Seder], so may we merit to fulfill the Pesach requirements [in their entirety] in the future. Pure and Holy One, dwelling on high, Raise up thy people with love And lead us to Zion in joyful song.

**Next Year in Jerusalem!**

## Part III: THE NIGHTTIME SHEMA LITURGY

*Since in order to begin the Seder in time the Maariv Service was recited before nightfall, the first section of the Shema should be repeated at its proper time, which is between nightfall and midnight. Additionally, some sections of Maariv which are unfit to be recited before night are to be recited now.*

*Minister:* But as for me, my prayer is unto thee, O HASHEM, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.<sup>135</sup>

THE LAVER (Ex. 30:17-21)

*Cong:* And HASHEM spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto HASHEM: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

THE CONTINUAL FIRE (Lev. 6:8-9, 13)

*Cong:* And HASHEM spake unto Moses, saying, Command the Aaron and his sons saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. The fire shall ever be burning on the altar; it shall never go out.

*Minister:* May it be thy will, O HASHEM, our God and God of our fathers, that the temple be rebuilt through Yeshua the Messiah, may he return, speedily in our days, and grant us our portion in thy Torah. And there we will serve thee with awe, as in the days of old, and as in years of yore; through the same Yeshua the Messiah, our Lord (*the following is recited sub silentio*), who liveth and reigneth with thee, in the unity of Ruach HaKodesh, now and throughout all ages, world without end.  
*Cong:* Amen.

*In the presence of a Minyan, mourners recite the Kaddish of the Rabbis. In the absence of mourners it is recited by the Minister.*

### THE KADDISH OF THE RABBIS

Magnified and sanctified be his great name (*Cong:* Amen) in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

(*Cong:* Amen. Let his great name be blessed for ever and to all eternity.)  
Let his great name be blessed for ever and to all eternity.

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<sup>135</sup> Ps. 69:13.

Blessed, praised and glorified, exalted, extolled and honored; magnified and lauded be the name of the Holy One, blessed be he (*Cong: Blessed be he*); though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; through Yeshua the Messiah. And say ye, Amen. (*Cong: Amen.*)

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Torah, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven; through the same Yeshua the Messiah. And say ye, Amen. (*Cong: Amen.*)

May there be abundant peace from heaven, and a happy life for us and for all Israel; through the same Yeshua the Messiah, our Lord. And say ye, Amen. (*Cong: Amen.*)

*Take three steps backward. Bow to the left and say: "He who maketh peace..."; bow to the right and say: "may he in his mercy..."; bow forward and say: "and for all Israel..." After waiting for a short while in standing position take three steps forward.*

He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; through the same Yeshua the Messiah, our Lord (*the following is recited sub silentio*), who liveth and reigneth with him in the unity of the Ruach HaKodesh, now and throughout all ages, world without end. And say ye, Amen. (*Cong: Amen.*)

*Minister:* And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.<sup>136</sup>

### Psalm 91. *Qui habitat*

**W**HOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2. I will say unto HASHEM, Thou art my hope, and my strong hold : my God, in him will I trust.

3. For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4. He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5. Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day;

6. For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8. Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9. For thou, O HASHEM, art my hope : thou hast set thine house of defence very high.

10. There shall no evil happen unto thee : neither shall any plague come nigh thy

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<sup>136</sup> Ps. 90:17

dwelling.

11. For he shall give his angels charge over thee : to keep thee in all thy ways.

12. They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13. Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14. Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15. He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16. With long life will I satisfy him : and shew him my salvation. With long life will I satisfy him : and shew him my salvation.

*Doxology:* Glory be to thee, O HASHEM : the Lord-God of Israel; As it was in the beginning, is now, and ever shall be : world without end. Amen.

### Psalm 103. *Benedic, anima mea*

**P**RAISE HASHEM, O my soul : and all that is within me praise his holy Name.

2. Praise HASHEM, O my soul : and forget not all his benefits;

3. Who forgiveth all thy sin : and healeth all thine infirmities;

4. Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5. Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6. HASHEM executeth righteousness and judgement : for all them that are oppressed with wrong.

7. He shewed his ways unto Moses : his works unto the children of Israel.

8. HASHEM is full of compassion and mercy : long-suffering, and of great goodness.

9. He will not alway be chiding : neither keepeth he his anger for ever.

10. He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11. For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12. Look how wide also the east is from the west : so far hath he set our sins from us.

13. Yea, like as a father pitieth his own children : even so is HASHEM merciful unto them that fear him.

14. For he knoweth whereof we are made : he remembereth that we are but dust.

15. The days of man are but as grass : for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness of HASHEM endureth for ever and ever upon them that fear him : and his righteousness upon children's children;

18. Even upon such as keep his covenant : and think upon his commandments to do them.

19. HASHEM hath prepared his seat in heaven : and his kingdom ruleth over all.

20. O praise HASHEM, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21. O praise HASHEM, all ye his hosts : ye servants of his that do his pleasure.

22. O speak good of HASHEM, all ye works of his, in all places of his dominion : praise thou HASHEM, O my soul.

*Doxology:* Glory be to thee, O HASHEM : the Lord-God of Israel; As it was in the beginning, is now, and ever shall be : world without end. Amen.

**Psalm 134. Ecce nunc**

**BEHOLD** now, praise HASHEM : all ye servants of HASHEM;

2. Ye that by night stand in the house of HASHEM : even in the courts of the house of our God.

3. Lift up your hands in the sanctuary : and praise HASHEM.

4. HASHEM that made heaven and earth : give thee blessing out of Sion.

*Doxology:* Glory be to thee, O HASHEM : the Lord-God of Israel; As it was in the beginning, is now, and ever shall be : world without end. Amen.

HYMN

*(Hymns A&M ##16 & 38, adapted)*

Now that the daylight's gone away  
By all thy grace and love,  
Thee, Maker of the world, we pray  
To watch our bed above,

Let dreams depart and phantoms fly,  
The offspring of the night,  
Keep us, like shrines, beneath Thine eye,  
Pure in our foe's despite.

*Bow at the last stanza:*

Almighty Father hear our cry  
Through thine only Son, our Lord most high,  
Whom our thankful hearts adore,  
Through the Spirit evermore.

Blessed art thou, O HASHEM, our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O HASHEM, my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death.<sup>137</sup> For it is thou who givest light to the apple of the eye. Blessed art thou, O HASHEM, who givest light to the whole world in thy glory.

THE SHEMA

*When praying without a Minyan one first says: God, faithful King!*

**Hear, O Israel: HASHEM is our God, HASHEM is One.**

*In an undertone:* Blessed be His name, whose glorious kingdom is for ever and ever.

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<sup>137</sup> Cf. Ps. 13:3

*Repetition of the First Paragraph (Deuteronomy 6:5-9)*

And thou shalt love HASHEM thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as tefillin between thine eyes. And thou shalt write them upon the door posts of thy house, and on thy gates.

*The second blessing after the Shema, which was only partly recited at Maariv, is now recited in its entirety.*

Cause us, O HASHEM, our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings.<sup>138</sup> For thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King.<sup>139</sup> Guard our going out and our coming in unto life and unto peace from this time forth and for evermore.<sup>140</sup>

Blessed be HASHEM by day; blessed be HASHEM by night; blessed be HASHEM when we lie down; blessed be HASHEM when we rise up. For in thy hand are the souls of the living and the dead, as it is, said, In his hand is the soul of every living thing, and the spirit of all human flesh.<sup>141</sup> Into thy hand I commend my spirit; thou hast redeemed me, O HASHEM, God of truth.<sup>142</sup> Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth.<sup>143</sup> HASHEM reigneth;<sup>144</sup> HASHEM hath reigned;<sup>145</sup> HASHEM shall reign for ever and ever.<sup>146</sup> For the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.<sup>147</sup> And he said: "If thou wilt diligently hearken to the voice of HASHEM thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will

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<sup>138</sup> Cf. Ps. 17:8

<sup>139</sup> Cf. Neh. 9:31

<sup>140</sup> Cf. Ps. 121:8

<sup>141</sup> Job 12:10

<sup>142</sup> Ps. 31:5

<sup>143</sup> Cf. Is. 52:7

<sup>144</sup> Cf. Ps. 10:16

<sup>145</sup> Ps. 93:1

<sup>146</sup> Ex. 15:18

<sup>147</sup> Gen. 48:16

put none of the diseases upon thee, which I have put upon the Egyptians; for I am HASHEM that healeth thee".<sup>148</sup> And HASHEM said unto the adversary, HASHEM rebuke thee, O adversary; yea, HASHEM that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?<sup>149</sup> Behold the bed of Solomon: threescore mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war; every man hath his sword upon his thigh, because of fear in the night.<sup>150</sup>

HASHEM bless thee, and keep thee: HASHEM make his face to shine upon thee, and be gracious unto thee: HaShem turn his face unto thee, and give thee peace.<sup>151</sup> (*The next verse is to be said three times:*) Behold, he that guardeth Israel will neither slumber nor sleep.<sup>152</sup> For thy salvation I hope, O HASHEM. I hope, O HASHEM, for thy salvation. O HASHEM, for thy salvation I hope. In the name of HASHEM, the God of Israel, (*look to the right*) may Michael be at my right hand; (*look to the left*) Gabriel at my left; (*look forward*) before me, Uriel; (*look backward*) behind me, Raphael; (*look upward*) and above my head the divine presence of God.

*Reading for the Sabbath:*

*Minister:* Hear, what our Lord Yeshua saith (Mt. 11:28-30): «Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light».

*Cong:* Thanks be to God.

*Reading for the Yom Tov:*

*Minister:* Hear, what the prophet Jeremiah saith (Jer. 14:9, 22): «O HASHEM, thou art in the midst of us, and we are called by thy Name: Do not forsake us, O HASHEM our God».

*Cong:* Thanks be to God.

HYMN

(Hymns A&M 25)

Through the day Thy love has spared us;  
Now we lay us down to rest;  
Through the silent watches guard us,  
Let no foes our peace molest:  
Yeshua, Thou our Guardian be;  
Sweet it is to trust in Thee.

Pilgrims here on earth, and strangers,  
Dwelling in the midst of foes;  
Us and ours preserve from dangers;  
In Thine arms may we repose,  
And, when this life-time's day is past  
Rest with Thee forever at last.

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<sup>148</sup> Ex. 15:26

<sup>149</sup> Zech. 3:2

<sup>150</sup> Song 3:7-8

<sup>151</sup> Num. 6:24-26

<sup>152</sup> Ps. 121:

*Minister:* Into thy hands, O HASHEM, I commend my spirit;  
*Cong:* For thou hast redeemed me, O HASHEM, O God of truth.  
*Minister:* Keep us, O HASHEM, as the apple of thine eye;  
*Cong:* Hide us under the shadow of thy wings

Lord, have mercy upon us.  
Messiah, have mercy upon us.  
Lord, have mercy upon us

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us, And lead us not into temptation, But deliver us from the evil one.

*Minister:* O Lord, hear our prayer  
*Cong:* And let our cry come to thee  
*Minister:* Let us pray

*For all days:*

Visit this place, O Lord, and drive away from it all snares of the enemy; let thy holy angels dwell with us to preserve us in peace; and let thy blessing be upon us always; through Yeshua the Messiah our Lord. *Amen.*

*[On the Sabbath the following two prayers are included:*

Be present, O Merciful God, and protect us through the ours of this night, so that we who are wearied by the changes and chances of this life, may rest in thine eternal changelessness; through Yeshua the Messiah our Lord. *Amen.*

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Yeshua the Messiah our Lord. *Amen.*]

*For the Yom-Tov:*

Look down, O Lord, from thy heavenly throne, and illumine this night with thy celestial brightness; that by night as by day thy people may glorify thy holy Name; through Yeshua the Messiah our Lord. *Amen.*

*Concluding prayers*

*Minister:* May it be thy will, O HASHEM, our God and God of our fathers, that the temple be rebuilt through Yeshua the Messiah, may he return, speedily in our days, and grant us through him our portion in thy Torah. And there we will serve thee with awe, as in the days of old, and as in years of yore. Then shall the offering of Judah and Jerusalem be pleasant unto thee, O HASHEM, as in the days of old, and as in years of yore.<sup>153</sup> Through the same Yeshua the Messiah, our Lord [*the following is recited sub silentio*], who liveth and reigneth with thee, in the unity of Ruach HaKodesh, now and throughout all ages, world without end. *Amen*

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<sup>153</sup> Cf. Mal. 3:4

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give thine angels charge over those who sleep. Tend the sick; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for thy love's sake in Messiah Yeshua. *Amen*

#### THE SONG OF SIMEON (NUNC DIMITTIS) WITH ANTIPHON

##### ANTIPHON

Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Yeshua, and asleep we may rest in peace.

##### NUNC DIMITTIS (Lk. 2:29-32)

Lord, now lettest thou thy servant depart in peace,  
According to thy word;  
For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all people,  
To be a light to lighten the Gentiles,  
And to be the glory of thy people Israel

*Doxology:* Glory be to thee, O HASHEM : the Lord God of Israel.

As it was in the beginning, is now and ever shall be : world without end. Amen.

##### REPETITION OF THE ANTIPHON

Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Yeshua, and asleep we may rest in peace.

#### MOURNER'S KADDISH

*In the presence of a Minyan, a mourner recites Kaddish*

Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye: Amen.

(*Cong:* Amen. Let his great name be blessed for ever and to all eternity.)

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he (*Cong.* — Blessed be he) though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; through Yeshua the Messiah. And say ye: Amen. (*Cong:* Amen.)

May there be abundant peace from heaven, and life for us and for all Israel; through the same Yeshua the Messiah. And say ye: Amen. (*Cong:* Amen.)

*Take three steps backward. Bow to the left and say: "He who maketh peace..."; bow to the right and say: "may he in his mercy..."; bow forward and say: "and for all Israel..." After waiting for a short while in standing position take three steps forward.*

He who maketh peace in his high places, may he make peace for us and for all Israel; through the same Yeshua the Messiah, our Lord. And say ye: Amen. (*Cong: Amen.*)

ADON OLAM

He is the Lord of the universe,  
who reigned ere any creature yet was formed:  
At the time when all things were made by his will,  
then was his name proclaimed King.  
And after all things shall have had an end,  
he alone, the dreaded one, shall reign;  
Who was, who is, and who will be in glory.  
And he is One, and there is no second to compare to him,  
to consort with him:  
Without beginning, without end;  
to him belong strength and dominion.  
And he is my God — my Redeemer liveth —  
and a rock in my travail in time of distress;  
And he is my banner and my refuge,  
the portion of my cup on the day when I call.  
Into his hand I commend my spirit,  
when I sleep and when I wake;  
And with my spirit, my body also:  
HASHEM is with me, and I will not fear.

*Minister (in an undertone):* The Almighty and Merciful LORD + bless us and keep us.  
*Cong: Amen.*

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(*Messianic613*)  
9th of Adar, 5773  
February 19, 2013

## Liturgical Sources and Materials Used

The main source text for the Maariv Service and the Birkat HaMazon of the Seder is English translation, by the Rev. Simeon Singer, of *The Standard Prayer Book* of 1915. Originally published under the authorization of the late Chief Rabbi, dr. Nathan Marcus Adler, by Bloch Publishing Concern, the English translation is now freely available as an open-source online Siddur, at: <http://www.sacred-texts.com/jud/spb/index.htm>

The main source for the Haggadah text is the *Sephardic Haggadah for the Passover Seder* published by Rabbi Dr. Hillel ben David (Greg Killian) on the internet site The Watchman, at: <http://www.betemunah.org/haggada.html> , where it is freely downloadable. This text was heavily edited, however, in order to obtain a messianic Haggadah.

Texts from the Bible, either used in the liturgical readings or quoted in the liturgical texts are mostly from the Authorized Version of 1611, as republished in the Study Bible Reference Edition by C.I. Scofield, Barbour Publishing, Ohio. Exceptions to this are some scriptural texts that were quoted as they appear in *The Standard Prayer Book* or in the *Sephardic Haggadah*. The texts of the Psalms were taken from the Psalter of the *Book of Common Prayer of the Church of England* (1662), Eyre & Spottiswoode – London 1968. All the biblical texts used here were edited by having the tetragrammaton indicated by the use of ‘HASHEM’.

The *Episcopal Book of Common Prayer* (1979 edition, Seabury Press) was used for a small number of short liturgical passages, to mention the messianic extension of the first blessing after the Shema, and some of the Collects, and for some longer texts pertaining to the Holy Communion Service during the Tzafun section of the Seder.

The *Church of England Prayerbook*, already mentioned above, was used for some parts of the eucharistic service at Tzafun, and for the prayer section of Maariv.

The Standard Edition of *Hymns Ancient & Modern* (1981) was used for the hymns occurring at Maariv and the Seder Service. In most cases these hymns had to be edited slightly.