

Pesach begins on the 15th day of the Jewish month of Nissan in observance of the Exodus from Egypt after generations of slavery. However since the mid-90's the Schnuer Family now celebrates "Psuedo Psedar" so that the holiday always falls on a Shabbat. The name "Pesach" comes from the Hebrew meaning to pass through, to pass over, to exempt or to spare. It refers to the fact that G-d "passed over" the houses of the Jews when he was slaying the firstborn of Egypt. In English, the holiday is known as Passover.



Probably the most significant observance related to Pesach involves the removal of chametz from our homes. This commemorates the fact that the Jews leaving Egypt were in a hurry, and did not have time to let their bread rise. Chametz includes anything made from the five major grains (wheat, rye, barley, oats and spelt) that has not been completely cooked within 18 minutes after coming into contact with water. Orthodox Jews of Ashkenazic background also avoid rice, corn, peanuts, and legumes (beans) as if they were chametz. The grain product we eat during Pesach is called matzah. Matzah is unleavened bread, made simply from flour and water and cooked very quickly. This is the bread that the Jews made for their flight from Egypt.

On the first night of Pesach we have a seder to remind us of the significance of the holiday. Sedar comes from the Hebrew root meaning "order," because there is a specific set of information that must be discussed in a specific order. The content of the seder can be summed up by the following Hebrew song:

**Kaddesh, Urechatz, Karpas, Yachatz, Maggid, Rachtzah, Motzi, Matzah, Maror, Korech, Shulchan Orech, Tzafun, Barech, Hallel, Nirtzah**



Now what does this all mean? Before we begin our seder and explanations, Lynne will sing the blessing over the lighting of the candles.

**Kaddesh.** Four times during the course of this seder will drink wine, symbol of joy and thanksgiving. The Four cups represent the four promises G-d made to the Israelites in Mitzrayim. With each cup we will recall one of the promises. Join me in the blessing for the first cup for G-d's promise to the Jews: "*I will free you from the forced labor of the Egyptians*"



*Baruch Atah Adonai Eloheinu Melech ha-olam, borei pri ha-gafen.*

**Urechatz:** Traditionally the high priests in the Temple washed their hands before all holy duties. We will now wash our hands to help us feel that holiness. (as reform Jews let's all make believe we are washing our hands)

But we do not say the bracha yet since we are not ready to eat.



**Karpas:** We dip karpas, symbol of the renewal of the earth at springtime, into salt water, symbol of the bitter tears shed by the slaves in Mitzrayim. This, the first dipping of the Sedar, evokes the imagery of the birth of the Jewish people at the time of the Exodus.



*We praise you G-d, who creates the fruit of the earth.*  
*Baruch Atah Adonai Eloheinu Melech ha-olam, borei pri ha-adamah*

**Yachatz:** The breaking of the Matzah creates a bond formed by sharing. We take the middle of the three matzot and break it in two. The smaller piece is replaced between the other matzot. The larger piece is wrapped and set aside for the afikomen from a greek word that means dessert. Later we will share it, just as in days of the old Paschal lamb offering itself was shared during this service at the Temple in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship.



**Maggid:** The story of the Exodus. Jessie May Louie, the youngest at our table will now sing the four questions at the request of Mommy. (The English translation is provided below).

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

On all other nights, we may eat chametz and matzah, chametz and matzah.

On this night, on this night, only matzah.

On all other nights, we eat many vegetables, many vegetables.

On this night, on this night, maror.

On all other nights, we eat either sitting or reclining, either sitting or reclining.

On this night, on this night, we all recline.

On all other nights we don't usually dip one food into another. At our seder we dip the parsley in salt water and the bitter herbs in haroset. Why do we dip foods twice tonight?

**WE NOW BEGIN: THE ABRIDGED STORY OF PASSOVER**

About 3000 years ago the Israelites were enslaved by the Egyptians under the rule of the Pharaoh Ramses II. According to the Book of Exodus - Moses, a simple Jewish shepherd, was instructed by G-d to go to the pharaoh and demand the freedom of his people. Moses' plea of *let my people go* was ignored. Moses warned the Pharaoh that G-d would send severe punishments to the people of Egypt if the Israelites were not freed. Again the Pharaoh ignored Moses' request of freedom. In response G-d unleashed a series of 10 terrible plagues on the people of Egypt

As we mention each of the plagues, we pour off a drop of wine from our cup. We do this to show our sympathy for the  
Blc Egyptians. The cup of wine is the symbol of joy.

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Blood, Frogs, Vermin, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Slaying of the First Born  
In order to encourage the Pharaoh to free the Israelites, G-d intended to kill the first-born of both man and beast. To protect themselves, the Israelites were told to mark their dwellings with lamb's blood so that G-d could identify and "pass over" their homes. The Pharaoh was unconvinced and refused to free the Jewish slaves.

Until the last plague

When the Pharaoh finally agreed to freedom, the Israelites left their homes so quickly that there wasn't even time to bake their breads. So they packed the raw dough to take with them on their journey. As they fled through the desert they would quickly bake the dough in the hot sun into hard crackers called matzot. Today to commemorate this event, Jews eat matzot in place of bread during Passover

Though the Jews were now free, their liberation was incomplete. The Pharaoh's army chased them through the desert towards the Red Sea. When the Jews reached the sea they were trapped, since the sea blocked their escape. It was then that a miracle occurred. The waves of the Red Sea parted and the Israelites were able to cross to the other side. As soon as they all reached the other side the sea closed trapping the Pharaoh's army as the waves closed upon them

Then as the Israelites watched the waters of the Red Sea sweep away the Pharaoh's army they realized they were finally free. Passover celebrates this history.

# The Four Questions

## מה נשתנה



*The seder plate is removed from the table and the cups are filled with wine for the second time. The youngest present then asks The Four Questions.*

**Wherefore** is this night distinguished from all other nights?

מה נשתנה הלילה הזה מכל-הלילות?

Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread;

שבכל-הלילות אנו אוכלין חמץ ומצה, הלילה הזה כלו מצה:

All other nights we may eat any species of herbs, but this night only bitter herbs;

שבכל-הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור:

All other nights we do not dip even once, but on this night twice;

שבכל-הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה-שתי פעמים:

All other nights we eat and drink either sitting or reclining, but on this night all of us recline.

שבכל-הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה-כלנו מסבין:

Ma-nish-ta-naw ha-lai-law ha-zeh mee-kawl ha-lay-los? She-b'chawl ha-lay-los aw-nu o-ch'leen chaw-maytz u-ma-tzaw, ha-lai-law ha-zeh ku-lo ma-tzaw. She-b'chawl ha-lay-los aw-nu o-ch'leen sh'awr y'raw-kos, ha-lai-law ha-zeh maw-ror. She-b'chawl ha-lay-los ayn aw-nu mat-bee-leen a-fee-lu pa-am echos, ha-lai-law ha-zeh sh'tay f'aw-meem. She-b'chawl ha-lay-los aw-nu o-ch'leen bayn yo-sh'veen u-vayn m'su-been, ha-lai-law ha-zeh ku-law-nu m'su-been.

DAYENU ( translates to mean "it would have been enough for us" )  
Please join me in the following prayer.

Had G-d:  
Brought us out of Egypt and not divided the sea for us  
Dayenu

Permitted us to cross on dry land and not sustained us for forty years in the desert  
Dayenu

Sustained us for forty years in the desert and not fed us with manna  
Dayenu

Fed us with Manna and not given us the Sabbath  
Dayenu

Given us the Sabbath and not brought us to Mt. Sinai  
Dayenu

Brought us to Mt. Sinai and not given us the Torah  
Dayenu

Given us the Torah and not led us into the Land of Israel  
Dayenu

Led us into the Land of Israel but not built for us the Temple  
Dayenu

Built for us the Temple and not sent us prophets of truth  
Dayenu

Sent us prophets of truth and not made us a holy people  
Dayenu

For all these – alone and together – we say  
Dayenu



Now let's all join in song:

Ilu hotsi, hotsianu, hotsianu mi- Mitzrayim, hotisanu mi Mitzrayim. Dayenu.  
(CHORUS): DA-DA-YEINU, DA-DA-YEINU, DA-DA-YEINU, DAYENU-DAYENU-DAYENU (REPEAT ONCE!)

Ilu natan natan lanu, natan lanu et ha-Shabbat, natan lanu et ha Shabbat, Dayenu.  
(CHORUS): DA-DA-YEINU, DA-DA-YEINU, DA-DA-YEINU, DAYENU-DAYENU-DAYENU (REPEAT ONCE!)

Ilu natan natan lanu, natan lanu et ha-torah, natan lanu et ha-torah, Dayenu.  
(CHORUS): DA-DA-YEINU, DA-DA-YEINU, DA-DA-YEINU, DAYENU-DAYENU-DAYENU (REPEAT ONCE!)

We will now talk about the three major symbols of the seder. They are the paschal lamb, matzah, and bitter herbs.

The roasted bone is a reminder of the paschal lamb which our ancestors used to eat in the great temple in Jerusalem. They offered the lamb on Pesach just as the Israelites in Egypt before them did on the very first Pesach. It is the sacrifice of the Passover by the Lord who did pass over the house of the Jews in Egypt when he punished the Egyptians for their cruelty.

The matzah reminds us of the flat baked dough our ancestors ate as they fled from Egypt because they did not wait for the dough to rise

The maror reminds us how bitter the Egyptians made the lives of our ancestors when they were slaves with hard labor, mortar and brick, and work in the field.

Please now Join me in the blessing for the second cup for G-d's promise to the Jews: "I will free deliver you from Bondage"



Baruch Atah Adonai Eloheinu Melech ha-olam, borei pri ha-gafen.

**Rachtzah:** A second washing of the hands, in preparation for eating the matzah. (one again, make believe)

**Motzi & Matzah:** We are now coming to the Sedar meal. We begin our meal with the blessing for bread and then a special blessing for matzah. (the upper and middle pieces of matzah are broken and distributed to the group).

We praise you G-d, who brings forth bread from the earth.

Baruch Atah Adonai Eloheinu Melech ha-olam hamotzi lechem min ha-aretz.



We praise you G-d, who hallows our lives through commandments and commands us to eat matzah.

Baruch Atah Adonai Eloheinu Melech ha-olam asher kidshanu b'mitzvo tav vitzianu al achilat matzah.

**Maror:** A blessing is recited over a bitter vegetable and it is eaten. This symbolizes the bitterness of slavery. The maror is dipped charoset, a Schnuer recipe of fruit (apples, dates, figs, prunes, etc), nuts (cashews, almonds, walnuts, etc) and brandy, which symbolizes the mortar used by the Jews in building during their slavery.

We praise you G-d, who hallows our lives through commandments and commands us to eat maror.

Baruch Atah Adonai Eloheinu Melech ha-olam asher kidshanu b'mitzvo tav vitzianu al achilat maror.

**Korech:** The maror /matzah sandwich should be eaten together as the paschal offering. The destruction of the Temple by the Romans brought an end forever to animal sacrifices by our people, so today our sandwich is eaten only with maror and matzah (without paschal lamb).

Together they shall be the matzah of freedom, the maror of slavery

For in the time of freedom, there is knowledge of servitude

And in the time of Bondage, there is hope of redemption

**Shulchan Orech:** DINNER IS NOW SERVED



**Tzafun:** This year Mommy and Daddy must search for the Afkiomen. The Afikoman should be the very last food to be eaten at the sedar, in remembrance of our ancestors.

**Baroch:** The third cup is poured, including a cup set aside for the prophet Elijah, who is supposed to herald the Messiah, and is supposed to come on Pesach to do this. (Will somebody please volunteer to open the door now? Jessica, since you refused to sing the four questions, I suggest you try to redeem yourself.)



As we pour Elijah's cup we all sing again: Eliyahu ha-Navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu, Eliyahu ha-Giladi.----- Bimhayrah v'yamenu, yavoaleyenu, im Moshiach ben David, im Moshiach ben David