

(Seder Haggadah.)

Domestic Service for the Eve of Passover.*

(In the center of the festive board will be placed the following articles: Matzoth, or the unleavened bread, covered with a white cloth; a piece of meat, roasted over the fire; bitter herbs and early spring garden fruit; a cup with salt-water; a boiled egg; and a little dish containing a mixture of apples, almonds, and nuts. In front of each participant will be placed a wine-glass. With bread and wine, the two most precious gifts of earth, and with the symbols of Israel's checkered career, shall we celebrate the return of this oldest and most significant Festival of Judaism, in happy family reunion.)

(The father of the family will raise his cup of wine and say these benedictions, either in Hebrew, or English; the company responding: AMEN.)

KIDDUSH.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר-
בָּנוּ מִכָּל-עַם וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ

SANCTIFICATION.

PRAISED art Thou, O Lord, Ruler of the universe,
who createst the fruit of the wine to gladden
man's heart.

AMEN.

With this wine, the symbol of rejoicing, we
welcome the return of the Feast of Redemption.

* Adapted from the German of the late Dr. Leopold Stein.

בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה) מוֹעֲדִים לְשִׂמְחָה חַגִּים
 וְזִמְנִים לְשִׂשׂוֹן. אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת
 הַזֶּה. זִמְן חֲרוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לְיִצְיָאת
 מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קֹדֶשֶׁת מִכָּל־הָעַמִּים
 (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה
 וּבְשִׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יי מִקְדָּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְהַזִּמְנִים: (אָמֵן)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵנוּ וְקִיַּמְנוּ
 וְהִגְעֵנוּ לְזִמְן הַזֶּה: (אָמֵן)

We thank Thee, O God, for the precious gift of this (*Sabbath-day*) and the holy Festival, for the glorious memories it recalls. We thank Thee for Thy love and mercy in which Thou didst redeem Israel from Egypt's cruel bondage. Thou hast called our ancestors to Thy service to proclaim Thy truth, that Thou art the Father of all men, and the Ruler of the destinies of all nations. May we, too, by the celebration of this Festival be sanctified to Thy service, and strengthened for the performance of our duties, so that through our life Thy name may be sanctified among men.

AMEN.

Be praised, O God, Ruler of the universe, who hast preserved and protected us, and renewed for us this festive season.

AMEN.

(All partake of the first cup of wine.)

LEADER,

(partly removing the cover from the unleavened bread, continues):

BEHOLD, O friends, the meagre bread
 Our fathers ate in fear and dread.
 The grace of God has made us free,
 Our guests the destitute shall be!
 For them, too, this table is spread,
 Let all to festive joys be led!
 And where our people suffer still
 Injustice, wrong, or any ill;
 Where e'er they suffer in each clime,
 The Lord will free them in His own time.

COMPANY:

Yea, all the sufferers in each clime,
 The Lord will help them in His own time.

(One of the younger members of the family will ask these questions:)

Why do we observe this festive evening in a manner so different from all other celebrations? What is the meaning of the unleavened bread, the bitter herbs, and of all these other symbols on our table?

LEADER:

IN times gone by our fathers suffered great want and distress in the land of Egypt. Pharaoh, a hard-hearted tyrant, oppressed them most cruelly in every way; but they called upon God, and He heard them. And this is the holy night, commemorative of the event when God redeemed them from

their bondage. "A memorable night it is, sacred unto God, in which he led them out of Egypt. This is the night, memorable for all time to come unto the children of Israel and their coming generations."

And for this reason we, too, are gathered here to-night to thank God for His kindness, and to remember with joyful heart His great mercies. Our fathers of old devoted this entire night to prayer and pious conversation, relating the wonderful deeds of the Most High.

And unto the latest generations, even unto that remote future, when all the gracious promises of Israel's redemption shall be fulfilled, all oppression shall cease, and every reproach be removed from our brethren, this evening will remain memorable as the beginning of a glorious and wonderful career. The ceremonies and observances which both the Torah, and hallowed custom in Israel have ordained for this evening, are intended principally to impress the mind of the young with the greatness of God, and with the wonders which He has wrought for His people; so that the hearts of the children be filled with love for the faith of their fathers.

Kind, indeed, and merciful is our heavenly Father! From the time when out of the midst of idolators He called our ancestors to His service, and even to this day has He shown us His great goodness and His boundless love. At all times He was the gracious protector and defender of Israel. For destruction threatened us not only in one country, and not one tyrant only planned our ruin, but at all times and in all lands of the earth men

stood against us in arms. But He, the Holy One—blessed be His name!—saved us out of their hand.

SONG.

THEN joyously your voices raise,
 And Godward send your thanks and praise
 From faithful, trusting hearts.
 What bliss to know: with us is God;
 We're His! defended by His rod,
 He turns our foes' quick darts!
 And as our fathers He did free;
 We, too, shall all delivered be
 From what enslaves and smarts.

Let us then, in spirit, return to those early days in the history of Israel; let us recall the gracious deeds of the Eternal, who ever frustrated the evil designs of our adversaries, and turned to naught their wicked purposes. Let us take for our text the Scriptural passage which the grateful Israelite recited when he offered the first fruits of his field.

All read in unison:

"A wanderer from the East was my father, and he went down into Egypt, and sojourned there, few in number, and he became a nation, great, mighty, and populous. But the Egyptians ill treated us, and laid upon us hard bondage. And when we cried unto the Lord, the God of our fathers, the Lord heard our voice; He looked upon our affliction, and our labor, and our oppression. And the Lord brought us forth out of Egypt with a strong hand, and with an outstretched arm, and with great might, with signs and with wonders. And He brought us into this place, and gave us this land, even a land that floweth with milk and honey."

Let us now enter more fully into the spirit of this passage of Sacred Writ, that our hearts may be filled with love to God, and with zeal for our holy mission.

(The Youngest of the family says:)

A wanderer from the East was my father.

LEADER:

From his first beginning the lot of Israel has always been that of pilgrims. Abraham left his birthplace and his father's house. Isaac was compelled to wander from place to place. Jacob fled before his brother. In the house of Laban, his kinsman, he hoped to find a new home; but distrust and suspicion drove him from his place of refuge. He returned home, where new misfortunes were awaiting him.

And oh! how often did his descendants share the same fate! But as Jacob triumphed over all misfortunes, and in the struggle with men and circumstances won for himself the honorable name: *Israel*, so must we, too, remain steadfast amidst all the vicissitudes of life, true to our duty, faithful to our inherited truth.

THE YOUNGEST:

And he went down into Egypt.

LEADER:

Jacob had scarcely returned home, where he hoped to find at last the long desired rest among his own, when the misfortune with Joseph again tried him sorely. By the most wonderful chain of