

A MESSIANIC HAGGADAH FOR PASSOVER



*Cup of
Redemption*

**DO THIS IN
REMEMBRANCE
OF ME.
LUKE 22:19**

HOPE. DELIVERANCE. REVELATION

DARREN N. HUCKEY

Cup of Redemption: A Messianic Haggadah For Passover

Copyright © 2018 Darren Huckey. All rights reserved.

Publication rights Emet HaTorah.

Publisher grants permission to reference short quotations (fewer than 400 words) in reviews, magazines, newspapers, web sites, or other publications. Requests for permission to reproduce more than 400 words can be made at:

www.emethatorah.com/contact

Scriptural quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

Cover Design: Darren Huckey

ISBN-13: 978-1-9804704-9-6

Emet HaTorah

PO Box 28281, Macon, GA 31221-8281 USA

www.emethatorah.com

Comments and questions: www.emethatorah.com/contact



TASTING REDEMPTION

Tonight we also “eat redemption.” We can learn about the exodus from the Scriptures, books, films, lectures and sermons. However, we learn in quite a different way when personally experiencing Passover. Tonight we experience redemption first hand. Tonight we “eat redemption.”

Tonight we suffer as slaves in the land of Egypt. Tonight we are delivered from the hand of Pharaoh. Tonight we celebrate the victory of God as He parts the waters of the Sea of Reeds to allow us to cross over. Tonight, much different from all other nights, we become more aware of who we are as a chosen people, a royal priesthood, called out from among the peoples of the earth. For on a night such as this, we went forth out of Egypt, leaving behind our lives as nameless slaves. On a night such as this we rejoiced in our newly found freedom and identity. On a night such as this Messiah Yeshua experienced our pain and passion in the final hours before His crucifixion, which would ultimately lead to our redemption. Tonight we share the sorrow as well as the joy of our ancestors, the natural branches of Israel, as we remember what we should never forget ...

WE ONCE WERE SLAVES... BUT NOW WE ARE FREE!!!

*And when the hour came, he reclined at table, and the apostles with him. And he said to them,
“I have earnestly desired to eat this Passover with you before I suffer.”
(Luke 22:14-15)*

A FEW NOTES

About Passover

WELCOME

Welcome to Passover! You've just embarked on a journey that will become a memory for the rest of your life. Tonight is a special occasion that will take you back nearly 3,500 years in history to relive an experience of deliverance and freedom. Join us tonight in celebration of this momentous event that we call the Passover Seder.

WHAT IS A SEDER?

Seder is a Hebrew word that means “set order.” It is the specific order of ceremony for a given event, and it has a special association with the ritual revolving around the Passover meal. The Passover Seder is designed to recall, memorialize, and relive the events of the exodus of the Children of Israel from their slavery in Egypt. The main elements of the seder are: Unleavened bread, bitter herbs, wine, lamb and the Maggid (the telling of the exodus event). Each of these elements are an important component in the seder. Our seder, however, will also include references to the last days of Yeshua's earthly ministry in order to connect us with his final seder meal that he shared with his disciples. It will also remind us how Yeshua symbolizes the Passover lamb. We will accomplish all of this by means of the haggadah.

THE HAGGADAH

The haggadah is the book that you are now reading. This is what will guide us through the ceremony of the seder. The word “haggadah” is a Hebrew word that means “telling.” The haggadah will tell us everything that we need to know for our event, as well as tell us the story of the exodus. This book is by no means a rigid structure of how you should conduct every moment of your seder. It should, however, provide a basic framework for you to create your own unique experience. Feel free to personalize this experience by minimizing

some sections and emphasizing other sections that are more meaningful to you. Make it personal, make it fun, and make it memorable. More on this aspect in the Dor L'dor section.

IN REMEMBRANCE OF ME

Participating in a Passover seder meal is a reminder of who we are as a redeemed people. It is first a fulfillment of an instruction in the Torah for those whose ancestors were literally redeemed from Egypt. However, it is also a means by which disciples of Yeshua "proclaim the Lord's death until he comes" (1 Corinthians 11:26). Yeshua told his disciples, "I have earnestly desired to eat this Passover with you before I suffer" (Luke 22:15). By celebrating the Passover with a seder meal we are connecting to our Messiah, identifying with him in his suffering, and rejoicing over his resurrection. May the LORD bless you and your home as you embark on this wonderful journey.

TIMING

When should we celebrate Passover and the Feast of Unleavened Bread? The easiest way is to find Passover on a Jewish calendar. In the biblical reckoning of time, a day begins at sunset. Therefore, the Seder begins at sunset, at the onset of the 15th of Nisan. This also begins the Festival of Unleavened Bread, or Chag HaMatzot. The Festival of Unleavened Bread is seven days long, and the first and the seventh of the festival are designated as special Sabbaths (Leviticus 23:7–8). We set apart, or sanctify, these days by refraining from many of our normal activities.

COME ONE, COME ALL

It is traditional to celebrate Passover with family and friends. It is therefore very appropriate to invite guests to celebrate Passover with you. Passover is a commemoration of the work of salvation, and salvation should always be a shared experience. This goes back to the biblical times where the Passover lamb was required to be shared by several people so that it would not be wasted. The haggadah proclaims, "Whoever is hungry, let him come and eat; whoever is in need, let him come and join in celebrating Passover." There will always be those who are hungry, both physically and spiritually, and it is our

responsibility as disciples of our Master to feed them. We open our homes to those who would desire to eat from our tables both physical and spiritual food.

LEAVEN

Leaven is the quintessential representation of sin, and therefore must be purged from our homes prior to the evening of the seder meal. It should be removed the day prior to the seder. It must not only be removed, it must not be in our possession, as it says, "No leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory" (Exodus 13:7). Setting it in the garage won't do. It must be thrown away or destroyed. If you would like to cleanse your home according to the ritual custom, it has been included in the haggadah. Also, since Scripture specifically says that during this seven-day period that we should eat matzah, we should eat at least some matzah each day of the feast.

WHERE'S THE MEAT?

In the days of the Bible, the *Pesach* (the Paschal/Passover lamb) was the focal point of the Passover seder. However, since there is no Temple today, lamb is no longer eaten at the seder meal. Since it is forbidden to make a sacrifice without the Temple (see Deuteronomy 16:5–7), eating lamb at a ritual meal such as this would be in violation of a fundamental precept of the Torah. The shank bone is symbolic of the missing Passover lamb, and the roasted egg is symbolic of the festival meat that would be a large portion of the meal (for more information on this, see "Beitzah" on page 85). Therefore, we forego eating lamb at the seder and use the afikoman as the focal point today, allowing its taste to linger in our mouths at the end of the seder meal.

AFI-WHAT?

The afikoman (pronounced "ah-fee-KOH-man") is the focal point of the Passover seder. The word afikoman is a Hebrew word that was transliterated from Greek and means, "that which comes after" or simply "dessert." The afikoman is the substitute for the Passover sacrifice, which was the last thing eaten at the seder during the of the Holy Temple. Since the afikoman represents the Passover

lamb, the Talmud states that it is forbidden to have any other food after the afikoman, so that the taste of the afikoman remains in our mouths.

A FOREIGN AFFAIR

The Passover Seder can seem like an extremely foreign affair as we attempt to engage in this ancient Middle Eastern festivity. Although we are supposed to relate the events of the Passover in terms that our modern, Western minds can understand, we should also be filled with a sense of wonderment as we participate in this ancient ritual. It is supposed to take us back and help us reconnect with the rich soil from which the roots of our faith have sprung. If it feels strange and foreign, it is because it is supposed to be. Be sure to appreciate this strangeness, rather than be hindered by it.

DOR L'DOR

The Hebrew expression “dor l'dor” means “from generation to generation.” This is how the Passover is supposed to be remembered and celebrated. It is a time to transfer an experience from one generation to the next. Many of the traditions that revolve around the seder meal have been added for the sake of arousing the curiosity of the children and keeping their attention. This night should be focused on transmitting the story and meaning of the exodus to our children in a fun, engaging manner. If the text of the haggadah is above the heads of your children or if the long sections of reading will lose their attention, revise it to capture their imaginations through the use of illustrations, games and other playful innovations. Bottom line—make it fun and memorable!

FAST OF THE FIRSTBORN

As an act of gratitude for sparing their lives, it is tradition for the firstborn males of each family to fast the day prior to Passover. In households where the firstborn boys are under the age of thirteen, their fathers fast on their behalf.

FOUR CUPS

Through the course of the seder meal, four cups of wine (or grape juice) are consumed. Ideally, each of the four cups should be fully consumed. However, if you are not able to do so, then the first cup should be drunk completely

and at least half of the subsequent cups drank. The four cups are symbolic and correspond to four promises that God made with the Children of Israel in Exodus 6:6-7 before He delivered them from Egypt. These are known as the Four Expressions of Redemption. They are as follows:



Sanctification

“I will bring you out from under the burdens of the Egyptians” (Exodus 6:6)



Judgment

“I will deliver you from slavery” (Exodus 6:6)



Redemption

“I will redeem you with an outstretched arm and with great acts of judgment” (Exodus 6:6)



Kingship

“I will take you to be my people, and I will be your God” (Exodus 6:7)



Cup of Judgment

"I will deliver you from slavery" (Exodus 6:6)

LEADER: This cup is a symbol of bitterness as well as joy: bitterness because of God's judgment poured out on Pharaoh and the Egyptians, joy because of God's judgment on our behalf, delivering us from a life of slavery.

The Midrash³¹ relates that when the Egyptians were drowning in the Sea of Reeds, the angels wished to join in Israel's song of victory by singing "Halleluyah," but God rebuked them, saying: "How can you sing Halleluyah when My creatures are drowning?" In this spirit, we have reduced our second cup of wine by splashing wine out of it. Our gladness is diminished by any human suffering—even the suffering of our enemies.

ALL: "I will deliver you from slavery!"³²

LEADER: For Messiah Yeshua it was a bitter-sweet cup as well. Knowing that in order for us to be free, he drank the Cup of Judgment on our behalf.

PARTICIPANT: "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."³³

LEADER: Now let us lift our cups and drink, thanking God that He not only judged the Egyptians, but that through Yeshua, he delivers us from the plagues of sin and death.

31 An ancient Jewish commentary on the Scriptures
32 Exodus 6:6
33 Luke 22:42

ALL LIFT CUP WITH RIGHT HAND.



We thank You, our Father, for the holy vine of Your servant David, that You made known to us through Your servant Yeshua. To You be the glory forever. (Didache 9:2)

בָּרוּךְ אַתָּה ה'	<i>Baruch ata Adonai</i>	Blessed are You, O
אֱלֹהֵינוּ מֶלֶךְ	<i>Eloheinu Melech</i>	LORD our God, King
הָעוֹלָם בּוֹרֵא	<i>HaOlam borei</i>	of the Universe,
פְּרִי הַגָּפֶן.	<i>p'ri hagafen.</i>	Who creates the
		fruit of the vine.

LEAN TO THE LEFT WHILE DRINKING THE CUP OF WINE.



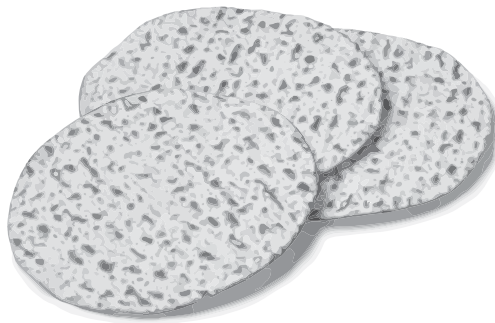
Rachtzah

WASHING THE HANDS FOR THE MEAL

"When they come near the altar to minister ... they shall wash with water." (Exodus 30:20)

For concerns about ritual hand washing, see "Ritual Hand Washing" on page 89. Non-Jewish disciples of Yeshua may forego this blessing. Water is poured over each hand three times, beginning with the right hand.

בָּרוּךְ אַתָּה ה'	<i>Baruch ata Adonai</i>	Blessed are You, O LORD
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu Melech</i>	our God, King of the
אֲשֶׁר קִדְּשָׁנוּ	<i>HaOlam asher kidshanu</i>	Universe, Who sanctified us
בְּמִצְוֹתָיו וְצִוָּנוּ עַל	<i>b'mitzvotav v'tzivanu</i>	with Your commandments,
נְטִילַת יָדַיִם.	<i>al netilat yadayim.</i>	and commanded us
		to wash our hands.



Matzi

BLESSING FOR THE BREAD/MATZAH

"I am the bread of life." (John 6:48)

REMOVE ALL THREE MATZOT FROM THE MATZAH TASH AND RAISE THEM TOGETHER.

We thank You, our Father, for the life and knowledge that You made known to us through Your servant Yeshua. To You be the glory forever.

Just as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Congregation be gathered together from the ends of the earth into Your Kingdom; for Yours is the glory and the power through Messiah Yeshua forever. (Didache 9:1–5)

בָּרוּךְ אַתָּה ה'	<i>Baruch ata Adonai</i>	Blessed are You, O LORD
אֱלֹהֵינוּ מֶלֶךְ	<i>Eloheinu Melech</i>	our God, King of the
הָעוֹלָם הַמוֹצֵיא	<i>HaOlam hamotzi</i>	Universe, Who brings forth
לֶחֶם מִן הָאָרֶץ.	<i>lechem min ha-aretz.</i>	bread from the earth.

Matzah

BLESSING FOR THE EATING OF MATZAH

"Seven days you shall eat unleavened bread." (Exodus 12:15)

THE BOTTOM MATZAH IS PUT DOWN, AND THE OTHER TWO PIECES ARE RAISED.

LEADER: On all other nights we eat chametz (bread with leaven), but on Passover we eat only matzah, unleavened bread, because the dough had not yet risen when the King of Kings of Kings, the Holy One Blessed be He, revealed Himself to our forefathers in Egypt, and redeemed them.

PARTICIPANT: "And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves."³⁴

LIFT MATZAH

בָּרוּךְ אַתָּה ה'	<i>Baruch ata Adonai</i>	Blessed are You, O
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu Melech</i>	LORD our God, King of
אֲשֶׁר קִדְּשָׁנוּ	<i>HaOlam asher kidshanu</i>	the Universe, Who has
בְּמִצְוֹתָיו וְצִוָּנוּ עַל	<i>b'mitzvotav v'tzivanu</i>	sanctified us with His
אֲכִילַת מַצָּה.	<i>al achilat matzah.</i>	commandments, and has
		commanded us regarding
		the eating of the matzah.

THE TOP TWO MATZOT ARE BROKEN AND PASSED.

EAT THE MATZAH WHILE LEANING TO THE LEFT.

34 Exodus 12:39



Maror

THE BITTER HERB

"With ... bitter herbs they shall eat it." (Exodus 12:8)

LEADER: On all other nights we eat all kinds of vegetables, but on Passover we eat only maror, bitter herbs. Let us remember how bitter life was for us when we were in the land of Egypt, and never allow the trials and heartaches of life to become hopeless. Tonight we eat bitterness, rather than becoming embittered.

PARTICIPANT: "And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field."³⁵

LEADER: Our Messiah also suffered bitterness on our behalf, the bitterness of betrayal:

PARTICIPANT: "After saying these things, Jesus was troubled in his spirit, and testified, 'Truly, truly, I say to you, one of you will betray me.' The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was reclining at table at Jesus' side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, 'Lord, who is it?' Jesus answered, 'It is he to whom I will give this

morsel of bread when I have dipped it.' So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot."³⁶

PARTICIPANT: Yeshua did not respond with bitterness, but made sure he instilled the value of love into his disciples, saying, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."³⁷

LEADER: We dip the bitter herbs into charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope of redemption. As we eat the maror, let us allow the bitter taste to cause us to shed some tears of compassion for all who suffer the bitterness of this world. May our love for our fellowman absorb the bitterness of this harsh life just as our Master Yeshua did in his final days on this earth.

ALL: Messiah said, "Come to me, all who labor and are heavy laden, and I will give you rest."³⁸

TAKE SOME MAROR AND PLACE IT ONTO A SMALL PIECE OF MATZAH. DIP THE MATZAH AND MAROR INTO THE CHAROSET, BUT SHAKE OFF MOST OF THE CHAROSET. LIFT THE MATZAH AND MAROR WITH THE RIGHT HAND AND RECITE THIS BLESSING.

בָּרוּךְ אַתָּה ה'	<i>Baruch ata Adonai</i>	Blessed are You, O
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu Melech</i>	LORD our God, King
אֲשֶׁר קִדְּשָׁנוּ	<i>HaOlam asher kidshanu</i>	of the Universe, Who
בְּמִצְוֹתָיו וְצִוָּנוּ עַל	<i>b'mitzvotav v'tzivanu</i>	sanctified us with Your
אֲכִילַת מָרוֹר.	<i>al achilat maror.</i>	commandments, and
		commanded us to
		eat the bitter herb.

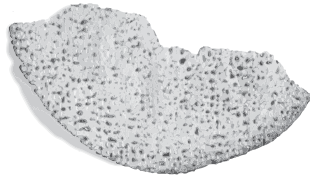
EAT THE MATZAH AND MAROR WHILE LEANING TO THE LEFT.

35 Exodus 1:12-14

36 John 13:21-26

37 John 13:34-35

38 Matthew 11:28



Tzafun

“HIDDEN” / EATING THE AFIKOMAN

“He was cut off out of the land of the living, stricken for the transgression of my people.” (Isaiah 53:8)

**RETURN SEDER PLATE. CHILDREN SEARCH FOR THE AFIKOMAN. LEADER
“RANSOMS” THE AFIKOMAN WITH A REWARD FOR THE CHILD WHO FOUND IT.**

LEADER: The Afikoman, the dessert, is the final food eaten at Passover. In sharing the Afikoman, we share in the suffering of our Messiah. In the stripes of the matzah we see a picture of Yeshua our Master.

PARTICIPANT: “Then Pilate took Jesus and flogged him.”³⁹

ALL: “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.”⁴⁰

LEADER: And just as the matzah is pierced, so too was our Messiah.

PARTICIPANT: “And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left.”⁴¹

39 John 19:1
40 Isaiah 53:5
41 Luke 23:33

PARTICIPANT: “And the people stood by, watching, but the rulers scoffed at him, saying, ‘He saved others; let him save himself, if he is the Christ of God, his Chosen One!’ The soldiers also mocked him, coming up and offering him sour wine and saying, ‘If you are the King of the Jews, save yourself!’”⁴²

ALL: “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.”⁴³

PARTICIPANT: “And about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’”⁴⁴

PARTICIPANT: “Then Jesus, calling out with a loud voice, said, ‘Father, into your hands I commit my spirit!’”⁴⁵

PARTICIPANT: “He said, ‘It is finished,’ and he bowed his head and gave up his spirit.”⁴⁶

PARTICIPANT: “Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that

42 Luke 23:35–37
43 Zechariah 12:10
44 Matthew 27:46 (quoting Psalm 22:1)
45 Luke 23:46
46 John 19:30

the Scripture might be fulfilled: 'Not one of his bones will be broken.' And again another Scripture says, 'They will look on him whom they have pierced.'" 47

LEADER: Just as the middle piece of matzah was broken and became the bread of affliction, Messiah, too, was afflicted and broken.

ALL: "I have been forgotten like one who is dead; I have become like a broken vessel." 48

LEADER: Just as the matzah is without yeast, Yeshua was without sin. The one born in Bethlehem ("House of Bread") now provides the "bread of life" to all who partake of Him.

LEADER: Remember how the Afikoman was wrapped in a cloth? In the same manner Messiah's body was wrapped for burial.

PARTICIPANT: "So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there." 49

LEADER: Then the Afikoman was hidden—as Messiah was placed in a tomb—hidden for a time. But just as the Afikoman returned to complete our Passover seder, so the sinless Messiah rose from the dead, being the Firstfruit of the resurrection of the faithful.

BREAK AND PASS THE AFIKOMAN TO ALL IN SILENCE. DO NOT EAT AT THIS TIME.

47 John 19:31–37 (quoting Psalm 34:20 and Zechariah 12:10)

48 Psalm 31:12

49 John 19:41–42

LEADER: Just as our Messiah was without the leaven of sin, may we cast out the leaven of sin in our own lives, faithfully abiding in his love.

PARTICIPANT: "Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth." 50

PARTICIPANT: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself." 51

LEADER: It is in this season that we search ourselves, examining our hearts for anything that might be an offense to our God. Just as chametz easily permeates a batch of dough, so sin permeates our lives if left unattended. Tonight let us be like King David when he said: "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting!" 52 As we break matzah, let us pause to examine ourselves in order that we may not eat of the Lord's bread in an unworthy manner.

PARTICIPANT: "And he took bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.'" 53

LEADER: As we partake of the Afikoman, let us meditate on the broken body of Yeshua our Messiah.

50 1 Corinthians 5:6b–8

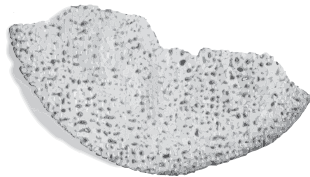
51 1 Corinthians 11:27–29

52 Psalm 139:23–24

53 Luke 22:19

LIFT MATZAH WITH RIGHT HAND.

ALL: Blessed is the Lamb of God, who takes away the sin of the world!



We thank You, our Father, for the life and knowledge that You made known to us through Your servant Yeshua. To You be the glory forever.

Just as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Congregation be gathered together from the ends of the earth into Your Kingdom; for Yours is the glory and the power through Messiah Yeshua forever. (Didache 9:1–5)

בָּרוּךְ אַתָּה ה'	<i>Baruch ata Adonai</i>	Blessed are You, O LORD
אֱלֹהֵינוּ מֶלֶךְ	<i>Eloheinu Melech</i>	our God, King of the
הָעוֹלָם הַמוֹצִיא	<i>HaOlam hamotzi</i>	Universe, Who brings forth
לֶחֶם מִן הָאָרֶץ.	<i>lechem min ha-aretz.</i>	bread from the earth.

EAT THE AFIKOMAN WHILE LEANING TO THE LEFT.

LEADER: Now, except for the two remaining cups of wine, no food may be eaten after the Afikoman.



Barech

GRACE AFTER MEALS

"You shall eat and be full, and you shall bless the LORD your God." (Deuteronomy 8:10)

ALL THE TEXT OF GRACE AFTER MEALS SHOULD BE RECITED BY ALL PARTICIPANTS UNLESS OTHERWISE NOTED.

⌘ PSALM 126 ⌘

A Song of Ascents. When the LORD restored the fortunes of Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us; we are glad. Restore our fortunes, O LORD, like streams in the Negeb! Those who sow in tears shall reap with shouts of joy! He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.

If three or more males thirteen years old or older are present, include the following. If ten or more males thirteen years old or older are present, include the words in brackets:

LEADER: Gentlemen, let us bless.

PARTICIPANTS: May the Name of the LORD be blessed from now and forever.⁵⁴

LEADER: With the permission of our gentlemen and our teachers and my masters, let us bless [our God] from whom we have eaten.

PARTICIPANTS: Blessed is [our God] from whom we have eaten and from whose goodness we live.

⁵⁴ Psalms 113:2