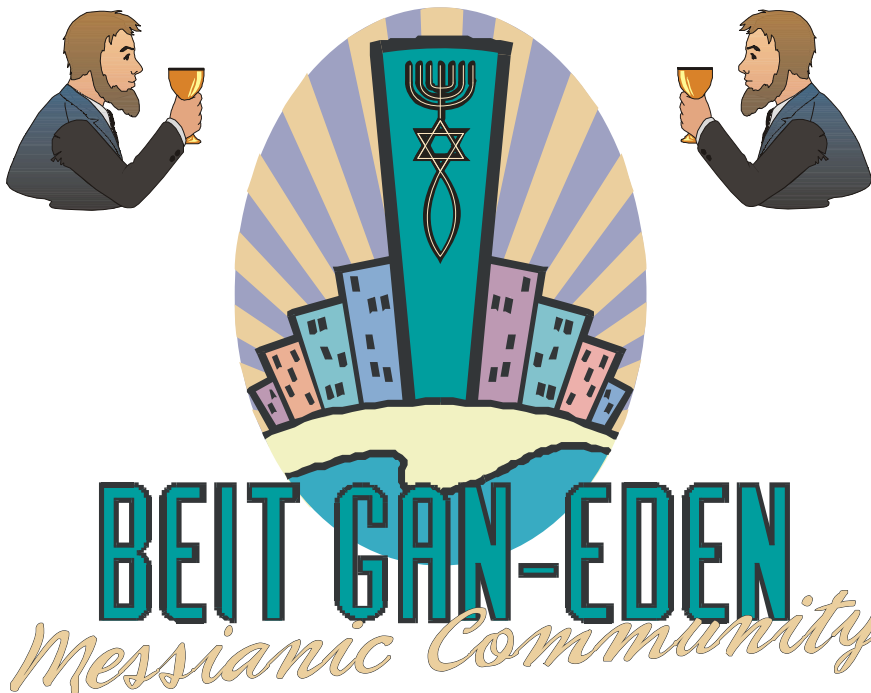


**BEIT GAN-EDEN MESSIANIC COMMUNITY
MESSIANIC HAGGADAH
PESACH SEDER (Passover - Order of Service)**



A Messianic congregation of
Believers in Yeshua HaMashiach

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WELCOME TO OUR SEDER

A *Seder* meal is simply a meal with a very special “Order” of service. For centuries and in every Jewish community this wonderfully rich evening, while varying in detail, has included the same essential ingredients we enjoy tonight.

This loosely prescribed liturgy is known as *Haggadah*, “The Telling”. The word comes from Exodus 13:8 where we read in Hebrew *v’higgad’ta*, which translates, “.....and you shall tell (your son)...”

We are each enjoined by Scripture to instruct the next generation in the Ways of Elohim (God); to remember the deeds of Y’HoVaH (יהוה) and give testimony to His “miracles of old” (Psalm 77), both for our comfort and our glory!

Tonight we remember the mighty hand of Elohim in leading His People, Isra’el - of whom we are a part - out of Egyptian bondage. We remember, too, our greater salvation from the tyranny of sin, won for us by our Adonai Yeshua (Lord Jesus), the Lamb of Elohim. Tonight we remember how Elohim has graciously passed over us, forgiving our sins, and has given us in place of death, eternal life!

Enjoy the Celebration!

Leadership of Beit Gan- Eden Messianic Community (BGEMC).

Messianic Ministers: Robyn (Tamar) Yeomans
Ken (Malakai) Yeomans

Shammash (Deacon): Sean Nicholson

Zakenim (Elders): Ian McLean
Beryl McLean

Lighting the Candles

Leader: And Elohim said, “*Let there be light.* “ And Elohim saw that the light was good!

Ladies: “*Blessed are You Y’HoVaH (יהוה) our Yah, King of the Universe, who has set us apart by His hand and in whose name we light the festival lights.*”

Leader Prays: Of thanksgiving for the light of creation and for Yeshua, the light of this world, the light of our redemption and the One who illuminates every one who comes into the world.

Introduction:

Everybody reads: *Y’HoVaH (יהוה) spoke again to Moshe, saying “These are Y’HoVaH’s (יהוה) appointed times which you shall proclaim as holy convocations - My appointed times are these: In the first month, on the fourteenth day of the month at twilight is Y’HoVaH’s (יהוה) Pesach.”* **Leviticus 23:1,3 & 5**

“Now this day will be a memorial to you, and you shall celebrate it as a feast to Y’HoVaH (יהוה); throughout your generations you are to celebrate it as a permanent ordinance. “And you shall observe this event as an ordinance for you and your children forever. ‘It is a Pesach sacrifice to Y’HoVaH (יהוה) who passed over the houses of the sons of Isra’el in Egypt when He smote the Egyptians, but spared our homes.”

Exodus 12:14, 24 & 27

*“On the first day for matzah, the talmidim came to Yeshua and asked, “Where do you want us to prepare your Seder?”¹⁸ “Go into the city, to so-and-so,” he replied, “and tell him that the Rabbi says, ‘My time is near, my talmidim and I are celebrating Pesach at your house.’ “¹⁹ The talmidim did as Yeshua directed and prepared the Seder, **Mattityahu (Matthew) 26:17-19***

Leader's comment:

1. A permanent ordinance.
2. Foreigners had to become as a native; circumcised.
3. One of Yeshua's last acts on earth was to celebrate Pesach.
4. It is right for goyim also to celebrate this feast.
5. Isra'el was delivered from the physical bondage of the Egyptians, we have been delivered from the spiritual bondage of sin.

Purging all leaven - Removal of Yeast

Everybody reads:

Seven days you shall eat matzah, but on the first day you shall remove leaven from your houses; for whoever eats Chametz: from the first day until the seventh day, that person shall be cut off from Isra'el. Exodus 12:15

Get rid of the old chametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed.⁸ So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth.

1 Corinthians 5:7-8.

Leader: Let us spend time removing the chametz (sin) from our hearts.

Song: Kadosh, Kadosh L'cha (Holy unto You)

Four Cups and Seven Promises

Exodus 6:6-8

Pour the First Cup of Wine: This is The Cup of Sanctification. (The Kiddush)

Leader: This is the cup of sanctification. We have been set apart by Yah for his purposes. This cup is a symbol of joy. Let us drink this and be reminded of the joy, which is ours as a result of our salvation. Yeshua has brought us out of Egypt into His kingdom, from now on we do this in memory of Him.

As part of a Jewish wedding ceremony, at the betrothal (or the engagement), the couple drink of the cup of sanctification. The bride is now set apart, sanctified and betrothed. The groom says to her that they shall not drink of this cup again until the wedding day. At Pesach, Yeshua said, “For I tell you *I will not drink again of the fruit of the vine until the Kingdom of YAH comes.*”

Everybody holds the cup and recites the following blessing:

“Blessed are You, Y’HoVaH (יהוה) our YAH, King of the Universe, who creates the fruit of the vine.”

“Blessed are You, Y’HoVaH (יהוה) our YAH, King of the Universe, who has chosen us out of all the people of the world and made us holy through Your Word. With love You have given us Mitzvot to follow, festivals for rejoicing, holidays for gladness and this Festival of Pesach, an anniversary to remember our freedom. You have chosen us with loving-kindness and blessed us with Your favour. Blessed are You Y’HoVaH (יהוה) our YAH, King of the Universe, who has kept us alive, sustained us and enabled us to reach this season.

Reclining to left all drink from the first cup: the Cup of Sanctification



Washing of Hands and Feet

Psalm 24:3-4

Who may ascend into the hill of Y'HoVaH (יהוה)?

And who may stand in His holy place?

He who has clean hands and a pure heart, Who has not lifted up soul to falsehood, And has not, sworn deceitfully.

Eating the Karpas (Parsley)

The parsley is now taken and dipped twice in the salt water. The parsley is a sign of fruitfulness and of an ever-renewed hope in the future. The salt water symbolizes the sweat and tears of a people in bondage. All eat a piece of parsley after it is dipped.

The breaking of the Middle Matzah – The Afikomen - The Bread of Affliction

Leader's Comment:

1. The three loaves of Matzah in the one napkin are a unity.
2. They symbolize Avraham, Yitz'chak and Ya'akov. In Exodus 3:15 Elohim, said to Moshe, "This you shall say to the sons of Isra'el, 'Y'HOVAH (יהוה) , the Elohim of your fathers, the YAH of Avraham, the YAH of Yitz'chak, and the YAH of Ya'akov, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.
3. They also symbolize the Father, the Son and the Holy Spirit.
4. The middle one which is broken represents Yitz'chak who was offered up by Avraham. More importantly it represents Yeshua, the Son of Y'HoVaH (יהוה) who was offered up on the stake of Gulgolta.
5. The Matzah is made of flour and water without leaven, which ferments and sours the dough, like sin does in our lives.
6. After the dough is flattened and before it is baked, it is pierced and striped with a pointed tool to keep it from bubbling under

the flame. Consider **Isaiah 53:5** *“He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well being fell upon Him, and by His scourging we are healed.”*

7. “And from **Luke 22:19**: *‘Also, taking a piece of matzah, he (Yeshua) made the b’rakhah, broke it, gave it to them and said, “This is my body, which is being given for you; do this in memory of me.” ‘*

Holding the half of the Matzah, recite the following:

This is the bread of affliction, which our forefathers ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need join us as we celebrate this Pesach feast.”

Pour the Second cup of wine: The Cup of Instruction.

A child asks the following questions:

1. Why is this night different from all other nights? On other nights, we eat chametz. Why on this night do we only eat matzah?
2. On other nights we eat all manner of herbs. Why on this night do we only eat bitter herbs?
3. On other nights we do not dip vegetables in salt water. Why do we dip them twice in salt water on this night?
4. On this night we all recline at the table. Why?

The Responses:

Leader holds up the matzah and reads:

This is the matzah, which we will eat. Our children have asked, What is the reason for it?

Everybody responds: It is because there was not enough time to allow the dough to rise when Y’HOVAH (יהוה) our YAH, blessed be His Name, called them forth, our forefathers out of the land of Egypt. He required them to leave in haste. As it is

said, *“And they baked the dough which they had brought out of Egypt into cakes of matzah. For it had not become chametz, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.” Exodus 12:39*

Leader holds up the bitter herbs (Horseradish) and reads:

These are the bitter herbs, which we will eat. Our children have asked why?

Everybody responds: As it is said, *“and they made their lives bitter with hard labour in bricks and mortar and all kinds of labour in the fields, forcing them to toil long and hard.”*

Leader Reads:

Our children have asked why we dip green vegetables twice in salt water?

Everybody responds: It is to show how Elohim brought the children of Isra’el safely across the Red Sea and made them a new nation. The first dip is Isra’el going into the sea and coming out unharmed. The second dip is for Pharaoh and his army who tried to follow them and whom YAH destroyed.

Leader Reads:

Our children asked why on this night do we recline at the table?

Everybody responds: We recline because we are no longer slaves serving taskmasters whom reclined around tables. We are now free men and we may recline at this table which is our table of redemption. Pillows are symbols of our freedom.

The Story of the Pesach

Read the Exodus story. Participants take turns around the table.

Exodus 12:1-13 1 Now Y’HOVAH (יהוה) said to Moshe and Aharon in the land of Egypt,

2 *“This month shall be the beginning of months for you; it is to be the first month of the year to you.*

3 *“Speak to all the congregation of Isra’el, saying, ‘On the tenth of this month they are each one to take a lamb for*

themselves, according to their fathers' households, a lamb for each household.

4 'Now if the household is too small for a lamb, then he and his neighbour nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb.

5 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

6 'And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Isra'el is to kill it at twilight.

7 'Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

8 'And they shall eat the flesh that same night, roasted with fire, and they shall eat it with matzah and bitter herbs.

9 'Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails

10 'And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

11 'Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste - it is Y'HOVAH (יהוה) 's Pesach.

12 'For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments - I am Y'HOVAH (יהוה) .

13 'And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

Exodus 12:28-31 *28 Then the sons of Isra'el went and did so; just as Y'HOVAH (יהוה) had commanded Moshe and Aharon, so they did.*

29 Now it came about at midnight that Y'HOVAH (יהוה) struck all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of cattle.

30 And Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt, for there was no home where there was not someone dead.

31 Then he called for Moshe and Aharon at night and said, "Rise up, get-out from among my people, both you and the sons of Isra'el; and go, worship Y'HOVAH (יהוה) , as you have said.

The Cup of Plagues

As each plague is recounted in unison, a drop of wine (the symbol of joy) is dipped from the glass onto a saucer, using the little finger. This signifies that their joy could not be full because of the suffering of the Egyptians. (Cruel as they had been to Isra'el).

Blood! Frogs! Lice! Cattle blight!

Boils! Hail! Locusts! Darkness!

Flies! Slaying the firstborn!

“Dayenu”: It would have been enough or, We would have been content!

Leader’s comment: Yahweh does more than we can ever ask or think!

Leader reads and the people respond:

If He had rescued us from Egypt, but not punished the Egyptians. **Dayenu!**

If He had punished the Egyptians, but not destroyed their gods. **Dayenu’.**

If He had destroyed their gods, but not given us their property. (*sing*) **Dayenu!**

If He had given us their property, but not opened up the Red Sea for us. **Dayenu!**

If He had opened up the Red Sea, but had not drowned our enemies. **Dayenu!**,
 If He had drowned our enemies, but not supplied us with man in the desert. (*sing*) **Dayenu!**
 If He had supplied us with man, but not given us the Shabbat. **Dayenu!**
 If He had given us the Shabbat, but not brought us to Mount Sinai. **Dayenu!**
 If He had brought us to Mount Sinai, but not given us the Torah. (*sing*) **Dayenu!**
 If He had given us the Torah, but not brought us to the Land of Promise. **Dayenu!**
 If he had brought us to the Land of Promise, but not built us the tabernacle. **Dayenu!**
 If He had built us the tabernacle, but not provided permanent salvation. (*sing x2 with slow ending.*) **Dayenu!**
Everybody responds: “Praise Y’HoVaH (יהוה) ! YAH has provided permanent salvation through the sacrifice of our Messiah”

Reclining to left all drink from the second cup: The Cup of Instruction.



The Blessing over the Matzah:

The leader breaks pieces from the upper and lower matzah and passes these.

Everybody takes some of the matzah and holding this up, the following blessing is said: “Blessed are You Y’HoVaH (יהוה) our YAH, King of the Universe who has sanctified us and commanded us concerning the eating of the matzah.

Eating of the Bitter Herbs and Charoset.

Take a piece of the bread, make a sandwich using the charoset and the bitter herbs, representing the bitterness of slavery and the mortar for the bricks.

The Meal is Served

Explanation of the Seder Plate's symbolic foods:

1. Unleavened bread: hasty departure from Egypt. A life free of sin.
2. Bowl of salt water: The Red Sea and the tears of the Children of Isra'el.
3. Bitter herbs: the bitterness of slavery. (Horseradish -*Armoracia rusticana*. A perennial crucifer, grown for its pungent roots, which are generally grated, mixed with vinegar and salt, and used as a condiment.)
4. Parsley; dipped twice into salt water.
5. Charoset: the mud brick mortar. made from nuts, apples, dried fruit, cinnamon, honey and grape juice.
6. Lamb shank: the Pesach lamb.
7. Four cups of wine: The four phases of redemption - sanctification, instruction, redemption and praise.

Eating the Afikomen - Dessert

(Afikomen is a Greek word not Hebrew meaning “**He Came**”).

The afikomen is found by one of the children. Traditionally the child who finds the afikomen is offered a small gift in return.

Leader's comment: The piece that is found represents the resurrection of the Messiah.

The Third Cup: The Cup of Redemption.

Leader: *“In the same manner, Yeshua took the cup after they had eaten saying, - “This cup which is poured out for you is the new covenant in My blood which is poured out for many for the forgiveness of sins.”*

Everybody: The cup is raised and the blessing said. *“Blessed are You O Y’HoVaH (יהוה) our YAH who creates the fruit of the vine. “ Yeshua said, “This cup which is poured out for you is the new covenant in my blood. Drink you all of it. “*

Reclining to left all drink from the third cup: The Cup of Redemption



Song: In Your Presence

Grace after the meal.

Everybody says the following blessing: May the name of Y’HoVaH (יהוה) be blessed from now unto eternity. Blessed be He whose food we have eaten and through whose good time we live.

The prophet Eliyahu (Elijah)

Leader: The theme of this part of the Haggadah before the meal was the redemption of the Israelites from Egypt in keeping with Jewish tradition.

We, as Believers in Yeshua HaMashiach of Isra'el now move to the Messianic redemption.

Malachi 4:5 tells us “See, I will send you the prophet Elijah before that great and dreadful day of Y’HOVAH (יהוה) comes.”

Elijah was taken up by a great whirlwind in a chariot of fire. Before the birth of Yochanan the Immerser (John the Baptist), an angel of Y’HOVAH (יהוה) said, “And he will go on before Y’HOVAH (יהוה) , in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous - to make ready a people prepared for Y’HOVAH (יהוה) .” (Luke 1:17)

Later, Yeshua spoke of John, “And if you are willing to accept it, he is the Elijah who was to come.” (Matthew 11:14)

It was this same John who saw Yeshua and declared, “Look, the Lamb of YAH, who takes away the sin of the world!” (John 1:29)

Let us fill our cups, the Cup of Praise and prepare to give thanks to Y’HOVAH (יהוה) Elohim!

The Fourth Cup: The Cup of Praise. The Hallel.

Read from some of the following passages:

Psalm 113:1-4

- 1 *Servants of Y'HoVaH (יהוה) , give praise! Give praise to the name of Y'HOVAH (יהוה) .*
- 2 *Blessed be the name of Y'HOVAH (יהוה) From this moment on and forever.*
- 3 *From the rising of the sun to its setting The name of Y'HOVAH (יהוה) is to be praised.*
- 4 *Y'HOVAH (יהוה) is high above all nations; His glory is above the heavens.*

Psalm 114:1-2

- 1 *WHEN Isra'el went forth from Egypt,
The house of Ya'akov from a people Of foreign speech,*
- 2 *Y'hudah became Yahweh's sanctuary,
Isra'el, His domain.*

Psalm 115:1-3

- 1 *NOT to us, O Y'HOVAH (יהוה) , not to us, But to Your name give glory Because of Your grace and truth.*
- 2 *Why should the nations ask, "Where, now, is their God?"*
- 3 *Our God is in heaven;
He does whatever He pleases.*

Psalm 115:9-15

- 9 *O Isra'el, trust in Y'HOVAH (יהוה) ;
He is their help and their shield.*
- 10 *House of Aharon, trust in Y'HOVAH (יהוה) ;
He is their help and their shield.*
- 11 *You who fear Y'HOVAH (יהוה) , trust in Y'HOVAH (יהוה) ; He is their help and their shield.*
- 12 *Y'HOVAH (יהוה) has kept us in mind; He will bless us; He will bless the house of Isra'el; He will bless the house of Aharon.*

- 13 *He will bless those who fear Y'HOVAH (יהוה) , The small together with the great.*
- 14 *May Y'HOVAH (יהוה) give you increase, You and your children.*
- 15 *May you be blessed of Y'HOVAH (יהוה) , Maker of heaven and earth.*

Psalm 116:12-14

- 12 *How can I repay Y'HOVAH (יהוה)
For all His generous dealings with me?*
- 13 *I will raise the cup of salvation,
And call on the name of Y'HOVAH (יהוה) .*
- 14 *I will pay my vows to Y'HOVAH (יהוה) ,
Oh may it be in the presence of all His people.*

Psalm 116:16-19

- 16 *O Y'HOVAH (יהוה) , I am Your slave,
I am Your slave, the son of You slave-girl, You have loosed
my bonds.*
- 17 *I shall offer a sacrifice of thanksgiving to You, And call upon
the name of Y'HOVAH (יהוה) .*
- 18 *I shall pay my vows to Y'HOVAH (יהוה) ,
Oh may it be in the presence of all His people,*
- 19 *In the courts of Y'HOVAH (יהוה) 's house,
In the midst of you, O Jerusalem. Praise Y'HOVAH (יהוה) !*

Psalm 117:1-2

- 1 *PRAISE Y'HOVAH (יהוה) , you nations; Worship Him, all you
peoples!*
- 2 *For His grace toward us is great,
And the truth of Y'HOVAH (יהוה) is everlasting. Halleluyah!*

Psalm 118:1-4

- 1 *Give thanks to Y'HOVAH (יהוה) , for He is good; For His grace
continues forever.*

- 2 *Now let Isra'el say, "His grace continues forever."*
 3 *Now let the house of Aharon say, "grace is everlasting."*
 4 *Now let those who fear Y'HOVAH (יהוה) say, "His grace continues forever."*

Psalm 118:8-9

- 8 *It is better to take refuge in Y'HOVAH (יהוה) Than to trust in human beings;*
 9 *It is better to take refuge in Y'HOVAH (יהוה) Than to trust in princes.*

Psalm 118:19-29

- 19 *Open the gates of righteousness for me;
 I will enter through them, and give thanks to Yah!*
 20 *This is the gate of Y'HOVAH (יהוה) ;
 The righteous can enter through it.*
 21 *I am thanking You, because You answered me; You became my salvation.*
 22 *The very rock that the builders rejected Has become the corner stone.*
 23 *This has come from Y'HOVAH (יהוה) ; And in our eyes it is amazing.*
 24 *This is the day Y'HOVAH (יהוה) has made; Let us rejoice and be glad in it.*
 25 *Please Y'HOVAH (יהוה) , save us! Please Y'HOVAH (יהוה) , rescue us!*
 26 *Blessed is he who comes in the name of Y'HOVAH (יהוה) ;
 We bless you from the house of Y'HOVAH (יהוה) .*
 27 *Y'HOVAH (יהוה) is God, and He gives us light; Join in the pilgrim festival with branches All the way to the horns of the altar.*
 28 *You are my Yah, and I thank You; You are my YAH, I exalt You.*
 29 *Give thanks to Y'HOVAH (יהוה) , for He is good; For His grate continues forever..*

ALL: Ba-rukhh A-tah A-do-nai El-o-hey-nu Melekh ha-'o-lam
bo-rey pri ha-ga-fen.

Blessed are you, Y'HOVAH (יהוה) our YAH, King of the Universe,
who created the fruit of the vine.

Reclining to left all drink from the fourth cup:

The Cup of Praise



Conclusion:

Everybody says:

This time of Pesach is now complete, even as our salvation and redemption are complete.

We are privileged to celebrate this year. May we live to celebrate it again?

Holy One, who dwells in our hearts, restore the countless congregation. Specially lead the children of Your redeemed people to Zion in joyful song.

Song: Baruch Haba Ba'Shem Adonai

**L'shanna haba ha, b'Yerushalayim
(Next year in Jerusalem)**

You are also invited to the BGEMC Shabbat Services every Saturday 9:45am for 10:00am start. Service runs till around 12:00pm followed by Chavurah (Friendship) time.

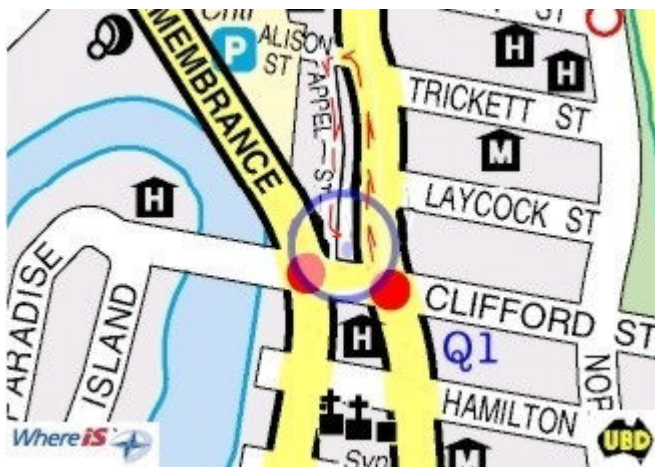
Drinks, nibbles and shmooz.

(all times AEST Australian Eastern Standard Time)

Service is held on Level 2, in the 1st (smaller) Auditorium of
SURFCiTY Centre
Corner of Appel and Clifford Streets
Surfers Paradise, Queensland.



SURFCiTY Centre seen from Remembrance Drive looking South-east and when turning into Clifford St. Free basement car parking via Appel St.



The street map to SurfCity Centre basement carpark.

RECIPES

Gefilte Fish Balls

(Serves 6 to 8)

1½ kg white fish, filleted

½ cup cold water

Salt & pepper

3 matzah meal

2 eggs

2 onions

3 carrots

Grind or finely cut the fillets into a bowl.

Add the eggs, one at a time, and then the water.

Next add Matzah meal, about 2 teaspoons of salt and 1/8 teaspoon of pepper.

All ingredients will then be finely chopped and blended together. Put into the refrigerator to chill for 5-10 minutes. Then shape the balls into the desired shape.

To make broth for cooking the prepared fish, slice onions and carrots and arrange in a thick layer over the bottom of a large pot. Season with salt and pepper. Cover with cold water, bring to the boil, and cook vegetables for about 5 minutes. Add prepared fish to boiling broth, placing them over the vegetables. Cover, again bring to boiling; then turn heat to low, simmer gently for 1 hour. If necessary add water from time to time to prevent pot from cooking dry. Adjust seasoning to taste with salt and pepper. Cool slightly before removing fish to platter. Serve hot or cold. Garnish with slices of carrot and broth. If cold, the broth will be jellied.

Matzah Knaidlach (balls) Makes about 30

4 eggs separated
1.3 cups matzah meal
4 Tbs chicken or vegetable fat
1 Tbs minced parsley
1 cup hot soup or water
1 teaspoon salt

Beat egg whites until stiff but not dry.

Combine egg yolk, fat and salt with matzah meal. Pour hot soup over matzah meal mixture and blend. Add parsley. Fold in the stiffly beaten egg whites. With wet hands, shape together into balls. The hakes (dumplings) are usually about the size of a crab apple although they may be as small or as large as desired.

Drip gently into the 3 quarts of boiling soup and cover tightly. Cook for 20 - 30 minutes or 35 minutes for larger ones.

Passover cake

¾ cup of whole almonds	8 eggs separated
1 ½ cups sugar	1/3 cup sweet wine or sherry
1 ¼ cups plain flour	1/3 cup orange juice
¼ teaspoon salt	icing sugar
½ teaspoon cinnamon	whipping cream

Whirl almonds in blender until finely ground. Sift flour with salt and cinnamon into a bowl. Mix in the ground nuts. In a large bowl, beat egg whites with electric mixer until they hold short, distinct, moist-looking peaks: set aside. Using the same beaters, beat egg yolks until thick: then gradually beat in the sugar. Stir in wine and orange juice. Add yolk mixture to the flour mixture, folding until well blended. Add beaten whites and fold together gently and thoroughly.

Pour into an un-greased 9 or 10 inch flan tin (removable bottom). Bake at 160 degrees Celsius until the top springs back when lightly touched, about 1 hour. Invert the pan until completely cooled. Sprinkle with icing sugar and serve with whipped cream.

