

Celebrating Messiah in the Passover

A traditional Passover Seder
adapted for Messianic believers

HAGGADAH

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I am grateful to the members of *Beit Hagafen Messianic Fellowship*, Birmingham for the Messianic Haggadah (including traditional prayers and bible readings) first supplied to us in 2002 by John Rowlands. This adaptation draws from that Haggadah.

GLOSSARY OF TERMS THAT MAY BE USED DURING PASSOVER:

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| Afikomen: | From the Greek verb <i>'afikomenos'</i> which means "the Coming One" or "He who has come." The Afikomen is the middle piece of the three main Passover pieces of Matzah (unleavened bread) and is symbolic of the broken body of Jesus our Passover Lamb. The broken piece is hidden and redeemed by the children. |
| Blood libel: | Over many generations some Christians have believed that Jews mixed the blood of Christian children into their Matzah. Historically this has led to many pogroms at Passover. |
| Charoset: | Food made of apples, nuts, mixed with wine, cinnamon and honey to look like the mortar used by the Hebrew slaves in Egypt. |
| Haggadah: | The 'telling' of the Passover story. |
| Hallel: | Hebrew word meaning 'praise'. The Great Hallel consists of Psalm 136; the Little Hallel of Psalms 113-118. |
| Kiddush: | The prayer of sanctification over the wine and the bread. It derives from the Hebrew word <i>'kadosh'</i> meaning 'holy'. |
| Mitzvah: | A good deed. |
| Pogrom: | A bloody and vicious attack on a Jewish community often leading to flight or persecution. |
| Seder: | The set order for the Passover celebration. |
| Shalom: | Hebrew meaning 'completeness; wholeness; health; peace; welfare; safety; soundness; tranquility; prosperity; perfectness; fullness; rest; harmony; the absence of agitation or discord'. |
| Tallit: | The prayer shawl. The blue thread that runs through the shawl reminds us of the holiness of God's Word. The tassels (tzitzit) on each corner remind us of the commandments. The whole shawl speaks prophetically of Jesus. |

NOTES:

1. All script in **BOLD or italic bold** type is to be read aloud whilst script in underlined italics is for instruction purposes only.
2. Highlighted italic bold text **within a box** is intended to be read aloud by the whole congregation.
3. Encourage readers to find their readings in advance and go straight from one reading to another unannounced.
4. Unless stated otherwise all main text is to be read by 'father'.
5. YOU ARE NOW READY SO TURN OVER AND LET
THE HAGGADAH BEGIN...

READING 1: Leviticus 23:1-2

READING 2: Leviticus 23:4-8

READING 3: Exodus 12:12-15

READING 4: Matthew 26:17-19

THE LIGHTING OF THE CANDLES

‘Mother’ lights the candles as she says:

“Blessed are You O Lord our God, King of the universe, who has made us holy through Your Word and has commanded us to kindle these lights in honour of the festival.”

READING 5: John 8:12

THE CUP OF SANCTIFICATION

‘Father’ says:

Throughout the evening four cups of wine are drunk. The first cup is the Cup of Sanctification. In this the wine is blessed for the meal. Each time we drink, we recline slightly to the left side. This shows we are no longer slaves but free people like the Greeks and Romans who lay on their left sides and ate with their right hands.

Each of the four cups recalls a different promise of redemption made by God to Moses and this first cup recalls God’s promise: ***“I will bring you out.”***

“Blessed are You O Lord our God, King of the universe, who created the fruit of the vine.”

“Blessed are You O Lord our God, King of the universe, who has chosen us from among all peoples and sanctified (made us holy) through Your living Word, Messiah Jesus. For in Your love You have given us times for gladness, rejoicing and festivals. You have given us this Feast of Unleavened Bread as a celebration of the freedom You have freely given us in Messiah Jesus and in remembrance of our deliverance from slavery in Egypt.”

“Blessed are You O Lord our God, who has kept us alive and brought us safely to this day of rejoicing.”

READING 6: Mark 14:23-24

‘Father’ says:

Let us drink the first cup together. Remember to lean!

Drink the wine but do NOT replenish the cups yet.

THE FIRST HAND WASHING

Father’ says:

The symbolic hand washing imitates the ritual purification of the priest in the laver before being considered fit to offer sacrifices in the Temple. Jesus used this act to teach a lesson of humility that showed his love for His disciples – even Judas – and His intention to love and serve them right to the end.

READING 7: John 13:3-17

READING 8: Luke 22:24-27

‘Father’ traditionally goes aside to wash his hands. A young person or ‘mother’ pours the water over his hands then gives him the towel to dry them.

THE KARPAS DIPPED IN SALT WATER (the First Dipping)

‘Father’ says:

Your starter this evening is some parsley. We dip this in the salt water. Parsley is a humble herb that symbolizes the lowly origins of the Jewish people. In the Middle East hyssop is an aromatic bushy shrub of the mint family, often used by Jewish people in rituals of cleansing. Here the aromatic parsley reminds us of the sprigs of hyssop used to daub the doorposts with the blood of the lambs so that the Angel of Death would see it and pass over.

In the West parsley first comes to life in the Spring which reminds us of the hope of new life that springs up from Messiah’s resurrection: “I have come that they may have life, and have it to the full (John 10:10).”

The salt water represents the tears of suffering we shed in our slavery and that in order to bring forth resurrection life Jesus first had to 'dip' and taste our suffering.

“Blessed are You O Lord our God, King of the universe who brings forth fruit from the earth.”

Everyone dips some parsley in the salt water and eats it.

THE BREAKING OF THE MIDDLE MATZAH

‘Father’ makes a point of showing the three whole Matzah and either the Matzah cover or the 4 napkins that will be used instead. You will also need the linen napkin.

‘Father’ says:

Here are three pieces of unleavened bread called Matzah.

Here is a special Matzah holder that has three distinct areas to hold the three pieces of bread, one in each compartment.

The one holder symbolises One God who has made Himself known to us in three distinct persons: Father, Son and Holy Spirit.

‘Father’ takes the middle Matzah from out of the cover, lifts it up high for all to see and then breaks it in two.

This middle Matzah speaks to us completely of Jesus, the second part of the God-head whose body was beaten and broken as our Passover Lamb. The prophet Isaiah spoke about this in chapter 53:1-12.

‘Father’ reads Isaiah 53:1-12.

Leaven represents sin. This bread is unleavened because although Jesus died for our sins He Himself had never sinned (Hebrews 4:15).

The Matzah is pierced because His body was pierced and crushed for our sins (Isaiah 53:5).

The bread is striped because it is by His stripes and suffering that we are healed (Isaiah 53:5).

I am taking one half of the broken piece and wrapping it in a linen napkin.

Father does this now.

This piece of broken Matzah is called the 'Afikomen' meaning "the Coming One" or "He who has come." It represents Jesus our Passover Lamb whose broken body was wrapped in death and linen clothes (Matthew 27:59-60) and hidden in the tomb for 3 days before bursting forth in new life on the morning of the Feast of First-fruits(1Corinthians 15:20).

Therefore I am going to hide the Afikomen somewhere in the room now – please everyone close your eyes!

Do this.

You can open your eyes now! I am going to return the other broken piece to lie between the two whole pieces.

Do this.

'Father' lifts the Matzah cover and the Seder plate together and says:

"This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate the Passover."

THE CUP OF PROCLAMATION

'Father' says:

The second Cup is known as the Cup of Proclamation and is drunk over the retelling of the story of the Passover and the Exodus. This recalls the Lord's second promise to Moses is ***"I will deliver you from out of their bondage."***

Replenish all the glasses now.

THE FOUR (actually there are FIVE!) QUESTIONS

The youngest person present leads us into the retelling of the story by asking the following questions out loud:

Why is this night different from all other nights?

Why can we eat leavened bread OR unleavened bread on any other night, but tonight we eat only unleavened bread?

Why can we eat all kinds of vegetables on any other night, but tonight we eat only bitter herbs?

Why do we not normally dip our food at all but tonight we dip twice?

Why can we eat sitting OR leaning on any other night, but tonight we are supposed to lean?

'Father' replies:

There was a time when we were slaves of Pharaoh in Egypt; but God brought us out from there with His mighty hand and an outstretched arm. It is a terrible thought that if the Lord, had not brought our forefathers out of that country of cruelty, we, our children and our children's children might still be slaves. The more we speak about our deliverance from Egypt the better. We must recount it all the days of our lives – even after Messiah has come again.

*'Father' reads **Exodus 12** then says:*

Blessed is God, who keeps the promises He made to Israel. He calculated the exact number of years we should spend in slavery in Egypt so that He could fulfil what He had told to Abraham:

"Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions (Genesis 15:13-14)."

Moses is never mentioned anywhere in this retelling because no-one is to attract attention away from God. It is He alone who rescued the people, not Moses.

Raise the second glass but do not drink it yet.

'Father' says:

This is the promise which we and our forefathers have clung to. Pharaoh is not the only tyrant who has tried to destroy us. There have been Pharaohs in every generation, but the Holy One delivers us from their hands. We will now spend a minute in silence to remember the sacrifice of the 6million who died in the Holocaust of the 1930s and 40s that ended in 1945.

Spend one minute in silence now.

'Father' says:

My father (*Jacob*) was a wandering Aramean. He went down into Egypt because of a famine in Canaan and took refuge there. We were few in number when we went – about 70 people – but we multiplied and became like the stars of heaven. We grew strong and great and powerful and the Egyptians became afraid. They mistreated us and made us suffer terribly. Then we cried to the Lord, the God of our fathers, and the Lord heard us and saw our sorrow, toil and oppression. He brought us out of Egypt with a mighty hand and an outstretched arm, not by an angel or seraph or messenger but the Holy One did it Himself, alone in the power of His great might. He said:

"I will pass through the land of Egypt on that night and will strike down every firstborn in the land, both man and cattle. I will destroy all the Egyptian gods, for I alone am the Lord."

There are ten signs of judgement which the Holy One brought upon the Egyptians. We will remember them one by one: do this by dipping a finger in your own wine glass and then touching your finger on the plate as you name each plague out loud. The wine is spilt to signify the spilling of blood. Each drop taken from our cup diminishes our joy. The Jews remember with sadness that their enemies had to endure these judgements and do not gloat over the misfortunes of others – even their enemies.

Everyone says each plague slowly but loudly together as you dip:

| | |
|-------------------|-------------------------------|
| BLOOD | FROGS |
| LICE | WILD BEASTS |
| PESTILENCE | BOILS |
| HAIL | LOCUSTS |
| DARKNESS | DEATH OF THE FIRSTBORN |

Now we can add some modern 'plagues' just for fun i.e. gridlock on the M5, the Inland Revenue, blight on the potatoes or mother-in-laws!!

Father leads the way by giving some examples but then allow freedom for others to follow. It can be fun!

'Father' says:

We set down the second glass without having drunk from it. This is called the 'false alarm'.

Put down the second glass without it having been drunk.

DA-YAINU

'Father' says:

We are now going to read some sentences of thanksgiving together. At the end of each one we say the word 'Da-yainu' which means, "*it would have been enough for us*" or "*that would have been sufficient*".

Everyone read together:

How many good favours the Almighty has bestowed upon us!

Had He brought us out from the Egyptians and not executed judgement upon them: Da-yainu!

Had He executed judgement upon them and not upon their gods: Da-yainu!

Had He done so upon their gods and not slain their first born: Da-yainu!

Had He slain their firstborn and not given us their wealth: Da-yainu!

Had He given us their wealth and not divided the sea before us: Da-yainu!

Had He divided the sea before us and not brought us through its midst dry-shod: Da-yainu!

Had He brought us through its midst dry-shod and not sunk our oppressors into its depths: Da-yainu!

Had He sunk our oppressors into its depths and not provided for our needs in the wilderness for forty years: Da-yainu!

Had He provided for our needs in the wilderness for forty years and not fed us with manna: Da-yainu!

Had He fed us with manna and not given us Shabbat: Da-yainu!

Had He given us Shabbat and not brought us to Mount Sinai: Da-yainu!

Had He brought us to Mount Sinai and not given us Torah: Da-yainu!

Had He given us Torah and not brought us into the land of Israel: Da-yainu!

Had He brought us into the land of Israel and not built the Temple for us: Da-yainu!

'Father' says:

And in the fullness of time He brought forth Jesus, our Messiah, the true bread of heaven, the manna of our lives, the living Word, the fulfillment of Torah: the way, the truth and the life. He tenderly cares for us, protects us and leads us towards the heavenly home. For we are strangers and pilgrims; the priestly people of God. How great and numerous are the kindnesses which our Lord has shown us. For each act of goodness we are grateful.

'Father' points to the Seder plate and says:

Rabbi Gamaliel used to say:

"He who does not explain the following three things on the Seder night has not fulfilled his duty:"

'Father' now points to the items one by one and says:

THE SHANK-BONE (THE PESACH OR PASCHAL LAMB)

Apart from the Afikomen (the half Matzah) this shank bone is the only reminder today of the lambs sacrificed in the Temple. A shank-bone (the forearm of a leg of lamb) is used because *"He brought us out of Egypt with an outstretched arm."* The bone must not be broken. Jesus, Yeshua, is our Passover Lamb, sacrificed on the Cross for our sins to avert God's judgement on us.

READING 9: Isaiah 53:7

READING 10: John 1:29

READING 11: 1Corinthians 5:7

READING 12: Revelation 5:12

THE UNLEAVENED BREAD (THE MATZAH)

This bread is strictly made so that it does not rise. It is made of pure flour and water without yeast. As a precaution, it is both pierced and striped to prevent any fermentation and souring during baking. The piercings and stripes are a picture of Jesus's suffering for us. He was pure and without sin, for leaven is a symbol of sin.

READING 13: John 19:1

READING 14: Isaiah 53:5

READING 15: John 19:33-34

READING 16: Zechariah 12:10

READING 17: 1Corinthians 5:6-8

THE BITTER HERBS (MAROR)

The horseradish's bitter taste is to remind us of the harshness of the slavery in Egypt. A bitter herb is any plant with a white sap e.g. a dandelion or lettuce, hence the bitter taste. The horseradish brings tears to our eyes as we remember the bitterness that our Lord tasted. Life is bitter for all who do not have freedom or fellowship with Messiah Jesus.

Why did our forefathers eat the Passover Lamb when the Temple was standing? They ate it because the Holy One passed over the spared homes of the people of Israel on the night when He smote the Egyptians.

Why do we eat unleavened bread? We eat it because of the time when the supreme King of kings, the Holy One, rescued our forefathers. They were in such a hurry that there was no time for their dough to rise.

Why do we eat bitter herbs? We eat them because the Egyptians embittered the lives of our fathers in Egypt.

So you see, in every generation, every Jew, every Messianic believer, should feel as if he or she themselves actually came out of Egypt. Therefore it is our duty to thank, praise, glorify, exalt, honour, bless, extol and adore Him who performed all these miracles for us and for our forefathers. He brought us from slavery to freedom; from anguish to

rejoicing; from mourning to feasting; from darkness to light and from bondage to redemption. Therefore let us sing a new song of praise to Him: HALLELUJAH!

At this point do one of the following options: 'Father' reads aloud Psalms 113 or 114 or everyone sings a couple of praise songs that include the word 'Hallelujah'

After this, ask everyone to lift the second cup and say together:

Blessed are You O Lord our God, King of the universe, who redeemed us and our forefathers and has kept us alive to Matzah and Maror tonight. So Lord our God, God of our fathers, grant us health and happiness so that we can enjoy many more anniversaries and festivals in the future. Blessed are You O Lord, who has redeemed Israel.

'Father' says:

"Blessed are You O Lord our God, King of the universe, who created the fruit of the vine."

Let us drink the second cup together. Remember to lean!

Drink the second cup of wine.

THE SECOND HAND WASHING

'Mother' comes forward to perform a SECOND WASHING of 'Father's hands. She says:

"Blessed are You O Lord our God, King of the universe who has sanctified us by Your grace and permitted us to wash our hands."

One by one everyone has their hands washed and dried in readiness for eating the Passover Meal.

EATING THE CEREMONIAL MEAL

If there is more than one table then each should follow the example of the top table.

'Father' says:

In a moment we are going to eat the Matzah. First I will pray a blessing then one person on each table must take a whole Matzah, break it into pieces and give some to each person. So please decide amongst yourselves who will do this now. Once I have eaten you are free to eat but please remember to lean to the left as you eat as a sign of your freedom!

THE MATZAH

'Father' takes the TOP Matzah from the Matzah cover and prays the following blessing:

"Blessed are You O Lord our God, King of the universe, who brings forth bread from the earth and commanded us to eat Matzah."

Everyone eats a piece of their Matzah leaning to the left!

THE BITTER HERBS (the Second Dipping)

Once all have finished eating their piece of Matzah 'Father' says:

Now we will eat the bitter herbs. Once I have said the blessing everyone must take some celery or parsley with horseradish which represents the bitterness of slavery and dip it into the Charoset which represents the mortar used by the Hebrew slaves. This mixture demonstrates how the sweetness of our redemption through Messiah overcomes the bitterness of slavery to sin. You may use pieces of Matzah.

"Blessed are You O Lord our God, King of the universe, who has commanded us to eat bitter herbs."

Leaning to the left everyone dips and eats their bitter herbs and Charoset with pieces of Matzah.

DIPPING THE SOP

Once everyone has finished 'Father' says:

It is a custom in the Middle East for the host to give the most honoured guest a morsel dipped in food. So now I am going to take the LOWEST Matzah from the cover and break off two small pieces. I am going to

sandwich these together with some horseradish. We do this to remind us of what Hillel said when the Temple was still standing. He did it to fulfil the verse which says: *“With unleavened bread and bitter herbs they shall eat it.”* (Numbers 9:11)

‘Father’ passes the ‘sandwich’ to someone special to him who then eats it.

READING 18: John 13:21-26

‘Father’ says:

Was Jesus saying to Judas *“I love you this much yet you will betray Me with a kiss?”*

THE EGG

Father’ says:

We eat the hard-boiled egg dipped in salt water. This is a reminder of the tears of those who were in captivity in Egypt. To some the egg represents the hardness of Pharaoh’s heart and his Egyptian chariots drowned in the Red Sea.

The baked egg on the Seder plate is a symbol of mourning to Jews. . It is burnt to remember that the Temple was burnt and destroyed in AD70. This act brought sacrifices to an end and is for the Jews a great sadness. For Messianic believers it is a symbol of those we love who are not yet believers. It symbolises the new life offered through the one and only sacrifice of the blood of Jesus Messiah.

Everyone dips their half hard-boiled egg in the salt water and eats it leaning to the left.

SERVE THE FESTIVE MEAL

- ❖ *Remember no leaven (yeast) may be used.*
- ❖ *Jewish people give thanks AFTER the meal is eaten, not before.*
- ❖ *During dessert opportunity must be given to search for the Afikomen (see below)*

THE AFIKOMEN

'Father' says:

The Afikomen symbolises Jesus' body being hidden in the tomb and so we hid it. Now is the time for those who want to (traditionally children) to hunt for it. When you have found it bring it to me!

Time is given to search for and bring the Afikomen to 'Father' who then says:

Thank you. I am now going to 'redeem' the Afikomen by exchanging it for a(e.g. chocolate egg or bag of chocolate buttons). Just as this person has received a reward for their search all that search for the sinless Messiah and find Him will also be rewarded with abundant and eternal life. Exodus 12:13 says: *"Each one must take a lamb for themselves"* therefore each of us must search for and find Messiah for ourselves.

Once the meal is over the Afikomen is broken into olive sized pieces and shared with the whole family. 'Father' passes them around saying:

Jesus was our Passover Lamb. He speaks of His broken body as the Bread of Life. Jesus was the last and final sacrifice for sin. Therefore the meal is now over. Nothing more may be eaten except we eat of Him and His resurrection life in all its fullness.

READING 19: Luke 22:19

READING 20: John 6:32-35

READING 21: John 6:48-51

THE THANKSGIVING AFTER THE MEAL AND THE CUP OF REDEMPTION

Replenish the glasses by pouring the third cup of wine.

Father' says:

God's third promise to Moses was *"I will redeem you."* Our redemption is a blessing given freely by God's grace, therefore the third cup is also called the Cup of Blessing. So let us now spend some time blessing Father God and giving thanks for the wonder and grace of our redemption through Messiah Jesus.

READING 22: 1 Corinthians 11:25-26

READING 23: Luke 22:20

'Father' says:

Let us all say together:

Blessed are You O Lord our God, King of the universe, who in His goodness feeds the whole world. With grace, loving kindness and mercy, He gives food to all flesh, for His mercy endures forever. By His great goodness we have never been without food and never will be because He does good to all and feeds the creatures He has created.

The all merciful! He shall reign over us for ever and ever.

The all merciful! He shall be blessed in heaven and on earth.

The all merciful! He shall be praised through all generations. He shall be glorified among us and honoured for ever.

The all merciful! He shall break the yoke off our neck and lead us to our inheritance.

The all merciful! He shall send abundant blessing on this house and table at which we have eaten.

The all merciful! He shall send someone in the power and spirit of Elijah who will give us good news.

The all merciful! He shall bless the family of God in the [...name your village, town or community...] and those we love.

The all merciful! He shall make us worthy of the days of Messiah and of the life of the Kingdom of God to come.

May the Lord, the maker of Shalom give His Shalom to us and to the land of Israel.

'Father' says:

"Blessed are You O Lord our God, King of the universe who created the fruit of the vine."

Let us drink the third cup together. Remember to lean!

Drink the wine and replenish the cups. Also fill the cup at Elijah's place.

THE CUP OF COMPLETION or CUP OF WRATH

'Father' says:

This is the final cup we drink this evening and is called the Cup of Completion. It recalls God's fourth promise to Moses: *"I will take you for My people"*.

Elijah's cup has been on the table since the beginning of the Seder. The Jews expect that Elijah will return before Messiah comes. Jesus' disciples asked Him:

"Why do the scribes say that first Elijah must come?" Jesus replied: *"Elijah does come, and he is to restore all things; but I tell you that Elijah has already come... Then the disciples understood that He was speaking to them of John the Baptist."* Matthew 17:10-13

This cup and this chair are not for Elijah but for Messiah Himself. He has been with us already and will continue to fellowship with us until the end of the evening.

The scripture verses connected with this cup mean that it is also called the Cup of Wrath. We remember that Jesus said: *"Father, if it is possible, take this cup away from Me."*

As His blood was shed Jesus drank the Cup of God's Wrath as He experienced the judgement for all sin as He was totally cut off from His Father. He did this in order to complete the work of salvation that had been ordained by Father God for all humanity from the beginning of time.

READING 24: Matthew 27:45-51

'Father' says:

At this point 'mother' and the children go to open the front door of the house in order to make way for the coming of Elijah. It throws the door of the Kingdom open to the world.

We also remember how in years gone by pogroms (Jewish persecutions) were started by ungodly people who would storm through the door left open for Elijah (they call this the 'blood libel'). Let's trust that tonight it is Messiah's coming that is close...

'Mother' and any children go to open the door. This is left for a few token minutes then closed again.

READING 25: Matthew 26:30

'Father' says:

“The soul of every living creature shall praise You, O Lord, and the spirit of all flesh shall glorify Your memory. From everlasting to everlasting You are God. We have no king, redeemer or saviour to deliver and rescue us except You. For the Lord never slumbers or sleeps. He awakens the sleeper, rouses the slumberer, makes the dumb speak, frees the captives, supports the weak and lifts the burdens from our shoulders. Even if our mouths were filled with song like the sea, our tongues with joy like its mighty waves, our lips with praise like the breadth of the sky, if our eyes shone like the sun and the moon, and our hands were as swift as the hind, we should still be incapable of thanking You adequately for one thousandth part of all the love You have shown us.”

Let us all pray together:

For You have redeemed us, freed us, fed us, delivered us, saved us and spared, us. Therefore our limbs, which You have made, the spirit and soul which You have breathed into our nostrils, the tongues which You put into our mouths will thank, bless, praise, glorify, exalt, reverence, sanctify and ascribe Kingship to You, O Lord our King. For every mouth shall thank You, every tongue shall swear to You, every knee shall bow to You and every being fall down before You.

'Father' says:

“Praise be to Your Name for ever, O King. You, Lord God of our fathers are worthy of song, adoration, hymn, psalm, might and dominion, eternity, greatness, strength, glory, holiness, Kingship, blessings and thanksgiving, now and for all eternity.”

All say:

Blessed are You, Almighty God and King, great in praises, God of thanksgiving, Lord of wonders, who enjoys our singing and our worship.

'Father' says:

“Blessed are You O Lord our God, King of the universe, Creator of the fruit of the vine”.

Let us drink the final cup together. Remember to lean!

Continuing in the spirit of praise give time now for open prayers or songs of praise and worship. Be willing to give time to Father God and follow the Holy Spirit's leading. This might also include a time of prayer for Israel or middle-eastern affairs.

When this time is finished 'Father' says:

Our Seder is now complete according to the laws and customs of our people. As we have observed it here, so may we fulfil it in our lives in the days to come. Let us all say together three times:

NEXT YEAR IN JERUSALEM!!

NEXT YEAR IN JERUSALEM!!

NEXT YEAR IN JERUSALEM!!