

# הגדת כל-הקדשים בטוֹיקנָם

## Haggadat Kol-ha-Kodashim b-Twickenam

### Passover Story for All Hallows Twickenham

#### שלום – Shalom – Welcome

- Leader Welcome to our *Pesach*, or Passover. Even though it is called a *seder*, or service, it is not a congregational service, but a gathering of families and friends around a common table. The *haggadah* may look like a service booklet, but its name means ‘a telling [of a story]’. Each Jewish family has its own *haggadah* with different words, prayers, stories, songs and games, but sharing in rich tradition. Jews are very generous about the Passover and are delighted when Gentiles celebrate it, often sharing their *haggadot*, songs and recipes. We celebrate as Christians, not following all the Jewish rules, but in solidarity with Jews worldwide. *Other notices may be given.*
- Reader Let us get our hearts ready to celebrate and tell the story of deliverance, freedom and redemption.
- Next reader Tradition teaches us that we must all consider ourselves as slaves in Egypt, that we must all consider ourselves to have walked in darkness, so that we might celebrate the deliverance in the Exodus as our own deliverance. It is in that spirit of community that we enter this Passover celebration.
- Leader Let us begin our *seder* by wishing each other peace in Hebrew
- All **Shalom Aleichem!** **שלום עליכם!**

#### בדיקת חמץ – Bedikat Chametz – Search for Leaven

- Leader The people of Israel had no time to wait for their bread to rise before eating their first Passover, so it was made without *chametz*, leaven.
- Next reader By getting rid of all *chametz*, we symbolize that we are ready to follow where God leads us.
- Next reader Let us find and put away the *chametz* from this place that we might participate in the deliverance of the Exodus.

Next reader As we do, let us search for any hidden sins in our hearts that might prevent us from celebrating the joy of this festival.

*The children search for the leaven, and put it outside.*

Leader Baruch atta, ADONAI Eloheinu, Melech ha-Olam — Blessed be you, LORD our God, King of the universe, who hallows our lives with commandments, and who has commanded us to prepare for Passover by removing the leaven.

All **Any leaven that remain among us that we have not seen and have not removed, may it be as if it is the dust of the earth.**

## הדלקת הנרות — Hadlakat ha-Nerot — Kindling the Lights

Woman leader Only the women can light the Passover candles and bless them. I ask the women to light the two candles and bless them with me. The first candle represents the light of creation.

*The women light the first candle.*

Women **Blessed be you, Lord our God, King of the universe, who brings forth light in the darkness.**

Woman leader The other candle we light for our redemption.

*The women light the other candle.*

Women **Come, Messiah Jesus, Light of the World, redeem us from sin as Moses brought us out of Egypt.**

## קדש — Kadeish — Cup of Sanctification

Leader We drink four cups of wine during our Passover *seder*. When we drink, we lean to the left to remind us how our ancestors reclined on cushions when they dined; we lean to celebrate the repose God gives us in this Passover meal.

**Next reader** Each cup we drink commemorates a promise God gave the people of Israel in Egypt. This, the first cup, is the promise, 'I will bring you out from under the burdens of the Egyptians'.

*Everyone pours wine into the cup of a neighbour, and allow another neighbour to fill your own. When all have wine, we raise our cups.*

**All**                    **Blessed be you, Lord our God, King of the universe, creator of the fruit of the vine.**

**Leader**            Baruch atta, ADONAI Eloheinu, Melech ha-Olam, who chose us out of all the people of the world and sanctified us by your holy Word. With love you have given us commandments to follow, festivals for rejoicing, holidays for gladness, and this feast of Passover, an anniversary to remember our freedom and to remember the departure from Egypt.

**All**                    **Blessed be you, Lord our God, King of the universe, who has kept us alive, sustained us, and brought us safely to this season.**

*All lean left and drink.*

## ורחץ — Urchatz — Hand washing

**Next reader** The washing of hands has been part of Jewish ritual since God commanded Aaron to wash his hands and feet before approaching the altar of the LORD.

*Volunteers take bowls of warm water and towels around the table, so that everyone can wash their hands.*

## כרפס — Karpas — Spring greens

**Leader**            Passover is a springtime festival, the season of rebirth, renewal and new life. The days are now filled with more light than darkness. The earth is become green.

*The leader holds up a sprig of parsley for all to see.*

Leader This vegetable, called *karpas*, represents life, created and sustained by the LORD our God.

לִי דוּדִי לִי – Dodi Li – My Beloved

Men Arise, my love, and come away; for now the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in the land. Arise, my love, my fair one, and come away. [Song 2.10-13]

Women My beloved is mine and I am his. As an apple tree among the trees of the wood, so is my beloved among men. Under its shade I delighted to sit, and his fruit was sweet to my taste. He brought me to the banqueting house, and his intention toward me was love. [Song 2.3-4, 16]

All Set me as seal upon your heart, as a seal upon your arm, for love is strong as death. Many waters cannot quench love; neither can floods drown it. If one offered all the wealth of the house for love, it would be utterly scorned. [Song 8.6-7]

Leader Yet, as good as God intended life to be, it is often mixed with tears.

*The leader lifts up the bowl of salt water for all to see.*

Next reader Tonight, we are not simply celebrating springtime or love. We are celebrating the freedom and wonderful deliverance that God brought to us as slaves in Egypt.

Next reader However, we do not forget that life in Egypt was hard and filled with pain, suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.

All **Blessed be you, Lord our God, King of the universe, who creates the fruit of the earth.**

*Everyone takes a sprig of parsley, dips it the salt water and eats it.*

## יחז' – Yachatz – Breaking bread

*The leader uncovers the three matzos, breaks the middle matzah, and puts the larger fragment away as the afikoman.*

Next reader Passover happens at the feast of Unleavened Bread. The three pieces of *matzah* are there to remind us that the people's escape from Egypt was so hurried that they could not wait for the dough to rise.

Next reader The hidden *matzah* is called the *afikoman*, it will re-appear at the end of our *seder*.

Next reader The three *matzos* are called 'The Unity', but Jews have never attached any particular meaning to this custom.

Next reader This ritual is much older than Jesus, yet, to Christians, the three pieces of bread remind us of the Easter story.

Next reader The Unity, made of three pieces of bread, suggests the Trinity, and the broken middle piece reminds us of Jesus, broken on the Cross, wrapped in cloth and hidden in the tomb.

*Someone on each table lifts their plate of matzos.*

All **This is the bread of affliction that our ancestors ate in the land of Egypt. All who are hungry, come and eat! All who are needy, come and celebrate Passover with us!**

## מגיד – Maggid – Telling of the tale

*Everyone pours a second cup of wine, but does not drink it.*

Leader The *Torah* tells us that our children will ask questions about who they are as God's people.

Next reader The LORD has instructed us that we should tell them the story so that they might know the LORD.

Next reader It is both a duty and a privilege to answer the four questions of the Passover, and to recount the gracious acts of our God.

Children **Why is this night different from all other nights?**

Youngest child On other nights we eat either leavened or unleavened bread; why on this night do we eat only leavened bread?

Next youngest child On all other nights we eat any kind of green vegetables; why on this night must it be a bitter one?

Next youngest child On all other nights we do not dip the vegetables; why on this night do we dip them twice?

Next youngest child On all other nights we eat sitting up; why on this night do we lean to the left?

Next reader 'And it shall come to pass that when children say to you "What does this ceremony mean?"'

Next reader 'You shall say, "It is a Passover sacrifice to the LORD, who passed over the houses of the people of Israel in Egypt when he smote the Egyptians, but spared our homes".'

All **We were Pharaoh's slaves in Egypt, and the Lord our God rescued us with a mighty hand and an outstretched arm. And if the Lord, blessed be he, had not brought our ancestors out of the land of Egypt, then we, our children and our children's children would still be slaves.**

Next reader The children have asked, "Why do we lean to the left?" The leaning reminds us of reclining on cushions to eat, and so it symbolizes comfort and freedom; we are slaves no more, but gather round our table as a free people.

Next reader Tonight we remember how God led our spiritual ancestors, the people of Israel, out of Egypt, and we tell this story to each other, and to our children, as he commanded us.

Next reader 'Now the LORD said to Moses, "Speak to the whole of Israel, and tell them that on the tenth day of the month of *Nisan* they are each to take a lamb, keep it until the fourteenth day, and kill it at twilight".'

Next reader He told us to take some of the blood, and smear it on our lintels and door posts. Then we were to eat the lamb, roasted in the fire, with unleavened bread and bitter herbs.

Next reader 'The LORD said: "You shall eat like this: with your loins girded, your sandals on your feet and your staff in your right hand. You shall eat in haste. It is the LORD's Passover".'

Next reader 'For I will go through the land of Egypt on that night, and will strike down the first born in the land of Egypt, both human and animal. And the blood shall be a sign on the houses where you live, and when I see the blood I will pass over you, and no plague shall destroy you when I strike the land of Egypt.'

Next reader 'And the people of Israel did just as the LORD had commanded them.'

Next reader 'And it came to pass that, at midnight, the LORD struck down 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 prisoner in the dungeon.'

Next reader 'And Pharaoh arose in the night, he, all his servants and all the Egyptians. And there was a great cry in Egypt, and Pharaoh said to Moses, "Get up and leave my people, you and all your nation. Go, worship your God elsewhere".'

All **My father and his family went down into Egypt, and sojourned there. We were few in number when we went, but while we were there we multiplied and became like the stars of heaven. We grew strong and powerful, and the Egyptians were afraid.**

Next reader They made us their slaves, and we cried to the LORD. He heard our voice and brought us forth out of Egypt with a mighty hand and an outstretched arm, and with great terror.

Next reader Plagues fell on Egypt, each one worse than the last, but Pharaoh would not let us go. Only after the tenth and most horrible — the death of the first born — did he finally consent.

All **The Lord brought us forth from Egypt.**

Leader In a moment, we shall drink the second cup, the cup of deliverance, and we shall celebrate God's deliverance from slavery. A full cup is a symbol of joy. Yet our joy is diminished because the Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt, and we do not rejoice at the death of any of God's children. As we recount the plagues, we shall spill a drop of wine from our cups for each plague to recall the cost of sin, and the consequences of evil in our world.

*As the leader mentions each plague, we repeat the name of the plague and dip a finger in our cup and flick a drop of wine onto our plates.*

Leader Blood. Frogs. Lice. Flies. Cattle disease. Boils. Hail. Locusts.  
Darkness. Death of the first born.

**דינו — Dayeinu — We would have been content**

Leader God has shown us so many acts of kindness and grace. For each one we say *dayeinu*. This Hebrew word means ‘we would have been content’.

Next reader If only the LORD God had taken us out of Egypt...

All **Dayeinu!**

Next reader If only the LORD God had taken us out of Egypt and not passed judgement on the Egyptians...

All **Dayeinu!**

Next reader If only the LORD God had passed judgement on the Egyptians and not parted the sea for us...

All **Dayeinu!**

Next reader If only the LORD God had parted the sea for us and not taken care of us and fed us *manna* in the desert for forty years...

All **Dayeinu!**

Next reader If only the LORD God had taken care of us and fed us *manna* in the desert for forty years and not given us the Sabbath rest...

All **Dayeinu!**

Next reader If only the LORD God had given us the Sabbath rest and not brought us to Mount Sinai and given us the *Torah*...

All **Dayeinu!**

Next reader If only the LORD God had brought us to Mount Sinai and given us the *Torah* and not brought us into the land of Israel...

All **Dayeinu!**

Next reader If only the LORD God had brought us into the land of Israel and not sent his only Son, our Messiah, to teach us...

All **Dayeinu!**

Next reader If only the LORD God had sent his only Son, our Messiah, to teach us and not let him be despised, killed, buried and raised for us...

All **Dayeinu!**

Leader For all these, alone and together, we say...

All **Dayeinu!**

Leader Rabbi Gamaliel used to say, 'At Passover, we must explain three things: the Passover sacrifice, the unleavened bread and the bitter herbs'.

*The leader holds up the lamb's shank bone for all to see.*

Leader The Passover sacrifice, the lamb, which our ancestors used to eat at the time when the Temple still stood, what is the reason for it?

All **Because the Lord, blessed be he, passed over the houses of our ancestors in Egypt and spared us.**

Next reader This bone is a symbol of the Passover lambs slain in Egypt. Its blood, sprinkled on the door posts, saved the people of Israel from the last plague — the slaying of the first born.

Next reader For Christians, this bone is a symbol of Jesus, and we remember what John the Baptist said of him, 'Behold the Lamb of God, who takes away the sin of the world'.

All **Blessed be you, Lord God, King of the universe, who has taken away our sin.**

*The leader holds up the broken half of the middle matzah for all to see.*

Leader This is the unleavened bread which we shall eat. The children asked why we should eat it.

All **It is because there was not enough time for our ancestors' dough to rise, when the Lord, blessed be he, redeemed them.**

Next reader 'And the people of Israel baked bread from the unleavened dough that they had brought out of Egypt.'

Next reader The rabbis came to see leaven, yeast, as a symbol of sin, something that puffs people up with pride and deceit.

Next reader St Paul was thinking of this when he wrote, ‘Let us celebrate the feast, not with the old leaven of malice and evil, but with the unleavened bread of sincerity and truth.’

Next reader The unleavened bread is a picture of Jesus. Before the dough is baked, it is pierced and stripped with a pointed tool to keep it from bubbling under the flame. You can see the marks on the *matzos* and they remind us of Jesus’ wounds.

*The leader holds up the maror, bitter herbs, for all to see.*

Leader These are the bitter herbs that we shall eat. The children asked what the reason for them is.

All **It is because the Egyptians made the lives of our ancestors in Egypt bitter and miserable.**

Next reader These herbs are called *maror*, and are symbols of the bitterness of slavery. The horseradish brings tears to our eyes as we taste it and remember our sufferings in Egypt.

Next reader This is the moment when we are like the people of Israel; if we eat enough horseradish, real tears come to our eyes.

Next reader This remembrance makes our story come alive. Jews today still say that anyone who re-enacts the Passover, whether Jew or Gentile, becomes one with the original slaves in their suffering and in their redemption by God.

Next reader ‘Do this in remembrance of me’ are the words of Jesus that connect us to his Passover supper every time we celebrate our communion, linking us in a great chain of memorial feasts of our redemption going back to the land of Egypt.

*The leader holds up the karpas, parsley, for all to see.*

Leader The children asked why we dip the green vegetables.

All **The meaning of the dipping is to show how God brought the people of Israel safely across the Red Sea — the salt water — and made us a new nation — the green vegetable.**

*Everyone holds up the second cup.*

Leader This is the second cup, we raise it to celebrate our deliverance out of Egypt.

Next reader 'I am the LORD; I will deliver you from slavery. [Exodus 6.6]

All **Blessed be you, Lord our God, King of the universe, who creates the fruit of the vine.**

*We lean to the left and drink the second cup.*

### **מוציא מצה — Motzi Matzah — Blessing and eating the bread**

*The leader holds up the two-and-a-half matzos, and recites the blessing.*

Leader Baruch atta, ADONAI Eloheinu, Melech ha-Olam, who brings forth bread from the earth.

*The leader breaks into pieces the top and the leftover-middle matzos and distributes them to everyone.*

All **Blessed be you, Lord our God, King of the universe, who has made us holy by your Word, and has commanded us to eat unleavened bread.**

*Everyone eats a piece of matzah.*

### **מרור — Maror — Bitter herbs**

*Everyone takes a spoonful of maror, horseradish, for their plate.*

Leader With bitter herbs, let us remember how bitter our slavery was in the land of Egypt. As we eat, let us allow the bitter taste to bring tears of compassion for the pain that our mothers and fathers felt long ago. But let us also weep for those who are still enslaved and have not yet known the deliverance that our gracious God brings.

All **Blessed be you, Lord our God, King of the universe, who has made us holy with your Word, and has commanded us to eat bitter herbs.**

*We all take some matzah, dip it in the maror and eat it.*

## כּוֹרֵךְ – Koreich – Charoset and the Hillel Sandwich

*The leader takes the remaining matzah and breaks it in half, putting some maror on one half. The leader then takes the bowl of charoset, and holds it up for all to see.*

- Leader        The *charoset* is a sweet mixture of apples, honey, wine, raisins and nuts. It symbolizes the mixture of clay and straw that the people of Israel were forced to make bricks from to build the cities of Pharaoh.
- Next reader   This also reminds us of the apple tree that first fruits before it puts forth leaves to protect the fruit.
- Next reader   Tradition tells us that the women of Israel gave birth to their children under the trees of the orchards to prevent Egyptian soldiers from finding and killing their children. They gave birth with no assurance of their children's safety or future, hoping only in God.

*The leader takes the matzah with maror and dips it in the charoset.*

- Leader        Often, life is a mixture of the bitter and the sweet, of sadness and joy. In the days of the Jerusalem Temple, Rabbi Hillel ate a sandwich of the *pesach*, the Passover lamb, with bitter herbs and *matzah*. Since the Temple no longer stands and the Passover lamb no longer offered, we use the *charoset* to take the place of the lamb in our sandwich, and to remind us of the hope God brings even in the most bitter of circumstances.

*We all eat the Hillel sandwich: some horseradish and some charoset between two pieces of matzah.*

## שׁוּלְחַן עוֹרֵךְ – Shulchan Orech – Festival meal

*The non-symbolic food is now served, and we all eat together. After the meal the blessing is said.*

Leader We shall now offer a blessing for the food.  
 All **Blessed be you, Lord our God, King of the universe, who in kindness, goodness and grace gives food to the world. Your love for us endures forever. Blessed be you, Lord, who provides food for all life.**

**עושה שלום – Oseh shalom – He who makes peace**

עושה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל, ואימרו אימרו אמן:	Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisrael, vimru, imru, Amen.	<i>He who makes peace throughout his heights, it is he who will make peace come upon us, and upon all Israel, so let them say, let them say, Amen.</i>
יעשה שלום, יעשה שלום, שלום עלינו, ועל כל ישראל:	Ya'aseh shalom, ya'aseh shalom, shalom aleinu, v'al kol Yisrael.	

**צפון וכוס שלישי – Tzafun v-Kos Shlishi – Afikoman and the Cup of Redemption**

Leader Earlier in our *seder* we hid half the middle *matzah*. It is the *afikoman*, the hidden loaf and a reminder of the Passover lamb that is no longer offered. For Christians, it is a remembrance of Messiah Jesus, the Lamb of God, taken from the midst of the Godhead, broken, wrapped in a shroud and hidden. Who can find where we hid the *afikoman*?

*The children find the afikoman and return it to the leader, who holds it up for all to see.*

Leader Blessed be you, LORD our God, King of the universe: through your goodness we have this bread to set before you, which earth has given and human hands have made. It will become for us the bread of life.  
 All **Blessed be God for ever.**

*The leader fills the third cup, and holds up it up for all to see.*

Leader This is the third cup. It is called the Cup of Redemption, and it represents the blood of the Passover Lamb, which was shed on the wood of the door posts and lintels as a sign of protection for all those who trusted in it.

All **I am the Lord; I will redeem you with an outstretched arm.** [Exodus 6.6]

Leader Blessed be you, LORD our God, King of the universe: through your goodness we have this wine to set before you, fruit of the vine and work of human hands. It will become for us the cup of salvation.

All **Blessed be God for ever.**

Leader The LORD be with you.

All **And also with you.**

Leader Lift up your hearts.

All **We lift them to the Lord.**

Leader Let us give thanks to the LORD our God.

All **It is right to give thanks and praise.**

Leader It is right to praise you, Father, LORD of all creation; in your love you made us for yourself. When we turned away you did not reject us, but came to meet us in your Son.

All **You embraced us as your children and welcomed us to sit and eat with you.**

Leader In Christ you shared our life that we might live in him and he in us.

All **He opened his arms of love upon the cross and made for all the perfect sacrifice for sin.**

Leader On the night he was betrayed, at supper with his friends he took bread, and gave you thanks; he broke it and gave it to them, saying: Take, eat; this is my body which is given for you; do this in remembrance of me.

All **Father, we do this in remembrance of him: his body is the bread of life.**

Leader At the end of supper, taking the cup of wine, he gave you thanks, and said: Drink this, all of you; this is my blood of the new cov-

enant, which is shed for you for the forgiveness of sins; do this in remembrance of me.

All **Father, we do this in remembrance of him: his blood is shed for all.**

Leader As we proclaim his death and celebrate his rising in glory, send your Holy Spirit that this bread and this wine may be to us the body and blood of your dear Son.

All **As we eat and drink these holy gifts make us one in Christ, our risen Lord.**

Leader With your whole Church throughout the world we offer you this sacrifice of praise and lift our voice to join the eternal song of heaven:

All **Holy, holy, holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest.**

Leader As Messiah taught us, we pray

All **Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.**

*The leader breaks the afikoman.*

Leader Every time we eat this bread and drink this cup,

All **we proclaim the Lord's death until he comes.**

Leader Jesus is the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

*We share in the afikoman and the cup of redemption, the Body and Blood of Messiah.*

## כוס אליהו הנביא – Kos Eliyahu ha-Navi – Cup of Elijah the Prophet

- Leader This extra cup is for Elijah the Prophet. Elijah did not see death, but was taken up to heaven in a chariot of fire. It is the hope of God's people that Elijah would return at Passover to announce the coming of the Messiah, the Son of David.
- Next reader 'See, I will send you Elijah the Prophet before that great and dreadful day of the LORD comes.' [Malachi 4.5]
- Next reader The crowd who watched Jesus' crucifixion thought they heard him calling for Elijah as he called to God
- All **'Eli, Eli, lema shvaktani!'** My God, my God, why have you forsaken me!
- Next reader We have left a space at our table for Elijah, or for anyone else who turns up. Elijah's cup and his place reminds us of all who are not with us.
- Leader Let us ask the children to go and open the door to let Elijah in.

*The children open the door, and we sing this song to Elijah.*

### אליהו הנביא – Eliyahu ha-Navi – Elijah the Prophet

אליהו הנביא,	Eliyahu ha-Navi,	<i>Elijah the Prophet,</i>
אליהו התשבי,	Eliyahu ha-Tishbi,	<i>Elijah the Tishbite,</i>
אליהו, אליהו,	Eliyahu, Eliyahu,	<i>Elijah, Elijah,</i>
אליהו הגלעדי:	Eliyahu ha-Gil'adi.	<i>Elijah the Gileadite.</i>

במהרה וימינו,	Bimherah v-yameinu,	<i>Hastily and in our days,</i>
יבוא אלינו,	yavo eleinu,	<i>may he come to us,</i>
עם משיח, עם משיח,	im Mashiach, im Mashiach,	<i>with Messiah, with Messiah,</i>
עם משיח בן דוד:	im Mashiach ben David.	<i>with Messiah son of David.</i>

*The children close the door.*

הלל – Hallel – Songs of praise

*We sing songs of praise, which may include the following*

אחד מי ידע? – Echad mi yodea? – Who knows one?

I'll sing you one-o!  
Echad mi yodea?  
What is your one-o?  
One is God, and one alone,  
and evermore shall be so.

I'll sing you two-o!  
Shnayim mi yodea?  
What is your two-o?  
Two, two the Talmuds:  
Jerusalem and Babylon.  
One is God, and one alone,  
and evermore shall be so.

I'll sing you three-o!  
Shloshah mi yodea?  
What is your three-o?  
Three, three the Patriarchs.  
Two, two the Talmuds:  
Jerusalem and Babylon.  
One is God, and one alone,  
and evermore shall be so.

I'll sing you four-o!  
Arba'a mi yodea?  
What is your four-o?  
Four for the Mothers of Israel.  
Three, three the Patriarchs...

I'll sing you five-o!  
Chamishah mi yodea?  
What is your five-o?  
Five for the Books of Torah...

I'll sing you six-o!  
Shishah mi yodea?  
What is your six-o?  
Six for the Orders of Mishnah...

I'll sing you seven-o!  
Shivah mi yodea?  
What is your seven-o?  
Seven for the seven days of the week...

I'll sing you eight-o!  
Shmonah mi yodea?  
What is your eight-o?  
Eight days till circumcision...

I'll sing you nine-o!  
Tishah mi yodea?  
What is your nine-o?  
Nine for the Chanukah candles...

I'll sing you ten-o!  
Asarah mi yodea?  
What is your ten-o?  
Ten for the Ten Commandments...

I'll sing you twelve-o!  
Shneyasar mi yodea?  
What is your twelve-o?  
Twelve for the tribes of Israel...

I'll sing you eleven-o!  
Chadasar mi yodea?  
What is your eleven-o?  
Eleven for the stars in Joseph's dream...

I'll sing you thirteen-o!  
Shloshasar mi yodea?  
What is your thirteen-o?  
Thirteen for the attributes of God...

## נירצה – Nirtzah – Conclusion

*Everyone fills their cup for the last time.*

Leader We conclude our Passover *seder* with the fourth cup, the cup of thanksgiving.

All **I am the Lord; I will take you as my people, and I will be your God.**

Leader Before we drink the last cup, we notice the last item on our *seder* plate, the roasted egg that sits beside the lamb bone. The rabbis added the egg to symbolize the Temple sacrifices hidden away, ready to spring to life if the Temple be restored. As Christians, we celebrate the ultimate sacrifice of Messiah Jesus, and his bursting from the tomb. This is our early Easter egg. So, with hope and thanksgiving we pray

All **The *seder* of Passover is now complete, even as our salvation and redemption are complete. We were privileged to celebrate it this year. May we live to celebrate it again. Holy One, who dwells in our hearts, bless your inheritance, restore your people and speedily lead the redeemed to the Eternal City in joyful song.**

*All raise their cups, lean to the left and drink.*

Leader The the traditional conclusion of the *seder* is a hope for the future expressed by Jews throughout history: ‘Next year in Jerusalem!’ We shall conclude our *seder* with the same expression of hope and faith in God, as we await the coming of a New Jerusalem.

All **Next year in the New Jerusalem!**

*We extinguish the Passover candles.*

כל-הקדשים בטויקנם  
All Hallows Twickenham