

The Passover Celebration

This version: Ross M. Woods





Copyright: Attribution-ShareAlike, so that users are free to make copies.

This license allows reusers to distribute, remix, adapt, and build upon the material in any medium or format, so long as attribution is given to the creator. The license allows for commercial use. If you remix, adapt, or build upon the material, you must license the modified material under identical terms. (<https://creativecommons.org>)

Sources

- Scriptures and additional materials quoted are from the Good News Bible © 1994 published by the Bible Societies/HarperCollins Publishers Ltd UK, Good News Bible© American Bible Society 1966, 1971, 1976, 1992. Used with permission.'
- Photo credit: Wikipedia (Also CC-BY-SA)
- Other sources are unknown, but thought to be *Handbook for the Jewish Family: Understanding and Enjoying the Sabbath and Other Holidays* Alex J. Goldman (Bloch Pub Co, 1958, 1977).

Many thanks to Hazel Hunt and for the work of Martha Zimmerman, *Celebrate the Feasts of the Old Testament in Your Own Home or Church*, Minneapolis Minn.: Bethany House Publishers, 1981.(Other edition, 2004)

Perth, Australia. 2022.

Introduction

This is the traditional Jewish version of the Passover ceremony, which is based directly on Exodus 12:24, 46; 13:8. It is basically the same for all Jewish traditions although the details vary. The service has a set, definite order of fifteen parts, most of which are short and symbolic, but they all have special meaning. Some parts of the text differ slightly depending on the day of the week; this text is for a week-day. The parts are numbered in parentheses in the text.

Much of it is simple enough for a small child to understand, but it also has a much more profound level that one cannot understand by going through it only once. I have not attempted to “Christianize” it but Christians might notice elements that are distinctly Jewish and elements that are relevant to Christianity. You will notice that nothing in the ceremony is inconsistent with Christian faith. In fact, the Lord’s supper was a Passover, with wine and unleavened bread. You might also notice parts of the biblical story that are deliberately left out.

This version uses modern English so that it will be easy for English speakers to follow, with scripted parts for each participant. The text allows some freedom for expression and the use of language that is easy to understand for everybody; in fact, being easy to understand and interesting for children are two of its core values. On the other hand, faithfulness to the message and traditions implies limits to how much one may improvise.

This text omits some traditions that are fun for small children. It also omits the final responsive reading (Psalm 126), simply for brevity. The text also omits the sections and songs in Hebrew. However, several Hebrew words are still necessary, and in most cases, they are placed in parentheses after the English word. Transliterations from Hebrew vary, and some sources use different spelling. The most important words are: *Pesach* ‘Passover,’ *Seder* ‘order,’ and *Matzah* ‘unleavened bread.’

The setting

Pesach is a family gathering at home sitting around the table. The participants are the father (who leads the service), the mother, and the children. The father wears a skull-cap to honor God.

The Passover *Seder* plate is a plate or round tray containing six foods used during the *Seder*, each of which symbolizes part of the story of the Exodus from Egypt. (See cover photo.) The seventh symbolic item used during the meal – a stack of three *matzah* – may be placed on its own plate or in the centre of the *Seder* place.

The *Seder* plate has six items in order:

1. Bitter herbs (*Maror*), horseradish symbolizes the bitterness and harshness of the slavery that the Jews endured in Ancient Egypt.
2. The roasted shank-bone of a lamb or goat symbolizes the Passover sacrifice, which was a lamb offered in the Temple in Jerusalem and was then roasted and eaten as part of the meal on *Seder* night.
3. *Charoses* is a sweet, brown, pebbly paste of fruits and nuts that represents the mortar that the Jewish slaves used to build cities for the Egyptians. The pleasant taste is a reminder of God’s goodness.
4. *Chazeret* is a green vegetable, often romaine lettuce, the roots of which taste bitter. It is an extra bitter herb, because Numbers 9:11 uses the plural “bitter herbs.”
5. *Karpas* is usually parsley, which is dipped into salt water at the beginning of the *Seder*. It is a reminder of the meagerness of life in Egypt and the coming of the green spring season.

6. A roast egg (usually a hard-boiled egg that has been roasted in a baking pan with a little oil, or with a lamb shank) symbolizes the sacrifice offered in the Temple in Jerusalem and then eaten as part of the meal on Seder night. It also represents the beginning of spring.

Besides the *Seder* plate, the table setting also includes:

1. Wine glasses for each person
2. Enough wine for each participant to have four glasses
3. A bowl of salt water for dipping food
4. A bowl of water and a towel, for washing hands
5. A separate place set at the table for Elijah
6. A small saucer at each place
7. An extra small spoon.

To do this as a Christian, it can be done in a home, assigning one person the role of father, another the role of mother, and appointing four other readers.

Sundown before the Seder

The Mother welcomes the arrival of the Passover by reciting the blessings over the candles:

“Blessed are you, Lord our God, King of the universe, who has made us holy by Your commandments and given us the privilege of kindling the (Sabbath) and holiday light.

“Blessed are you, Lord our God, King of the universe, who has given us life, kept us, and brought us to this festive season.

“We thank you O God, for the blessing of liberty. Grant that this most precious gift be assured and to our loved ones. Bless our family, we pray, with health and happiness.

“Amen.

The Seder

Father

“We are about to enjoy the beautiful *Seder* service and conduct it as our forefathers have done for many centuries. We are about to re-live the experiences of our forefathers in Egypt, when they were slaves to Pharaoh, to learn from them how fortunate we are, and to appreciate the blessings of liberty.

“The word *Seder* means order. We follow a set and definite order. It has fifteen parts, most of which are short and symbolic, but they all have special meaning for us because they teach us about slavery and freedom.

“In front of me, you see a *Seder* plate with some items placed on it. Most of these take us back to the days of Egyptian slavery. Let us look at each of these for a moment:

1. Here is the the unleavened bread, the *Matzah*, the most important symbol of the holiday. It is sometimes baked square and sometimes baked round, but always flat with perforations. It reminds us that our forefathers baked and ate bread in a hurry when they were leaving Egypt, and did not have time to let the bread rise. We use three *Matzos* in the service and we place each in a separate compartment or fold. They represent the three classes of Jewish people: The priests, the Levites, and the Israelites.
2. Here is the roasted shank-bone. We remember that sacrifice was the manner of worship in days gone by, and the roasted shank-bone reminds of the Passover lamb offered when leaving Egypt.

3. Here is the roasted egg. There are many reasons for having an egg on the plate. Some say it represents the continuity of life. Others, the beginning of spring. Others, that it represents the second and special freewill offering that our fathers brought on temple days, centuries ago.
4. Here is the horseradish, the *Moror*. It means 'bitter' because it reminds us of the bitterness of slavery in Egypt, and how bitter it is to be slaves and not blessed with freedom.
5. Here is the mixture of chopped nuts, apples, wine, and cinnamon, the *Charoses*. It looks like mortar to remind us of the mortar used by the Israelites when they built cities for the Egyptians. Its pleasant taste represents God's goodness and kindness to us.
6. Here is the parsley, the *Karpas*. It represents the earth's produce and God's bounty. It also represents the coming of spring, because Passover is the festival of spring.
7. Here is the salt water. It symbolizes the bitter tears of our ancestors during their time of slavery.

(1) The blessing over the wine (*Kiddush*)

Father

"Now we understand the symbols we are ready to begin. Every Sabbath and holiday begins with the blessing over the wine. Wine is the symbol of joy and gladness, and we are joyous to be together as a family and celebrate the festival of freedom. At the *Seder*, we drink four cups of wine, because God used four expressions in redeeming our fathers:

"I will bring you out." "I will deliver you." "I will redeem you." and "I will take you out."

We also see this number when we come to the Four Sons and the Four Questions.

Everyone

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

"Blessed are You, our God, King of the universe, who has chosen us from among all peoples to serve you and who has made us holy through Your commandments. And with love, you have given us Sabbaths for rest and festivals for happiness, feasts and festive seasons for rejoicing and the day of this Feast of *Matzos*, which is the festival of our freedom. Blessed are You, God, who sanctifies the Sabbath, Israel, and the festive seasons.

"And we share the sweetness of the wine, symbol of joy and happiness, we thank you God, for the beauty of home and the love of family. May the spirit of the holiday inspire us to love you and the follow the way of the Torah.

"Blessed are You, Lord our God, King of the universe, who has given us life, sustained us, and brought us to this festive season.

"Amen.

Pour the first cup of wine and everyone drinks.

(2) Wash hands (*Oor'chatz*)

Father

"We wash our hands twice during our *Seder*. We will wash now before *Karpas* without reciting the blessing, but we will say the blessing later when we have the meal.

Everybody dips their fingers in the dish of hand-washing water and dries them.

(3) The Parsley (*Karpas*)

Father

"I shall give each of you a piece of parsley. We dip the parsley into the salt water and say a blessing.

Each participant takes a small piece of parsley, dips it into salt-water, and recites the blessing below, remembering that it is also for the bitter herbs maror and the sandwich (korech), to be eaten later on.

“Blessed are you, Lord our God, King of the universe, who creates the fruit of the earth.

(4) Dividing the Matzah (Yah-shahtz)

Father

“We divide the Matzah. We take the middle of of the three Matzah in the cover and break it in half, one piece larger than the other. We return the smaller pieces. We wrap up the larger piece and hide it to be used later as the “dessert” after the meal.

(5) Retelling the Passover Story (Mah-geedz)

Father

“Now that we have made the necessary preparations, we’ll read the story of how our ancestors were redeemed from Egypt. We raise the Matzah so that everyone can see it and understand its meaning.

“This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Passover *Seder*. This year we are here; next year in the land of Israel. This year we are slaves; next year we will be free people.

The Four Questions (Mah Nishtanah)

By custom, the youngest child present recites the four questions. If there are no children capable of asking, the responsibility falls to the mother or another participant.

Father

“One of the main purposes of the *Seder* is to teach our children the story of the Exodus from Egypt. We learn this from the Bible, which says “and you shall tell it to your sons.” One of the ways that children join in is the Four Questions, which children have asked their fathers for two thousand years.

The child

“Why is this night different from all other nights?

1. Why is it that on all other nights during the year we eat either leavened bread or *matzah*, but on this night we eat only *matzah*?
2. Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat only bitter herbs?
3. Why is it that on all other nights we don’t dip our food even once, but on this night we dip it twice?
4. Why is it that on all other nights we dine either sitting upright or reclining, but on this night we all recline?

The responses

Father

“You have asked very good questions.

1. We eat only *matzah* because our ancestors could not wait for their bread to rise when they were fleeing slavery in Egypt, and so it was flat when it came out of the oven. We eat the unleavened bread to remind us of their eagerness to be free.

2. We eat only a bitter herb to remind us of the bitterness of slavery that our ancestors endured in Egypt.
3. The first dip is green vegetables in salt water. It symbolizes the way our tears were replaced with gratitude. The second dip is the bitter herbs (*Maror*) in the *Charoses*. It symbolizes how our burden of bitterness and suffering was sweetened.
4. We sit at the *Seder* table because, in ancient times, a person who sat at a meal was a free person, while slaves and servants stood. By sitting, we show that we are free.

Family

“We celebrate Passover because we were slaves to Pharaoh in Egypt at the beginning of our history. In His mercy and kindness, the Lord our God delivered us with a strong hand and outstretched arm. If God had not brought our forefathers out of Egypt, we and our children’s children might still be enslaved and deprived of the blessings of our liberty.

“So even though we are all wise, understanding and well-versed in the Torah, it is still our duty to tell and re-tell, experience and re-experience the story of the Exodus from Egypt. And the more we tell it, the more we are reminded of the blessings of freedom.

Father

“The annual retelling of the story of Exodus, so that we may better understand the bitterness of slavery and our need for freedom for ourselves and all mankind, has been part of Jewish practice for centuries. Not only families but also our greatest scholars share this experience every year.

Family

“The five Jewish scholars of the early centuries, Rabbi Eliezer, Joshua, Elasar Ben Azaria, Akiba and Tarfon, sat around a table discussing the meaning of the Exodus. It was only when their students came to them and said, ‘Our teachers! It is already morning and time for the morning prayers!’ Only then did they realise that they had spent the whole night talking about that great episode in Jewish history.

The Four Sons

Father

“We learn the meaning of the *Seder* by reading the answers to the questions asked by four kinds of children. The Torah speaks of four sons, one wise, one wicked, one simple, and one who does not even know how to ask.

First reader

“The wise son asks “What is the meaning of the statutes, the testimonies, and the laws that God has commanded?”

“In the spirit of the question, because he is so interested in knowing, tell him the practices and traditions of Passover.

Second reader

“The wicked son asks, ‘What is this service to you?’

“He emphasises ‘to you’ and not to himself. In the spirit of the question, he has separated himself from the community. If he had been there, he would not have been among those freed from slavery.

Third reader

“The simple son asks, ‘What is this?’

“Explain to him ‘All this is because of what God did for us when He brought us out of Egypt, the place of slavery.’

Fourth reader

The one who does not know to ask is told, ‘It is because of what Almighty God did for me when I left Egypt.’

Father

“The Bible records the dramatic events that led to the redemption of our ancestors in Egypt.

“It describes how we went down to Egypt in the hope of peace and comfort, because Joseph, son of Jacob, had saved the land from famine. We believed that Pharaoh would be grateful to Joseph and let his people live peacefully.

“But when a new king rose over Egypt, and forgot what Joseph had done, Pharaoh made our people suffer until God heard our calls for help and sent Moses and Aaron to ask for our ancestors to be freed from slavery. But Pharaoh became stubborn and he would not let them go.

“Then God sent ten plagues to make Pharaoh change his mind.

We remember these plagues at the *Seder* table. We fill our cups of wine to the brim and pour a drop to remember each plague.

“This is not to show pride or happiness, but to show our regret that so many people died. We are not completely happy, because Israel was redeemed at the expense of so much suffering. We remember the plagues by pouring one drop of wine into the saucer for each plague.

Each person rises his cup and pours one drop of wine for each of the plagues into the saucer when the plague is read out.

“Blood. Frogs. Gnats. Beasts. Pestilence. Boils, Hail. Locusts. Darkness. Death of the first-born.

Set cups down.

Gratitude to God: Responsive reading (*Dayenu*)

Father

“For all the blessings that God showered upon our people in days past and in our own times, and we give thanks to Him:

Father Had He brought us out of Egypt and not executed judgment on them ...

Family “It would have been enough, and we are grateful.

Father “Had He executed judgement on them and not upon their idols

Family “It would have been enough, and we are grateful.

Father “Had He executed judgement on their idols

Family “It would have been enough, and we are grateful.

Father Had He executed judgement upon their idols and not killed their first-born

Family “It would have been enough, and we are grateful.

Father “Had He killed their first-born and not given us their treasures

Family “It would have been enough, and we are grateful.

Father “Had He given us their treasures and not divided the Red Sea for us

<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He divided the Red Sea for us and not lead us through on dry land
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He lead us through on dry land and not plunged our oppressors in it
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He not plunged our oppressors in it and not supplied our needs in the wilderness
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He supplied our needs in the wilderness and not brought us the gift of manna
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He brought us the gift of manna and not blessed us with the Sabbath
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He blessed us with the Sabbath and not led us to Mount Sinai
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He led us to Mount Sinai and not given us the Torah
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He given us the Torah and not led us into the land of Israel
<i>Family</i>	"It would have been enough, and we are grateful.
<i>Father</i>	"Had He led us into the land of Israel and not built for us the sanctuary
<i>Family</i>	"It would have been enough, and we are grateful.

The three important symbols

Father

"The *Seder* service has many important symbols that help us understand its meaning. Three symbols are more important than the others. Rabban Gamaliel, one of our great sages, lived in the first century of this era and was the religious leader of our people. He said, 'He who does not explain the three fundamental symbols, the lamb, the matzah, and the bitter herbs, has not yet properly fulfilled the observance of the Passover.'

First reader, pointing at the symbol of the lamb

"What was the purpose of the Passover Lamb that our fathers ate while the Sanctuary existed? It was because God passed over the houses of our forefathers in Egypt, as the Bible says, 'And you shall say, "This is the Passover offering to God, who passed over our forefathers' houses as he smote the Egyptians and spared us. And the people bowed their heads and worshipped.'"

Second reader, pointing at the Matzah

"Why do we eat the *Matzah*? We eat the *Matzah* because there was not enough time for the dough to rise when our fathers made dough in Egypt and when God revealed Himself to them and redeemed them. The Bible explains, 'And the dough that they brought out of Egypt they baked into loaves of unleavened bread, for it had not leavened, because they rushed out of Egypt and could not wait and had not prepared any provisions for the journey.'

Third reader, pointing at the bitter herbs

“What do the bitter herbs mean? We eat them to remind us how the Egyptians embittered the lives of our fathers in Egypt. As the Bible says, ‘And they embittered their lives with hard work, with mortar and bricks, and with all kinds of labor in the field.’

Praise God

Father

“As we think about the bitterness that our fathers suffered as slaves, we should thank God for redeeming them and giving them freedom, as we all cherish the liberty we have in this land. We should all feel the personal experience of freedom as if each of use were redeemed from Egypt.

Family

“In every generation, everyone must look at himself as if he had shared the experience of the Exodus. As the Bible says, “And you shall tell your son on that day, it is because of what the Lord did for *me* when *I* went out of Egypt.” God redeemed not only our fathers, but He also redeemed us with them, as it is said, “And He took *us* from there and led *us* to the land that he had promised our ancestors.

All raise the cup of wine.

“So it is our duty to praise and thank God, who did all these wonderful things for our fathers and for us, taking use from slavery to freedom, from suffering to joy, form sorrow to celebration, from darkness to great light, from subjection to redemption. So let’s sing Him a new song.

Praise: Responsive reading

Father

“We continue our expressions of gratitude and thankfulness by reading the Psalms.

Psalm 113

Father You servants of the Lord,
praise his name!

Family His name will be praised,
now and forever.

Father From the east to the west
praise the name of the Lord!

Family The Lord rules over all nations;
his glory is above the heavens.

Father There is no one like the Lord our God.
He lives in the heights above,

Family But he bends down
to see the heavens and the earth.

Father He raises the poor from the dust;
he lifts the needy from their misery

Family and makes them companions of princes,
the princes of his people.

Father He honours the childless wife in her home;
he makes her happy by giving her children.
Praise the Lord!

Psalm 114

Father When the people of Israel left Egypt,
when Jacob's descendants left that foreign land,

Family Judah became the Lord's holy people,
Israel became his own possession.

Father The Red Sea looked and ran away;
the Jordan River stopped flowing.

Family The mountains skipped like goats;
the hills jumped around like lambs.

Father What happened, Sea, to make you run away?
And you, O Jordan, why did you stop flowing?

Family You mountains, skipped like goats
You hills, why did you jump around like goats?

Father Tremble, earth, at the Lord's coming,
at the presence of the God of Jacob,

Family who changes rocks into pools of water
and solid cliffs into flowing springs.

Refill the cups with wine. All raise their cups and read together:

“Blessed are You, Lord our God, King of the universe, who redeemed our ancestors from Egypt and enabled us to reach this night, that we might share the experiences of our forefathers and in that we associate with them and their lives. We pray that you will enable us to celebrate all other festivals and solemn feasts. Rebuild quickly in our time Your holy city Jerusalem, according to Your promise so that ‘The Torah shall come from Zion and the word of God from Jerusalem.’

“We thank you, O God, as we recite the blessing over the four cups of wine we drink during this *Seder* night.

Everyone drinks the second cup of wine.

(6) Wash hands (*Rachtsah*)

Father

“We now wash our hands. Because we are preparing for the *Seder* dinner, we recite a blessing. We wash our hands to remember priests who raised their hands for the Levites to pour wine over them to purify them before they started serving in the Temple.

Each person washes his/her hands while reciting:

(7) Traditional blessing before eating bread (*Motzi*)

“Blessed are You, Lord our God, King of the universe, who has sanctified us by your commandments and given us the privilege of having a part in your blessings of food after washing our hands.

(8) Eating the matsah (Matzo)

Father takes the broken half of the Matsah left over after the large piece was hidden, and also the upper Matsah and breaks them into pieces and gives two small pieces to everyone.

Father

“Every meal begins with the blessing over bread. The Passover bread is *matzah*, so we have two blessings, one for bread and one for *matzah*.

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

“Blessed are You, Lord our God, King of the universe, who has sanctified us by your commandments and given us the privilege of eating the *matzah* as a symbol of this festival of Passover.

(9) The bitter herbs (Moror)

Pass the bowls of bitter herbs and Charoset around the table for each to take with the extra spoon.

Father

“We are now going to taste the bitter herbs, to show we better understand the bitterness of slavery. We add to it the *Charoset*, which tastes sweet and reminds us of God’s goodness to us. We recite the blessing together:

All

“Blessed are You, Lord our God, King of the universe, who has sanctified us by your commandments and given us the privilege of tasting the bitter herbs to appreciate all the more God’s blessings of freedom.

(10) Uniting the elements (Korech)

Father

“Many centuries ago, the great sage Hillel, suggest that we combine the elements into one. He would eat them together, following a suggestion from the Bible that they will eat the Passover lamb with leavened bread and bitter herbs.

Everybody places the bitter herb between two small pieces of matzah, like a sandwich) and eats it.

(11) The Passover dinner

The Passover dinner is served.¹

(12) The dessert (Afikomon)

The father retrieves the hidden piece of matzah.

Father

“I will give each of you a piece of the dessert. We eat it without a separate blessing because we have already said a blessing for the meal. By tradition, we don’t eat anything after dessert, so that we keep the taste of *matzah* that helps us to remember how important it is.

¹ A suggested recipe is soup made with vegetables in chicken stock and with dumplings made of *matsah* meal.

Father gives each person a small piece of Matzah as their dessert.

Responsive reading

<i>Father</i>	Let us join in thanking God, of whose bounty we have taken part.
<i>Family</i>	Blessed be our God, of whose bounty we have taken part and who has blessed us with His goodness. Blessed are you, Lord God, king of the universe, who provides food for everybody. Through your goodness, we have never lacked food. May you always give all people everywhere enough food.
<i>Father</i>	We thank you, God, for our freedom from bondage, for the heritage of the Land of Israel, and for the Torah that you gave to us, and for the life of grace and blessing that you have given us. Lord God, have mercy on Israel, your people, and hurry the day of peace for all mankind.
<i>Family</i>	Blessed are you Lord, King of the universe. You are God who showers to all your creatures. You bless us every day. You are kind, and you treat us with kindness. You have blessed us, given us food, help, life, and peace. We ask that you do not hold back from us any of your blessings.
<i>Father</i>	May God keep us all in good health.
<i>Family</i>	Amen
<i>Father</i>	May God bless everyone here at our <i>Seder</i> table.
<i>Family</i>	Amen
<i>Father</i>	May God bless us all abundantly, and all who are near and dear to us.
<i>Family</i>	Amen

Family

“May he who creates peace in heaven grant peace and contentment to us, to all Israel, and to all mankind. Amen.

(13) The third cup (*Bareich*)

Refill the cups of wine

Father

“In gratitude to God for His bounty to us, we raise our third cup of wine in this *Seder* night as we say this blessing together:

Everyone

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

Everyone drinks the third cup of wine.

Refill the cups of wine, with one more for Elijah.

Welcome Elijah the prophet

Refill the cups of wine

Fill Elijah's cup in the middle of the table

Father

"We have filled a special cup for Elijah. In our tradition, he is the one who brings good news, and at the end of time, he will announce the time of peace and perfect happiness. Let's rise and open the door to show that we eagerly welcome Elijah into our home, and pray that he will inspire us to work for the day when the whole world will enjoy peace and happiness.

Family responds

"O God, we pray that you will cause evil to disappear from the world and give us the spirit of love and kindness. My we and all your children have the privilege of seeing the day when all people 'beat their swords into ploughshares' and their spears into pruning hooks; nation will not lift up sword against nation, neither shall they learn war any more. Amen

(14) Praise: Responsive reading (Hallel)

Responsive reading of Psalm 115:9-15

Father Trust in the Lord, you people of Israel.
He helps you and protects you.

Family Trust in the Lord, you priests of God.
He helps you and protects you.

Father Trust in the Lord, all you that worship him.
He helps you and protects you.

Family The Lord remembers us and will bless us;
he will bless the people of Israel
and all the priests of God.

Father He will bless everyone who honours him,
the great and the small alike.

Family May the Lord give you children—
you and your descendants!

Father May you be blessed by the Lord,
who made heaven and earth!

Family Praise the Lord!

The fourth cup

Refill the cups of wine.

Father

"We now prepare to drink the fourth cup of wine in this Seder night as we say this blessing together:

Everyone

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

Everyone drinks the fourth cup of wine.

15. Conclusion (*Nirtzah*)

Father

"The *Seder* of Passover has finished according to our tradition. We had the privilege of doing it, so may we have this ceremony every year.

"Lord, you live on high, help Your people to learn to appreciate ever more deeply the lesson of Exodus and its message of freedom. May we celebrate again in peace and freedom. May the year ahead bring redemption to Israel, to Jerusalem, and to all mankind.

"Amen.