

Passover Haggadah



Seder
Meal

Leader: The LORD said to Moses and Aaron in Egypt, “This month is to be for you the first month... of your year. Tell the whole community of Israel that on the 10th day of this month each man is to take a lamb... a year-old male without defect... Take care of them until the 14th day of the month when all people... must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes... That same night they are to eat the meat roasted... along with bitter herbs and unleavened bread... This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD... Celebrate the Feast of Unleavened Bread because it was on this very day that I brought you out of Egypt.” (Exodus 12:1-17)

The Lighting of the Passover Candles

Female Leader: Now in the presence of loved ones and friends, and before us the symbols of our rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past and the future, we once again hear and obey the divine call to service. Living our story that is told for all peoples, whose conclusion is yet to unfold,

we gather to observe this Passover, as it is written:

People: You shall keep the feast of Unleavened Bread, for on this day I brought your companies out of the land of Egypt. You shall observe this day throughout the generations as a practice for all times.
(Exodus 12:17)

Female Leader: We assemble in fulfillment of the commandment:

People: Remember this day in which you came out of Egypt, out of the house of slavery, for by the strength of his hand the Lord brought you out from this place (Exodus 13:3)

Leader: Blessed are you, O LORD our God, Ruler of the universe in Whose Name we light the festival lights

Female Leader: We praise you, O Lord, who has preserved our life so that we may again celebrate this festival. As we kindle the festival lights, we pray for the light of God in our midst that we might see anew the meaning and significance of this celebration.

The candles at each table are now lit.

People: May the lights we now kindle inspire us to use our strength which you so freely give us to help and not to hinder, to love and not to hate, to bless and not to curse, to serve and worship you, O God of freedom!

The First Cup: the Cup of Sanctification

Leader: Our story tells us that in various ways, with different words, God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God's promises to Israel and to us.

People: I am the Lord; I will bring you out from under the yoke of the Egyptians, I will deliver you from slavery, I will redeem you with an outstretched arm, I will take you as my people and be your God.
(Exodus 6:6-7)

Leader: In the four cups that we drink tonight we celebrate these four "I will" promises of God: Freedom, Deliverance, Redemption, and Thanksgiving for fulfilling His promises that allows us to be His people. The first cup is the Cup of Sanctification.

People: The LORD said, "I will bring you out from under the yoke of the Egyptians."

Leader: The Cup of Deliverance.

People: The LORD said, "I will free you from being slaves to them."

Leader: The Cup of Redemption.

People: The LORD said, "I will redeem you with an outstretched arm and with mighty acts of judgment."

Leader: The Cup of Praise.

People: The LORD said, "I will take you as My own people."

Leader fills first glass, each person fills their cup

Leader: We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills his promises, who is ever faithful to his servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.

People: I am the Lord, and I will free you from the yoke of the Egyptians. (Exodus 6:6)

Leader: Blessed are you, O LORD our God, Ruler of the universe
Who makes the fruit of the vine.

Everyone drinks from the first cup

Karpas – The Green Vegetables

Leader: Passover is a Springtime festival, the season of rebirth, renewal, and new life. The days are filled with more light than darkness. The earth is becoming green with new life.

The Leader takes a sprig of fresh parsley and holds it up for the people to see.

Leader: This vegetable, called Karpas, represents life, created and sustained by the Lord our God. We are filled with joy at the goodness of God in loving us and caring for us, and bringing into our lives all good things.

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 of Songs 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 banquet table, and his banner over me was love.
(Song of Songs 8:6-7)

People: Set me a 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 his house for love, it would be utterly scorned.
(Song of Songs 8:6-7)

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

Leader raises bowl of salt water for all to see

Leader: Tonight, we are not simply celebrating Springtime or love. We are celebrating the freedom and deliverance that God brought to us as slaves in Egypt. But we do not forget that life in Egypt was hard and filled with pain and suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears. The greens remind us, then, not only of the goodness of God's creation, but also of the hyssop that applied the blood of the Passover lamb to the doorframes of the homes. This water reminds us of the tears shed in bondage and the waters of the Red Sea through which Israel passed out of Egypt to safety.

Leader: Blessed are you O Lord our God, Ruler of the universe, Who creates the fruit of the earth.

Everyone dips their parsley into the salt water and eats it

The Breaking of Bread: The Matzah

The Leader uncovers the three Matzot, takes the middle Matzah, and holds it before him. The people uncover and take their middle Matzah as well

Leader: Now I will break the middle Matzah in two. Later we will share it together as the Passover offering itself was shared in this service in Jerusalem. Among people everywhere, the sharing of bread forms a bond of fellowship and community.

The Leader breaks the middle Matzah in half, as everyone else does the same. The participants should return the two halves to the plate and cover them again. The Leader returns one half of the broken Matzah to the plate with the other two and leaves them uncovered. The other half he holds in front of him.

Leader: For the sake of our deliverance, we will say together the ancient words that join us with our own people and the beggar in the street. For our redemption is bound up with the deliverance from bondage of all people everywhere. It is only the grace of our Lord God that sets us free!

People: This is the bread of affliction which 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. Now we celebrate it here. Next year, may we celebrate Passover in Jerusalem. Now we are slaves. Next year may we be truly free.

The Leader wraps the Afikomen (the second half of the broken Matzah) in the napkin

Leader: I will now hide a portion of the Matzah which we will use as the Afikomen, the dessert of our meal. It is a symbol of the redemption for which we all long and which we know will come, but yet which we do not yet see.

The Leader fills his second cup, and the people refill their cups with just a little. Do not drink from this cup yet.

The Story of Passover

Leader: The Torah tells us that our children will ask questions about who they are as God's people. The Lord has instructed us that we should tell them the story so that they might know the Lord. 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.

Child: Why is this night different than all other nights? Why on all other nights do we eat bread with leaven, but on this night we eat only unleavened bread? Why on all other nights do we eat all kinds of herbs, but on this night we eat bitter herbs? Why on all other nights do we not dip herbs at all, but on this night we dip them twice? Why on all other nights do we eat in the normal way, but on this night we eat with special ceremony?

Leader: We will now answer the four questions concerning Passover that you have asked.

People: Once we were slaves to Pharaoh in Egypt, but the Lord in His goodness and mercy brought us out of that land with a mighty hand and an outstretched arm.

Leader: Had God not rescued us from the hand of the destroyer, surely we and our children would still be enslaved, deprived of freedom and human dignity.

People: Once we worshipped idols and were enslaved by our sins, but God in His goodness and mercy forgave our

transgressions and called us to be His people.

Leader: Therefore, tonight is different than other nights because we have gathered to remember who we are, what God has done for us, and to tell our children the story of God's grace and deliverance.

*People: Praise be to God who is everywhere.
Praise be to God who has brought us freedom and has delivered us from all that enslaves us!*

Female Leader: God had promised Abraham and Sarah that they would be a great people, a promise he renewed to each generation, to Isaac and Jacob. As time passed Jacob's children came to live in the land of Egypt where his son Joseph was advisor to Pharaoh. But years passed and another Pharaoh came to power who did not remember Joseph and did not know his God, so he enslaved the Israelites. He forced them to work hard making bricks of clay and straw with which to build his cities. As the people increased in numbers, he feared that they might rebel against him, so he ordered every newborn boy drowned. They knew only toil, suffering, and tears.

Leader: They cried out from their cruel oppression, hoping that god would remember the promises He had made to the fathers. And God heard their cry and remembered the covenant He had made with Abraham. Through a wise mother and sister, God saved the life of the boy Moses from the ruthless hands of Pharaoh. After he had grown up, God sent Moses to deliver the Israelites from the slavery of Egypt, and promised Moses that He would be with him.

Female Leader: And yet when Moses asked Pharaoh to free the Israelites, he refused and increased their labor. So God sent ten plagues on Pharaoh and the land of Egypt so they might know that the Lord is God, and let the people go.

The Leader takes the second cup and holds it.

Leader: In a moment we will drink the second cup, the cup of deliverance, and we will celebrate in joy 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 will 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 each plague is recited, a single drop of wine is removed from the cup with a finger and placed on a plate. Do not drink from the second cup yet.

Leader: Blood... frogs... lice... flies... pestilence...
 boils... hail... locusts... darkness...death.

The Leader replaces the second cup without drinking. The people do the same.

Female Leader: Pharaoh continued to refuse to let the people go until the last plague, the death of the firstborn of all of Egypt, convinced him to release the people. By following God's instructions and putting the blood of a lamb on the door posts of the houses, the Israelites were spared this plague as death "Passed Over" their houses.

The Leader removes the symbolic lamb bone from the Seder plate and holds it up for all to see.

Leader: This is the symbol of the Passover lamb that was killed so that our children might live. It reminds us not only of God's grace in providing for us life and not death, it also reminds us that we are called to

obedience in response to God's gift of life. The sacrifices at the Temple in Jerusalem were a reminder of that grace and that gift of life.

The Leader replaces the bone and removes the roasted egg from the Seder plate and holds it up for all to see.

Leader: The egg is a symbol of mourning, and is to remind us that the Temple in Jerusalem, the place of sacrifices, it no longer standing, and so sacrifices are no longer offered. But since it has no beginning and no end, the egg is also a symbol of new life and hope, and reminds us that God's grace is not confined to sacrifices in a temple.

The Leader replaces the egg.

Female Leader: Even as the Israelites were leaving, Pharaoh changed his mind and sent his army after them. Trapped between Pharaoh's army and the Red Sea, the Israelites had nowhere to go. But God told Moses to lift his staff over the sea, and God parted the waters. They were able to pass through the midst of the sea. When the Egyptians tried to follow, the waters closed back over them. When the Israelites saw that they were free, Moses' sister Miriam led them in rejoicing and praising God.

People: We praise you, O Lord our God, Ruler of the universe, who hears the cries of the oppressed, who brings freedom to the captive, and who creates for yourself a people.

Leader: How numerous are the blessings that the Lord our God bestowed upon us! If He had brought us out of Egypt, and had not carried out judgments against them...

People: Dayenu [Die-YAY-new], it would have been enough!

Leader: If He had destroyed their idols, and had not smitten their first-born

People: Dayenu, it would have been enough!

Leader: If He had smitten their first-born, and had not given us their wealth

People: Dayenu, it would have been enough!

Leader: If He had given us their wealth, and had not parted the sea for us

People: Dayenu, it would have been enough!

Leader: If He had parted the sea for us, and had not taken us through it on dry land

People: Dayenu, it would have been enough!

Leader: If He had taken us through the sea on dry land, and had not drowned our oppressors in it

People: Dayenu, it would have been enough!

Leader: If He had drowned our oppressors in it,
and had not supplied our needs in the
desert for forty years

People: Dayenu, it would have been enough!

Leader: If He had supplied our needs in the desert
for forty years, and had not fed us the
manna

People: Dayenu, it would have been enough!

Leader: If He had fed us the manna, and had not
given us the Sabbath

People: Dayenu, it would have been enough!

Leader: If He had given us the Sabbath, and had
not brought us before Mount Sinai

People: Dayenu, it would have been enough!

Leader: If He had brought us before Mount Sinai,
and had not given us the Torah

People: Dayenu, it would have been enough!

Leader: If He had given us the Torah, and had not
brought us into the land of Israel

People: Dayenu, it would have been enough!

Leader: If He had brought us into the land of
Israel, and had not built for us the Temple

People: Dayenu, it would have been enough!

Leader: If He had given us the Temple, but had not been born of flesh and lived among us in power and truth

People: Dayenu, it would have been enough!

Leader: If He had died and rose again for our sins and the sake of the world, but had not given us new hearts and His Spirit within us a guarantee of salvation

People: Dayenu, it would have been enough!

Leader: Thus how much more so should we be grateful to the Lord Almighty for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Sabbath, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel, and built for us the Temple, and in Christ He lived, died, and rose again, forgiving our sins, giving us the Holy Spirit, and making us His people, now and forever.

The Leader takes the remaining half of the Matzah and holds it up for all to see.

Leader: Tonight we eat Unleavened Bread because our ancestors in Egypt had to leave in such haste that they could not wait for their bread to rise, and so had to bake it while it was still flat.

People: You shall eat unleavened bread, the bread of affliction, because you came out of the land of Egypt with great haste, so that all the days of your life you may remember the day of your departure from Egypt.
(Deuteronomy 16:3)

The Leader replaced the Matzah and takes the Maror (bitter herb) and holds it up for all to see.

Leader: Tonight we eat bitter herbs to remind us of how bitter our lives were as slaves in Egypt. As sweet as our lives are now, we must never forget the bitterness of our bondage.

People: The Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields. (Exodus 1:12-14)

The Leader replaces the Maror (bitter herb) and takes a sprig of Karpas (parsley) and the bowl of Charoset and holds them up for all to see.

Leader: Tonight we dip twice. We have already dipped the Karpas. We will also dip the Charoset to remind us of the sweetness that God can bring into the most bitter of our circumstances.

People: I am sorely afflicted; give me life, O LORD, according to your word! How sweet are your words to my taste, sweeter than honey to my mouth!
(Psalm 119:107, 103)

The Leader replaces the Karpas (parsley) and Charoset.

Leader: Tonight we eat with special ceremony because in each generation, every person should feel as if he or she has actually been redeemed from Egypt. We tell the story because it is our story as well. We are the redeemed of the Lord, and we can sing a new song of praise because of His grace. And yet it is not a new song, because it has been sung by countless people through the centuries as generation after generation have experienced the deliverance and redemption brought by our God.

People: Once we were slaves but now we are free!

The Second Cup: the Cup of Deliverance

The Leader takes the second glass, and raises it for all to see.

Leader: With the second cup we celebrate the deliverance that God has brought to us. We are privileged to thank God, to praise Him, to reverence Him, and to rejoice in His grace. He has brought us forth from bondage to freedom, from sorrow to joy, from darkness to light, from slavery to redemption.

People: I am the Lord; I will deliver you from slavery. (Exodus 6:6) We praise you O Lord our God, who has freed your people.

Leader: Blessed are you, O LORD our God, Ruler of the universe Who creates the fruit of the earth.

All drink the second cup.

The Meal

The Leader removes all three remaining pieces of Matzah and holds them in front of him as he recites the blessing.

Leader: Blessed are you, O LORD our God, Ruler of the universe Who brings forth bread from the earth.

The Leader takes the first and second Matzot (the half from which the Afikomen was broken) and breaks it into pieces. Each person should break theirs as well, using only top and middle Matzot. The third Matzah will be used later.

Leader: Let us all offer a blessing for the bread.
(leader blesses bread)

Blessed are you, O LORD our God, Ruler
of the universe Who has commanded us to
eat unleavened bread.

Everyone eats a piece of Matzah, then takes a piece of Maror, or bitter herb.

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 fathers and mothers felt long ago. But
let us also weep for those who are still
enslaved and have not yet experienced the
deliverance that our gracious God brings.
(Leader blesses bitter herbs)

Leader: Blessed are you, O LORD our God, Ruler
of the universe Who has commanded us to
eat the bitter herbs

Everyone eats the bitter herb.

Leader: As we are reminded of the bitterness of our slavery, so too are we reminded of the hope that we have in our Lord.

The Leader takes the third Matzah and breaks it in two. On one half he puts another small piece of Maror and places it on a plate. Each person should also perform this action. The Leader then takes the bowl of Charoset and holds it in front of him.

Leader: The Charoset is a sweet mixture of apples, honey, and nuts. It symbolizes the mixture of clay and straw that the Israelites used to make bricks for the cities of Pharaoh. But the apples of the mixture also remind us of something else. Apple trees set fruit before the tree has leaves, and then grow leaves to protect the fruit. Tradition tells us that in slavery in Egypt, the women of Israel gave birth to children under the trees of the orchard to try to avoid the decree of Pharaoh, with no assurance of their safety and future. That hope in a future from God sweetened the misery of their slavery. Often, life is a mixture of the bitter and the sweet, of sadness and joy.

The Leader and people take the Matzah and Maror, dip it into the Charoset and eat.

At this point we leave the traditional order of the Seder to move into Christian celebration. Normally the concluding order is: the Afikomen is found and eaten, the third cup is taken, the hope of

Messiah is expressed in Elijah's cup, and the fourth cup concludes the Seder.

It is presumed that his third cup with the Afikomen was what was used by Jesus at the Last Supper to institute the Eucharist. To preserve this tradition, we will combine Elijah's cup with the third cup as though celebrating the Eucharist, since with the advent of John the Baptist and the coming of Christ, we are no longer looking for Elijah to return.

The Third Cup: the Cup of Redemption

Leader: We will now offer a blessing for the food.

People: Blessed are you O Lord our God, Ruler of the universe, who in kindness, goodness, and grace gives food to the world. Your love for us endures forever. We praise you, O Lord, who provides food for all life.

Leader: May the Holy One, who makes peace in the heavens, make peace for us and for all people. Amen.

The Leader fills his third cup of wine and replaces it on the table. No one else fills their cups yet.

Leader: This cup is for Elijah the Prophet. Elijah did not see death but was taken to heaven in a chariot of fire. It has been the hope of God's people that Elijah would come at

Passover, to announce the coming of the Messiah, the son of David. As the prophet Malachi said: “See, I will send you Elijah the prophet before that great and dreadful day of the Lord comes” (Malachi 4:5). This cup has traditionally been left untouched, awaiting the time when Elijah would appear to share the Passover.

Leader: We will now open the door to welcome Elijah to the Passover.

The door is opened, then closed.

Leader: It is now time to reveal that which has been hidden. We will find the Afikomen so that we may conclude our meal. The Afikomen has traditionally symbolized hope for the future, a symbol of redemption, as God again acts in history to proclaim good news to the poor, release to the captives, recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor (Isaiah 61:1-2 quoted in Luke 4:18-19).

People: I am the Lord; I will redeem you with an outstretched arm. (Exodus 6:6)

The Leader holds a piece of the Afikomen in front of him in his left hand.

Leader: As we have found the Afikomen that has been hidden, we celebrate the fact that our long hoped for Messiah has come, and brought us a new freedom from a very old slavery. Jesus said, “If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. Truly, truly, I say to you, every one who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed.” (John 8:31-34)

People: To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen. (Revelation 1:5-6)

Leader: We will now fill the third cup.

The people refill their cup with just a little again.

Female Leader: Jesus stood in the synagogue of his hometown of Nazareth and read from the Isaiah scroll that promised a new work of God in the world. When he had finished reading, he said, “Today this scripture has been fulfilled in your hearing” (Luke 4:21). We still live in the “today” of that fulfillment, and so we celebrate the coming of Jesus the Messiah, and the faithfulness

of God in working throughout history to bring deliverance and freedom to his people.

The Leader takes Elijah's cup in his right hand, while still holding the Afikomen in his left hand.

Leader: I have taken Elijah's cup because we no longer wait for Elijah. We celebrate in joy today not only because Elijah has come, but because Messiah has also come!

People: Hosanna! Blessed is He who has come in the name of Lord!

Celebrant: On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

People: Christ has died. Christ is risen. Christ will come again.

Celebrant: We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

People: Amen.

Celebrant: The Body of Christ, the Bread of Heaven.
The Blood of Christ, the Cup of Salvation.

Communion is shared around each table.

Female Leader: Blessed are you, O Lord our God, Ruler of the universe, and Father of our Lord Jesus Christ. We thank you for giving to us Your only Son, who suffered and died and rose again, that we might be

reconciled to You. How great a love You have bestowed upon us! May we always remember that it is You who have set Your people free; that in Christ You are reconciling the world to Yourself, and we who share in the Body and Blood accept this grace that strengthens us, transforms us, and brings us from slavery into freedom, from darkness into light, from death into life.

The Fourth Cup: the Cup of Praise and Hope

Leader: Our Seder is now complete, just as our redemption is complete. We rejoice with thanksgiving, and yet are humbled by God's love!

People: I am the Lord; I will take you as my people and I will be your God. (Exodus 6:7)

Leader: Yet the story of God's redemption is not ended. We celebrate what God has done in our history, and what he has done for us, but at the same time we still await a new future. All creation still groans and longs for its final redemption. As Jesus left, he promised he would come again and restore all things. We have faith enough to believe that God will not leave the world

the way it is, so we await the day in which he will again come and bring his kingdom in fullness.

The Leader fills the fourth cup and signals the participants to refill their cups. All stand. The leader raises his glass in front of the people, and all the people also raise their glasses.

Leader: We raise our glasses a fourth time in praise and thanksgiving for God's enduring grace and love for us. Blessed are you, O Lord our God, Ruler of the universe, who has adopted us as your children, and allowed us to call you Father.

The glasses are lowered for the prayer.

People: 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, and the power, and the glory, for ever and ever. Amen.

All raise glasses again, and drink the cup.

Leader: The traditional conclusion of the Seder is a hope for the future expressed by Jews throughout history: "Next year in

Jerusalem.” We will conclude our Seder with the same expression of hope and faith in God, as we await the coming of a new Jerusalem.

*Everyone: L'sha-NAH ha-BA-ah
bee-RU-sha-leem hab-NU-yah
Next year in the New Jerusalem!*