



# Celebrating Passover in your Home



# The Significance of the Passover in the Savior's Life

## (Further Study Explanations)

The celebration of the Passover is associated with many significant events in the Savior's life.

Show the pictures of the following events in the life of the Savior and have the children tell a few sentences about each event. Point out after each one that the event happened during the time of Passover.

**Birth:** Many scholars believe that Jesus was born in Bethlehem on the eve of Passover. "Bethlehem" means "house of bread." Jesus is the "bread of life."

**Teaching in the Temple at age 12:** We know that Joseph and Mary were devout Jews and "went to Jerusalem every year at the feast of the Passover" (Luke 2:41). Jesus went with his parents to the Temple when he was 12 years old. This was the age that a Jewish boy was taken to the temple in Jerusalem and tested by the priests and doctors of the law to see if he had enough knowledge to take upon himself "the yoke of the law." (See Bible Dictionary "Education" page 660.) Jesus probably went with his father to sacrifice the lamb in the temple and then to celebrate the special Passover feast.

**Miracle of the Loaves and Fishes:** The Apostle John tells us that the miracle of feeding the 5,000 happened just before Passover. Jesus also told his followers that he was the "bread of life." Prophecies foretold that just as the Israelites had been fed manna in the wilderness this manna would return with the Messiah who was to come at the time of the Passover. Jesus reminded his followers that "Your fathers did eat manna in the wilderness and are dead. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:42, 49, 51).

**Cleansing the Temple:** The Savior chose to cleanse the temple during the first and last Passover of His ministry. Part of the Passover tradition is to "clean" the home of any food that contained yeast or "leaven." This "leaven" represents pride or evil of any kind and must be cleansed from our own lives. Jesus also "cleaned" his house of that which was unclean by driving out the moneychangers.

**The Last Supper:** This most significant of all Passover Feasts was the time the Savior introduced the Sacrament. The unleavened bread and the wine used during the Passover Meal symbolized the body of Jesus and His blood that would be shed for us. The word "sacrament" means "to remember that which made us holy." Jesus wanted His followers to always remember His sacrifice. They would not have to sacrifice a lamb anymore. The sacrifice we bring to Jesus today is an obedient and humble heart.

**Atonement:** The night that Jesus was in the Garden of Gethsemane was on the eve of Passover. It was during the same hour, "about midnight", when the Israelites were saved from the angel of death in Egypt many hundred years before. Just as the blood on the doorpost "saved" the Israelites from death, the blood of Jesus shed for us in Gethsemane "saved" us from death.

**Crucifixion:** This happened at the same time the priests were sacrificing the lambs in the temple for the Passover meal. The Lamb of God was being sacrificed for our sins during this most important part of the Passover celebration.

# The History of Passover

Moses was a prophet called of God to lead the children of Israel out of bondage in the land of Egypt. When Moses was born, Pharaoh commanded that all the Israelite babies should be killed. Moses' mother, Jochebed, hid him until he was three months old, but when he got older she had to make other plans. She made a little basket and put tar on the outside so water would not go inside the basket. Then she placed the basket in the river. She told her daughter Miriam to carefully watch over it.

In a little while the tiny baby began to cry. An Egyptian princess heard the baby and saw the basket in the bulrushes by the river. When she saw the little baby, she felt sorry for him and wanted to protect him.

Miriam came quickly from her hiding place and said that she knew a mother who could nurse the baby, so he wouldn't die. She ran home, got her mother, and quickly returned with Jochebed. The princess named him Moses, which means "to draw out," because she had drawn him out of the water. She did not know at that time that Moses would also "draw out" his people, the Israelites, from Egypt.

Moses grew up to be a fine and good man. He saw how cruel the Egyptians were to the Israelites. One time he saw an Egyptian taskmaster beating a Hebrew slave. Moses jumped in to save the slave and killed the Egyptian taskmaster. The Pharaoh was angry and tried to kill Moses, so he ran away from Egypt and went to the land of Midian. There he met and married Zipporah, the daughter of Jethro, and became a humble shepherd.

After many years the Lord called to Moses from a burning bush and told him that He had chosen him to lead the children of Israel out of captivity and to take them to the promised land. Moses was afraid because he could not speak very well. God told him that he would bless him to speak well.

Moses returned to Egypt with his brother, Aaron, and proclaimed, "Thus saith the Lord God of Israel, 'Let my people go'" (Exodus 5:1). The Pharaoh proudly said: "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go" (Exodus 5:2).

So the Lord commanded Moses to smite Egypt with plagues so that Pharaoh's heart would be softened. Ten terrible plagues came upon the Egyptians. The river turned to blood and frogs spread upon the land. Lice and flies attacked the people. Cattle died of the plague and horrible sores called boils covered their skin. Then hail and fire rained from the skies, locusts devoured the crops and three days of darkness covered the land.

# Passover Meal Recipes

## Unleavened Bread

4 cups whole wheat flour	1/4 cup honey
1 cup white flour	1 1/2 teaspoons salt
2 cups water	1/4 cup oil

Mix ingredients well. Roll out to 1/8 inch thick. Place on greased cookie sheet. Score into about 1 inch squares. Cut into 4 x 5 rectangles. Bake at 400 degrees about 15 minutes. In the first minutes of baking, prick bubbles that may form.

## Charoset (Haroset)

(A mixture of nuts, apples, spices and grape juice to resemble the mortar, clay and bricks the Jews made in Egypt while in slavery.)

1/2 cup ground nuts	1 tsp. sugar or honey
1 big apple—grated	1/2 tsp. cinnamon
2 Tbsp. grape juice	

Combine all the ingredients. Mix well.

## Israeli Salad

4 tomatoes, diced	1/2 cucumber, diced
1 small yellow or red bell pepper, diced	2 green onions
1 Tbsp. coarsely chopped parsley	3 Tbsp. fresh lemon juice
2 Tbsp. olive oil	3/4 tsp. salt and pepper

In a bowl mix all the ingredients together well. Serve chilled or at room temperature. (Make sure the vegetables are diced approx. the same size.)  
Serves 6

## Cucumber and Tomato Salad

Variations of this light, refreshing salad are served throughout Israel.

3 English-style cucumbers	1 cup plain yogurt
7 large tomatoes	1 cup balsamic vinaigrette salad dressing
3/4 cup fresh basil, chopped	
1/3 cup green onions, chopped	Salt and pepper to taste

Slice cucumbers and tomatoes into a large bowl. Add basil and green onions. In a separate bowl, mix yogurt and salad dressing and beat until smooth. Pour dressing mixture on top of cucumbers and tomatoes. Add salt and pepper to taste. The salad should be prepared at least one hour before serving to allow flavors to marinate.

## Vegetable Kugel

Kugel is a tasty casserole made from potatoes or noodles.

1 (12 oz.) package thin egg noodles (use Passover noodles for a kosher dish)	2 cans cream of chicken soup
1 onion, diced	1/2 cup sour cream
1 package sliced mushrooms	5 eggs
1 zucchini, sliced	1 cup matzo meal (or bread crumbs)
4 carrots, sliced	1/2 cup mozzarella cheese
	salt and pepper to taste
	paprika to taste

Preheat oven to 350°. Grease a 9" x 13" baking dish. Cook egg noodles in boiling water according to directions on package. While pasta is cooking, heat oil in a skillet over medium heat. Add all vegetables and sauté until barely tender. In a large mixing bowl combine cooked pasta, sautéed vegetables, matzo meal, soup, sour cream, cheese, and eggs. Mix thoroughly and season with salt and pepper to taste. Pour into baking dish and sprinkle with paprika. Bake 40 minutes, until top is crisp and golden.

## Matzah Ball Soup

This soup is a Passover standard.

1 large carrot, cut into 1-inch pieces  
1 large onion, quartered  
1 Tbsp. parsley flakes  
2 stalks celery chopped

1 Tbsp. salt  
1/4 tsp. white pepper  
2 chicken bouillon cubes  
2 quarts cold water

In large soup pot combine all ingredients. Bring to a boil. Reduce heat and simmer while preparing matzah balls.

## Matzah Balls

2 Tbsp. oil  
2 Tbsp. melted  
butter 1 tsp. parsley  
flakes 1/4 cup  
minced onion 3/4  
cup matzah meal

2 eggs beaten  
4 Tbsp. soup broth  
1 tsp. salt  
1/2 tsp. pepper

Mix together matzah meal, parsley flakes, salt, and pepper. In a separate bowl, combine eggs, oil, butter, onion, and soup broth. Mix just enough of the matzah mixture into the egg mixture to make it hold together. Chill in the refrigerator for 20 minutes. Using your hands, form the mixture into golf-ball sized matzah balls. Place matzah balls into the boiling soup. Cover the pot and cook 30 to 40 minutes. DO NOT remove the cover from the pot while it is cooking.

## Passover Chocolate Nut Torte

6 eggs separated  
1 1/2 cups sugar  
4 oz. semi-sweet chocolate, grated

1 yellow delicious apple, peeled and  
grated  
1 cup chopped walnuts  
1/2 cup matzah meal

Preheat oven to 350°. Beat egg yolks with sugar until lemon-colored and thick. Gently stir in nuts, chocolate, apples, and matzah meal. In a separate bowl, beat the egg whites until they form stiff peaks. Fold egg whites into egg yolk mixture gently but thoroughly. Turn mixture into a greased 9-inch cake pan. Bake 55 minutes or until cake springs back when pressed lightly with your fingers. Cool in pan.

## Sephardic Orange Sponge Cake

### Cake

7 eggs, separated	½ tsp. cream of tartar
1 ½ cups sugar	1½ cups sifted flour
½ c. fresh orange juice	

In a bowl, beat the egg whites until foamy. Add the cream of tartar and ½ cup sugar. Beat until stiff and shiny but not dry. In another bowl, beat the egg yolks with the remaining 1 cup sugar until light and fluffy. Gently fold the yolk mixture into the beaten whites. Gradually fold in the flour and orange juice. Do not over mix.

Pour the batter into an ungreased 10-inch tube pan with removable bottom. Bake for 50 minutes at 325. Increase the temperature to 350° and bake until the cake springs back when touched and a toothpick inserted into the center comes out clean, 5 to 10 minutes. Allow to cool in the pan for 30 minutes, then loosen the cake from the sides and center of the pan and unmold onto a serving platter.

### Glaze

½ cup fresh orange juice	2 tsp. sugar
Grated zest of 1 orange	

To make the glaze, combine the orange juice, orange zest and sugar in a small saucepan and heat until dissolved. Pour it over the warm cake.

# Celebrating Passover: At-Home Pageant

## (Complete Kit)

### Materials Needed:

Passover meal with dessert  
Bitter herbs (horseradish is often used)  
Shank bone (a bone, preferably of a lamb, but you can use any bone)  
Unleavened Bread  
Charoset (see recipes)  
Grape Juice  
Boiled (or roasted) egg one for each person  
Bowl of warm water  
Small bowls of salt water (one for every two people)  
Napkins  
2 Candles  
Special cup reserved for the prophet Elijah  
Plate with shank bone, bitter herbs, green vegetable (parsley or lettuce)  
Plate with three large squares (about 6" square) unleavened bread with napkins beneath, on top, and between the squares.  
Determine what you will do to redeem the afikoman—you can choose something small or large. Make sure the family understands the guidelines.

### Introduction

For members of The Church of Jesus Christ of Latter-day Saints, Easter is the holiest day of the year. It is a day set aside to honor the resurrection of Jesus Christ and the hope He gave to us of eternal life. Long before Jesus came to earth, prophets have with joy foretold of His birth, life, death and resurrection. We know Him as the Creator of the heavens and the earth, and the God of the Old Testament. Since the days of Adam, our Heavenly Father has taught His children to look forward to the time when Christ would come.

Tonight we have gathered as family and friends to observe one of the ancient ceremonies that taught our ancestors of Christ. It is called Passover. It is still observed by faithful Jews all over the world. Though we understand some of the symbols differently, we worship the same God and someday, may He grant that we will celebrate as one with the Messiah when He comes again.

### Part One: The Story

#### Lighting the Candles

Narrator: We will begin by lighting the candles.

► Two white candles are now lit, traditionally by the matriarch of the family. Using both hands, she draws the warmth towards her face and says the following:

Narrator: As we light these candles let us remember that it is not we who give the light of understanding but God. As the Savior said to his disciples in America, "Hold up your light that it may shine unto the world...I am the light which ye shall hold up" (3 Nephi

18:24). May our Savior bring forth light to us as we tell how he brought forth our people from the darkness of Egypt's captivity into the radiance of this joyous Easter night.

**Group Recitation:** Blessed art thou, O Eternal our God, King of the Universe, who hath redeemed us and our ancestors from Egypt and hath brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. Thou, O Eternal our God, and God of our ancestors, mayest thou bring us to enjoy in peace other solemn feasts and sacred seasons, which approach us, that we may rejoice in the building of thy city, and exult in thy holy service. Then shall we, with a new hymn, give thanks to Thee for our deliverance, and for the redemption of our souls. Blessed art thou, O Eternal, who has redeemed Israel.

**Hymn:** "Now Thank We All Our God," (*Hymns of the Church of Jesus Christ of Latter-day Saints*, no. 95).

First Cup of Grape Juice:

► Pour a little grape juice into each cup.

1<sup>st</sup> Question (Father): Why do we drink four cups on this night?

Answer (youngest reader): To represent God's four promises to Israel which flow out of God's covenant with us. These promises are to save His people: "I will bring you out." "I will deliver you." "I will redeem you." "I will take you to be my people." (See Exodus 6:6-7.)

Narrator: Now we will say the prayer for the grape juice:

**Group Recitation:** Blessed art Thou, O Lord our God, Ruler of the universe, and Creator of the fruit of the vine.

Narrator: Everyone may drink the first cup of grape juice.

All: "To Life"

► Drink the juice.

Narrator: Now we will pass a bowl with warm water. Dip your hands in the water so you can wash them.

#### Eating Karpas: (car-PAS) Parsley or Green Vegetable

Reader: It is springtime and the earth is full of new life. Just a few weeks ago the land was cold and covered with snow, but now the sun is brighter, trees are putting on new green and flowers are blooming. The karpas reminds us that there is hope for new life, even in the midst of bondage and darkness. We dip the karpas in salt water because tears are salty and we remember the tears our people cried in Egypt when they were slaves.

Narrator: We will say the prayer for the Karpas:

**Group recitation:** Praised be Thou, O Eternal our God, Ruler of the universe, Creator of the fruit of the earth.

Narrator: Now, everyone may dip a piece of parsley in salt water and eat it.

Hiding the Afikoman (ah-fee-CO-mun)

Narrator: There are three matzah (unleavened bread) on the Passover plate. We now will break the middle matzah and wrap a piece of it in a napkin. We will hide this piece away, and it will be called the afikoman. Later we will share this bread together.

► *Put the afikoman in a napkin. Give it to one person at the table. You can pass it around under the table, keeping it hidden from the father. Usually the youngest person at the table keeps the afikomen until it is brought out later in the meal, but it can be kept by any member of the feast—except the father.*

Reader: The matzah is the bread of suffering that our people ate when they were slaves in Egypt. We invite all who are hungry to join us. We pray that all in bondage will soon be free.

Telling of the Story

Reader: Now Joseph died, and all his brothers and all that generation. And the children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose a new king over Egypt, which knew not Joseph. And he said unto his people: "Behold, the people of the children of Israel are more and mightier than we." Therefore they did set over them taskmasters to afflict them with their burdens...But the more the Egyptians afflicted them, the more the Israelites multiplied and grew. And they were grieved because of the children of Israel...and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field...

Reader: And it came to pass in process of time, the king of Egypt died and the children of Israel sighed by reason of the bondage and they cried, and their cry came up unto God by reason of their bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob.

And the Lord said, "I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters; for I know their sorrows...and I am sure that the king of Egypt will not let you go...and I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go" (Exodus 1-3).

God chose a humble shepherd named Moses. Moses told Pharaoh that the Lord wanted His people to go free, but Pharaoh refused, so God brought plagues to the land of Egypt.

Reader: The grape juice is our symbol of joy. Our joy is lessened when we remember that our freedom caused the suffering of the Egyptians. All are God's children and we do not wish anyone to suffer, not even our enemies.

Narrator: Together, let us recall the Ten Plagues against Egypt. I will say each plague and you are to repeat each one after me. For each plague remove a drop of grape juice from your cup with your finger (or spoon) and place it on a napkin for each plague:

River turns to blood (all repeat)  
Frogs upon the land (all repeat)  
Lice in man and beast (all repeat)  
Swarms of flies (all repeat)  
Cattle plague (all repeat)  
Boils breaking forth (all repeat)  
Hail mingled with fire (all repeat)  
Locusts covering the ground (all repeat)  
And three days of darkness (all repeat)

Reader: Still, Pharaoh refused to let the people go. The Lord said he would send one last plague. He prepared the Israelites so they would escape this last terrible plague. The Lord instructed that each family should take an unblemished lamb and slaughter it. The blood from the lamb was to be put in a bowl and painted with a branch of hyssop on the top and sides of the doors of the Israelite homes. The Lord told them: "The blood shall be to you for a token upon thy houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exodus 12:13).

That night our ancestors roasted and ate the Passover lamb with unleavened bread and bitter herbs.

► *Point to the shankbone: (Or hold it up on the plate.)*

2<sup>nd</sup> Question (father): The Passover which our ancestors ate, for what reason was it?

Answer (youngest reader): For the reason that the blessed Holy One passed over the houses of our ancestors as it is said, "And you shall say, this is the Passover offering for our Lord, who passed over the houses of the Israelites in bondage and smote the Egyptians but saved our houses.

Reader: Elder Bruce R. McConkie wrote: "They were to take of the blood of the lamb and sprinkle it upon the doorposts of their houses, having this promise as a result: 'and the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, signifying that the blood of Christ, which should fall as drops in Gethsemane and flow in a stream from a pierced side as he hung on the cross, would cleanse and save the faithful; and that, as those in Israel were saved temporally because the blood of a sacrificial lamb was sprinkled on the door posts of their houses, so the faithful of all ages would wash their garments in the blood of the Eternal Lamb, and from him receive an

eternal salvation." (See *The Promised Messiah*, Salt Lake City: Deseret Book Company, 1978, p. 426).

**Hymn:** "Redeemer of Israel," (*Hymns of the Church of Jesus Christ of Latter-day Saints*, no. 6).

### It Would Have Been Enough

Reader: God has done wonderful things for us. He has given us life; He created this beautiful earth for us to live on. He has given us the "Great Plan of Happiness". He has delivered us from bondage, both physical and spiritual; He gave us the Sabbath and the Holy Scriptures. As we ponder all the Lord has done for us, we are overwhelmed with His goodness and mercy. Our hearts are full of gratitude; therefore for each blessing we say "Dayenu," (die-AY-nu) which means, "It would have been enough for us."

Narrator: I will recount some of the blessings God has given to his people. After each blessing, let us say together, "Dayenu."

Had God only given us life (all: Dayenu)  
Had God only brought us out of Egypt (all: Dayenu)  
Had God only led us through the desert (all: Dayenu)  
Had God only brought us to the land of Israel (all: Dayenu)  
Had God only given us the Sabbath (all: Dayenu)  
Had God only given us the scriptures (all: Dayenu)  
Had God only given us the Temple (all: Dayenu)  
Had God only given us prophets (all: Dayenu)  
Had God only given us freedom (all: Dayenu)

### Second Cup of Grape Juice

Narrator: The second cup of grape juice represents God's promise to deliver us. He fulfilled his promise to deliver us from the grasp of Satan's power if we will but turn to him who is our Redeemer.

► Pour the second cup of grape juice—only a small amount is needed.

Narrator: We will say the prayer for the grape juice:

**Group recitation:** Blessed art Thou, O Lord our God, ruler of the universe, Creator of the fruit of the vine.

All: To Life

► Drink the second cup of grape juice.

► Raise the plate of unleavened bread.

3<sup>rd</sup> Question (Father): The unleavened bread that we eat, for what reason is it?

Answer (youngest reader): For the reason that there was not enough time for our ancestors to let their bread dough rise. It had to be baked immediately and it came out flat and hard—the first matzah. It also represents spiritual purity or the absence in our lives of pride which causes us to be puffed up in our own strength rather than to rely wholly on the merits of Christ who is the Bread of Life.

Narrator: We will say the prayer over the matzah:

**Group recitation:** Blessed art Thou, O Lord our God, ruler of the universe, who sanctifies us with commandments and asks us to eat matzah.

► All eat a piece of matzah.

► Raise the bitter herb.

4<sup>th</sup> Question (father): This bitter vegetable that we eat, for what reason is it?

Answer (youngest reader): The bitter herbs remind us of the pain and bitterness of slavery.

Reader: If Israel had not been redeemed, you and I would still be enslaved today. In every generation, each of us should feel as though we ourselves had gone forth from Egypt, as it is written, “You shall explain to your child on that day, it is because of what God did for me when *I myself* went forth from Egypt.” So at Passover we each personally experience the bitterness of bondage and the joy of deliverance.

Reader: In much the same way; the atonement must be personally accepted. We know that the Savior suffered for us as individuals. We must apply its message of freedom to our own lives.

Narrator: We will say the prayer for the bitter herbs.

**Group Recitation:** Blessed art Thou, O Lord our God, ruler of the universe, who sanctifies us with commandments and asks us to eat the bitter herbs, known as Maror (mah-ROAR).

► All eat a taste of the bitter herb.

5<sup>th</sup> Question (father): Why do we eat charoset (chare-OH-set) tonight?

Answer (youngest reader): Charoset is a mixture of fruit, nuts, and honey that reminds us of the mortar the Jewish slaves used to assemble Pharaoh's bricks, when the Egyptians “made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field” (Exodus 1:14).

Reader: The Charoset is sweet, reminding us of the sweetness of hope for redemption. We eat the bitter herbs of slavery together with the charoset and matzah of freedom. This is because in the time of slavery there is always hope for release. In times of freedom, there is always the memory of slavery.

Reader: "He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound...to give unto them beauty for ashes, the oil of joy for mourning" (Isaiah 61:1, 3).

Narrator: We will make a sandwich with unleavened bread or matzoh on the outside and bitter herb and charoset on the inside.

► *These sandwiches are very small, about 1" square. All may eat their sandwich.*

6<sup>th</sup> Question (father): "Why do we eat an egg tonight?"

Answer (youngest reader): The roasted egg represents the Passover sacrifice made in the ancient Temple in Jerusalem. An egg also reminds us of the circle of life out of death.

Narrator: When the egg is dipped in salt water, we can remember that the miracle of resurrection came through the tears of our Savior.

Alma said: "And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities" (Alma 7:12).

► *Everyone eats a slice of egg dipped in salt water.*

## **Part Two: The Meal is Served**

Father: We will say a blessing on the meal.

► *Call on someone to bless the meal.*

► *Serve the meal and eat it.*

## **Part Three: the Service after the Meal**

### The Afikoman

Father: It is time for the person who has the afikoman to show it and give it back to me.

► *Traditionally the youngest child has the afikoman. The child bargains with the father, asking for a prize or price to return the afikoman. You can make this as simple or as elaborate as you want—a treat to a vacation.*

Father: I will now break and distribute the afikoman for everyone to eat. Nothing else is eaten after the afikoman.

- Break the afikoman and give each person a small piece.

Narrator: We can think of this afikoman much like the Gospel of Christ that was broken off and hidden away. In future generations, children will accept the gospel and share it with their ancestors through temple ordinances. Our hope is that our children will cherish the Gospel and desire to share it with others.

We can also think of the afikoman as the body of Christ, broken on the cross and hidden in the tomb. It remained there for three days, but on the third day the Savior overcame death and rose again from the grave. Every person will receive the gift of immortality.

#### Praise the Lord

Narrator: In gratitude and humility, we all say "hallelujah," which means "Praise the Lord."

- It is customary to have a reading selected from Psalms 116 through 118. These psalms are songs of praise.

Reader: "The sorrows of death compassed me, and the pains of hell had hold of me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful...O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds" (Psalms 116:3, 5, 16).

#### Third Cup of Grape Juice: The cup of Redemption

Narrator: The third cup of grape juice symbolizes spiritual freedom.

**Group Recitation:** Let us thank our Father in Heaven for the offering of His Son, who has redeemed us from death and hell and who has provided this bounteous meal which we have just eaten. Praised is He of whose bounty we have partaken, and through whose goodness we live. Praised art Thou, O Eternal our God, Ruler of the Universe, who nourished the whole world in goodness, grace, loving kindness, and compassion. Blessed art thou, O Eternal our God, King of the universe. Remember us this day in kindness. Visit us this day with blessing. O give thanks unto the Eternal, for He is good, for His mercy endureth forever.

- At this point in the Seder (Passover Feast) it is customary to tell stories about modern-day threats to freedom. Often Jews recount stories from the Holocaust. You may choose to invite stories from current events or from LDS history, such as Pioneer stories, to be shared. This part may also be skipped.

Narrator: There is another spiritual freedom that we remember. The night of the Last Seder or Supper in Jerusalem, Jesus broke unleavened bread and blessed wine as part of the Passover feast, just as we have done today. But as Jesus passed the matzah, he taught the disciples about the **original** significance of the emblems. Of the broken

bread he said, "Take, eat; this is my body." Of the wine he said, "Drink ye all of it. For this is my blood of the new testament, which is shed for many for the remission of sins."

► Pour everyone another cup of grape juice.

Narrator: We will now say the blessing on the grape juice:

**Group recitation:** Blessed art Thou, O Lord our God, ruler of the universe, Creator of the fruit of the vine.

► Drink the grape juice.

#### Elijah's Cup

► Hold up the empty cup you had reserved for Elijah.

Narrator: This special cup of grape juice is reserved for the prophet Elijah. Traditionally, the return of Elijah is an important sign of the Messianic age, a time when light and truth will return to the earth. At every Passover celebration the Jews open a door to invite the spirit of Elijah to enter and herald the coming of the Messiah.

Reader: On April 3, 1836, on a night such as this, Jewish families all over the world opened their door so that Elijah the prophet might enter and announce the Messiah to usher in the time of redemption for all humanity. It is written by Malachi, "Behold, I will reveal unto you the priesthood, by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the father, and the hearts of the children shall turn to their fathers. If it were not so the whole earth would be utterly wasted at his coming (D&C 2). Elijah has already come.

► Pour grape juice into the cup for Elijah. Invite a child to the door to invite the prophet to enter.

**Group Recitation:** "We invite the spirit of Elijah into this home and into our hearts. May our hearts be united in God's service and sanctified by His will. May our families be bound together eternally because we as parents turn to our children, and we as children, turn to our parents."

**Hymn:** "Families Can Be Together Forever," (Hymns of the Church of Jesus Christ of Latter-day Saints, no. 300).

#### Fourth Cup of Grape Juice: Be my people

Narrator: As our Seder draws to an end, we take up our cups one last time.

**Group Recitation:** May everyone who has come to this place be blessed.

► Serve the grape juice again.

Narrator: We will say the blessing on the grape juice:

**Group recitation:** Blessed art Thou, O lord our God, ruler of the universe. Creator of the fruit of the vine.

Narrator: Everyone may drink the fourth cup of grape juice.

All: "To Life"

► *Drink the fourth cup of grape juice.*

Reader: There was a Passover feast more significant than any other. It was many years ago in Jerusalem. It is often referred to as the "Last Supper." Jesus and his apostles gathered together in the upper room to celebrate this special time as the children of Israel had done since the first Passover with Moses. Except this time the "Lamb of God" that taketh away the sins of the world was right there among them. Jesus was the Son of God, the one anointed to be offered as the great and last sacrifice. The one who would take upon Him the sins of the world. It was Jesus who would be offered the next day upon the cross, so that the destroyer would pass over all mankind, that all mankind would be redeemed from death through resurrection and ransomed from sin and hell through repentance. It was this great and holy sacrifice that would end sacrifice by the shedding of blood. Today we are asked to offer a broken heart and a contrite spirit. Every week we partake of the bread to remember Jesus' body and drink of the water in remembrance of His holy blood. By so doing we make sacred covenants. The most glorious words ever uttered came on the third day after the crucifixion when the women came to care for the body of Jesus and found the sepulcher empty and the angel announced "He is not here, but is risen" (Luke 24:6).

Reader: Today we celebrate the Resurrection of that Lamb of God who was crucified for our sins, who rose from the dead in resurrected glory, making it possible for each of us to be with Him, and by Him, conquer death and Hell.

#### Conclusion:

Narrator: This service is now concluded. We will continue to celebrate this Freedom Festival until God's plan is known in full, and God's highest blessings sealed. May God, who redeemed our ancestors from slavery and bondage, redeem all who are enslaved and bring freedom to all the world.

Together, let us say: "Next year in Jerusalem! Next year may all be free!"

All: Next year in Jerusalem! Next year may all be free!

Narrator: We believe that the Messiah has come once, bringing the gifts of healing, forgiveness, a perfect example for each of us to follow, and resurrection into the world. We know that He will come again in fulfillment of prophecy. We join our Jewish brethren as they pray for this era of joy and peace:

Therefore, let us rejoice  
At the wonder of our deliverance  
From bondage to freedom,  
From agony to joy,  
From mourning to festivity,  
From darkness to light,  
From servitude to redemption.  
Before God let us sing a new song.

**Hymn:** "I Know that My Redeemer Lives," (*Hymns of the Church of Jesus Christ of Latter-day Saints*, no. 136).