

Passover Script

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Passover Haggadah

(Passover Program)

The “Haggadah” is the text read during a Passover Seder. A traditional Jewish Haggadah takes HOURS and HOURS, but for your entertainment and enjoyment, the process has been extremely shortened!

Please join us in singing well-known tunes illustrating concepts taught at traditional Seders dating back to Biblical times.

Also prepare to do the things that are underlined and *repeat the blessings in italics* with the leaders as we go through the service and touch on some of the symbolism of the Passover and the Exodus.

We thank you for your attendance and hope you enjoy learning more about some of the traditions at the time of Christ, and learn the symbols and importance of the bread and water today. It is our prayer that you come closer to Christ who redeemed us all from the bonds of death and pain.

Let us Rejoice!

Preparation

It takes quite a bit of preparation for a proper Passover Seder. The house is super cleaned SPOTLESS and in very specific ways (tradition of Spring Cleaning). Things are arranged with specific purposes and traditions in mind. Jews take this ceremony VERY seriously. It's a time for remembering blessings, trials, family, the purpose of life, and gratitude to our Creator for everything we are and have. The following song is an overview of the Seder.

Let's sing, "Our Passover Things."

Our Passover Things (to the tune of "My Favorite Things")

Cleaning and cooking and so many dishes
Out with the chametz, no pasta, no knishes
Fish that's gefilted, horseradish that stings
These are a few of our Passover things.

Matzo and karpas and chopped up charoset
Shankbones and kiddush and Yiddish neuroses
Tante who kvetches and uncles who sing
These are a few of our Passover things.

Motzi and maror and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzo balls floating and eggshell that clings
These are a few of our Passover things ...

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel, so bad!

Introduction

Yom Tov - Lighting the Passover Candles

Easter is the holiest day of the year. It is a day set aside to honor the resurrection of Jesus Christ and hope he gave to us of eternal life. Before Jesus came to earth, prophets foretold of His birth, life, death and resurrection. “He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth.” (The Living Christ) Just as they looked forward to the coming of Christ we too look forward to his second coming.

We gather as friends and family to observe an ancient ceremony that helped teach our ancestors about Christ. This ceremony is called *Passover*. It is still observed by faithful Jews all over the world. It is the same ceremony that Christ observed the night of the *Last Supper*. We reenact this ceremony in hopes to better understand the symbols of the sacrament, the sacrifice of our ancestors and increase our testimony of the resurrection of Jesus Christ.

We will begin by having the mothers light the candle.

Mother Lights the Candles

(with both hands she draw the warmth towards her face)

Let us remember that it is not we who give the light of understanding but God. 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 occasion.

We will open with a blessing. Repeat with me:

Praised be Thou, O Lord our God, whose presence fills the Universe who has sanctified our lives through Your commandments and commanded us to kindle the lights of the Passover Festival.

Praised art Thou, Who has chosen us, exalted and sanctified us through Thy commandments. Out of Thy love, Thou has given us appointed seasons for rejoicing, the time of our freedom, a sacred remembrance of the departure from Egypt. Praised art Thou, O Eternal, Who sanctifies Israel and the festive seasons, Who has preserved us and sustained us and brought us to this season. May thou bring us to enjoy in peace other seasons, that we may rejoice in the building of thy Kingdom on Earth and exult in thy holy service. We give thanks to thee for our deliverance and for the redemption of our souls. Blessed art thou, O Lord our God, Ruler of the Universe.

(Optional: Sing Hymn 95 - “Now Thank We all Our God”)

Part ONE

Kiddesh - Sanctify the Name of God

Fill the First Cup of Juice

We begin this Seder by sanctifying that name of God and proclaiming the holiness of this Festival. We will drink four cups of juice during this festival to represent God's four promises to Israel. These promises are, "I will **bring you out** (save you)...I will **deliver you**...I will **redeem you**...I will **take you** to be my people." (Exodus 6:6-7) Just as for many centuries the Seder has brought together families and friends to retell the events which led to their freedom, we relive each event of our ancestors struggle and celebrate their emergence from slavery to freedom, we pray that all of us may keep alive in our heart the love of liberty. (God make four promises to us and asks us for three offerings.)

We now partake of this "Cup of Blessing", symbol of the joy that he has saved us, we acknowledge our Creator, our Father, our Liberator. We will recline as a sign of being free do while we drink.

Raise the first cup of juice, "The Cup of Blessing," recline and drink it after the blessing.
Please, repeat with me:

*Praised be Thou, O Eternal our God, Ruler of the Universe, Creator of
the Fruit of the Vine.*

Drink the First Cup of Wine - The "Cup of Blessings"

Part TWO

U'rehatz - The Hands Washed (without a blessing)

We wash hands at the Seder in preparation to eat the greens. Dip your hands into the warm water and dry them off with the napkin.

Please, wash your hands now:

Wash the hands

Part THREE

Karpas - The Greens Eaten

Eating karpas (car-PAS) or greens reminds us of the arrival of spring when the earth is full of new life. Earlier the land was cold, lifeless and now the trees are putting on new green

leaves and the flowers are blooming. The greens remind us that there is hope for new life, even in the midst of bondage and darkness. We dip the greens in salt water to remind us of the many salty tears shed by the Israelites during the years of bondage in Egypt, and of the pain of other enslaved and persecuted peoples.

Dip the greens into the salt water.

Dip greens in the salt water

Please, repeat the blessing with me:

*Praised art Thou, O, Eternal our God, Ruler of the Universe,
Creator of the Fruit of the Earth.*

Eat the green now.

Eat the greens

Part FOUR

Yahatz - Hide the Afikomen

There are three matzah or unleavened bread are on the Passover table. The matzah has become symbolic of freedom from corruption. We pray that all in bondage will soon be free.

These three pieces of matzah represent different things. We are taught that the top one symbolized Heavenly Father, the middle one Christ, and the bottom matzo signifies the Holy Ghost.

We take the middle matzah, symbolic of Christ, and break it. We keep half of it in the center of the stack. This indicates Christ's broken heart. The other half we will now call the afikomen (ah-fe-CO-mun) and hide it temporarily. At the end of the meal it will be found and shared.

The father will break and wrap it and hand it to the person to his right. From that point father doesn't know where it is at, the rest of the family passes fast or slowly through the rest of the meal.

Father breaks the middle Matzah in two,

Wrap half in a napkin we'll call this "Afikomen" and passes it to the person on his right.

Return the other half to the middle of the stack

Part FIVE

Maggid - The Passover Story

We open the door as a sign of welcoming guests to the seder.

Let us open the door and lift the plate of matzah and repeat the invitation.

Open the Door

Lift the plate of matzah

This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry, let them come and eat. All who are needy, let them come and celebrate the Passover with us. This year we are here, next year may we be in the Land of Israel (symbolic of being with God again). Yesterday we were slaves, today we are free.

Put the matzah down and leave it uncovered

Shut the door

Please fill the second of wine, called the “Cup of Memory”

Fill the second “Cup of Memory”

The Four Questions asked by the youngest

1. *Why, on all other nights, do we eat either leavened bread or matzo, but tonight we eat only matzo?*

We eat matzo because, when our ancestors were told by Pharaoh, that they could leave Egypt. God asked them not to use leaven as a symbol of Egypt’s corruption. Telling them not to take it with them.

2. *Why, on all other nights, do we eat all kinds of vegetable, but tonight we eat bitter herbs?*

At the Seder, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptians.

3. *Why, on all other nights, do we not make a point of dipping at all, but tonight we make a point of dipping twice?*

At the Seder, we dip food twice: the parsley in salt water, and the bitter herbs in charoset to remember the tears and the slavery.

4. *Why, on all other nights do we eat either sitting up or reclining, but tonight we all make a point of reclining?*

As a sign of freedom, we lean to the left when we partake of wine and symbolic food. In slavery we ate in a hurry, standing or squatting on the ground, while freemen dined on couches.

<https://www.youtube.com/watch?v=fn3FNA4Ar40>

The Four Types of Children

Four kinds of children are described in Exodus chapter 13

1. The **wise child who** says “Tell me about each custom, tell me about each law.” We teach this child about the order, the rules and all the traditions of Passover.
2. The **rebellious child** asks, “why is this Seder important to you?” We teach this child that the Seder is important to all of us. As stated in the scriptures, we do this because of what God did for us when we went free from Egypt.
3. The **simple child** asks, “What is all of this about?” We teach that this is about God’s miracles and freedom from slavery. As stated in the scriptures, God took us out of Egypt and out of the land of slavery with a mighty hand.

4. For **the child who does not know how to ask questions**, we try to describe the goodness of God. As stated in the scriptures, we do this because of what God did for us when we went free from Egypt.

* * * *

Let us retell the Story of Oppression together. Read with me:

The sons, families and followers of Jacob, about 70 persons in all, left the land of Canaan to find work and better land to farm in Egypt. At that time Joseph, Jacob's son, had become a senior advisor to Pharaoh, the ruler of Egypt. Both Joseph and Pharaoh welcomed the Israelites to Egypt warmly.

Over the next 430 years the Israelite families grew in numbers from hundreds to hundreds of thousands. New Pharaohs ruled Egypt and eventually became cruel to the Israelites, making them all slaves and imposing hard work on them. The Israelites cried out to God for help. God heard their cries and remembered the covenant with Abraham, Isaac and Jacob.

And God said, "I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmaster; for I know their sorrow...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 raised up a humble shepherd named Moses. Moses told Pharaoh that God wanted his people to be free, Pharaoh refused, so God brought plagues to the land of Egypt. Jewish traditions and ceremonies are all about remembrance. The plagues remind us how badly God wanted them out of Egypt, and how far He was willing to go to get Pharaoh to concede and free His people.

Each cup of juice is a symbol of the joy for the things Christ has given us. Our joy is lessened when we remember the suffering of our ancestors and our enemies. We are all God's children and we do not wish anyone to suffer.

As we sing this song, place your finger into the drink for each of the plagues, place the droplet onto your napkin.

The Ten Plagues

(to the tune of "This Old Man")

*God sent plague number one,
Turned the Nile into BLOOD!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number two,
Jumping FROGS all over you!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number three,
Swarms of GNATS from head to knee!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number four,
Filthy FLIES! Need we say more?
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number five,
All the LIVESTOCK up and DIED!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number six,
BOILS and sores to make you sick!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number seven,
HAIL and lightning down from heaven!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number eight,
LOCUSTS came and they sure ate!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

*Then God sent plague number nine,
Total DARKNESS all the time!
All the people in Egypt were feeling pretty low
They told Pharaoh, "Let them GO!"*

Pharaoh continued to refuse. God told Moses he would send one more plague. He gave directions for the Israelites to prepare so they could escape this plague. He instructed each family to slaughter an unblemished lamb and spread its blood with a hyssop on the top and the sides of their doors. "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 they roasted and ate the Passover lamb with unleavened bread and bitter herbs. At midnight the Angel of God went through Egypt killing the first born, including Pharaoh’s own son. The Angel of God passed-over the Israelite houses.

Sing the last refrain of “The Ten Plagues”:

*Then God sent plague number ten,
Pharaoh’s SON DIED so he gave in!
All the people in Egypt were feeling pretty low
Finally, Pharaoh LET THEM GO!*

That was enough; Pharaoh woke up Moses and ordered him to take the Israelites out of Egypt. Six hundred thousand Israelites packed, gathered together, and headed in the direction of Canaan. Moses led the Israelites through the red sea, he guided them in the wilderness as a shepherd and into the promised land.

God asked Moses to observe the Passover each Spring from year to year. The Israelites celebrated with a feast, with bread made from unleavened dough or matzah and wine to help them to remember Christ, just as we are today. He also asked them to keep his law in their mouths and declare his works to their children for generations. We do this today with the sacrament, the bread and water, the symbols for remembering Christ, our Deliverer.

Let us praise God for his mighty works. Please repeat the prayer with me:

“Who is like unto Thee, O Lord, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders? The Lord shall reign for ever and ever.”

Dayenu

Dayenu (dī-AY-nū) is a song of thanksgiving and praise, it literally means “It would have been enough.” It reminds us how blessed we are because of the proof of the many miracles received through the Exodus, regardless of trials. We are reminded to be grateful for every miracle and that any one miracle would have been enough. God gave us life; he created this beautiful earth; he gave us the “Great Plan of Happiness;” he gave us the Holy Scriptures and the Sabbath. We are overwhelmed with his goodness and mercy and our heart are full of gratitude. Let us sing “Dayenu” after each blessing. It begins with the physical liberation and moves to the blessings of covenants and ends with spiritual freedom.

We will Sing Dayenu, “it would have been enough,” I’ll say three lines and then together we’ll sing the chorus.

Had God only given us life ~

Had God only brought us out of Egypt ~

Had God only given us Freedom, *Day da-ye-nu, day da-ye-nu, day da-ye-nu, da-ye-nu, da-ye-nu!*

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we will but turn to our Redeemer. This is cup called “The Cup of Mercy” for God has mercy on all his children.

Raise the second cup of juice, “The Cup of Mercy,” recline and drink after repeating the blessing.

Praise be Thou, O Eternal our God, King of the Universe, Creator of the Fruit of the Vine.

Drink the Second Cup of Juice - The “Cup of Mercy”

Part SIX

Rachtzah - The Hands Washed (with a blessing)

We wash hands at the Seder as a way of preparing to eat the matzah and the meal.

Wash your hands and dry them off with the napkin as we give thanks together.

Praised art Thou, O Eternal our God, Ruler of the Universe, Who sanctified us with His commandments, and commanded us concerning the washing of the hands.

Wash the hands

Part SEVEN

Motzi - Blessing Over the Matzah

There was not enough time for our ancestors to let their bread dough rise. It had to be baked immediately, without leaven and it came out flat and hard - the first matzah. The leaven represents spiritual purity or the absence 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.

Father will break and distribute (proffer) the top and middle pieces of matzah. You may proceed.

Father breaks and proffers a piece of the top and broken middle matzah to his family

We now bless the bread. We say this prayer before eating any kind of bread. We recline at this time to show to the world our **joy** in being redeemed. It was at this point at “The Last Supper” Christ proffered bread to his apostles and instigated the sacrament.

We shall recline and eat the matzah after saying the blessing.

Praised be Thou, O Eternal our God, King of the Universe, Who brings forth bread from the earth. Praised be Thou, O Eternal our God, King of the Universe, Who has sanctified us with commandments and asks us to eat matzah or unleavened bread.

Recline and Eat the Matzah

Part EIGHT

Maror - The Bitter Herbs

The bitter herbs remind us of the pain and bitterness of slavery. 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 Christ did, “Thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.” (Exodus 13:8) So at Passover we each personally experience the bitterness of bondage and the joy of deliverance.

In much the same way the Atonement of Christ must be personally accepted. We know that the Savior suffered for us as individuals and as individuals we rejoice in our deliverance.

Please dip your bitter herb (bondage) into the charoset (deliverance).

Dip the bitter herbs in charoset

Let us bless th Maror together.

Blessed art Thou, Eternal our God, Ruler of the Universe, Who sanctifies us with His commandments, and asks us to eat Maror (ma-ROAR) or bitter herbs.

Eat the bitter herbs

Part NINE

Korech - Hillel Sandwich - A Reminder of the Temple Days

When the temple in Jerusalem was still standing Hillel put together a piece of the Paschal offering and the bitter herb on a piece of matzah. He ate these together to fulfill the biblical commandment “With unleavened bread and bitter herbs shall they eat the Paschal lamb.” (Exodus 12:8)

Today the Jews use the charoset, a dish made of fruit, nuts, juice and cinnamon, in place of the Paschal lamb, as the temple is not yet rebuilt and sacrifices can't be made. Charoset literally means “clay” and reminds the Jews of the mortar used during their time of slavery. Today, we know that Christ has come, he has redeemed his people and we have temples restored to the earth again. Tonight we give you the choice between the meat and the charoset.

Make a Hillel sandwich by taking a piece of matzah, putting the bitter herb on it and then topping it with the Paschal Lamb (or charoset). Let's sing together.

Just a Tad of Charoset

(to the tune of “Spoonful of Sugar”)

Chorus:

*Just a tad of charoset helps the bitter herbs go down,
The bitter herbs go down, the bitter herbs go down.
Just a tad of charoset helps the bitter herbs go down,
In a most unpleasant way.*

Back in Egypt long ago, the Jews were slaves under Pharaoh. They sweat and toiled and labored through the day. When we gather Passover night we eat charoset to remind us of mortar they were forced to make.

Chorus

After years of slavery they saw no chance of being free. Their suffering was the only life they knew. But baby Moses grew up tall and said he’d save them all. He did.

Chorus

We are all just like the Israelites in bondage of our sins with no way out. The Hillel sandwich reminds us of the sweetness of hope of redemption and the tender mercies of Christ. In time of slavery there is always hope for release and in time of freedom, there is always the memory of slavery.

Let’s now eat the Hillel sandwich

Eat a sandwich of matzah, bitter herbs and the Pascal Lamb or charoset

Part TEN

Shulchan Orech - The Meal is Served and Eaten

We now eat the festive meal. The meal should be eaten in a combination of joy and solemnity, for the meal, too, is part of the Seder service. We invite you to talk and discuss the symbols and the events that you’ve learned so far in this Seder.

Part ELEVEN

Tsafan - Finish the Meal with the Eating of Afikomen

Reveal the Concealed Afikomen

Afikomen is revealed

At the beginning of the meal we broke the second matzah and hid a piece of it and called it afikomen. Afikomen is a Greek word for “dessert.” In ancient times the Paschal Lamb was the last food to be eaten, in its place we will eat a piece of the afikomen.

Father will now barter with the person who has it and redeems it for “a price”

Father barter

After the Father has redeemed the afikomen for a price he will break it and mother and father proffer it to everyone at the table.

Eat the afikomen and the meal will be complete.

The blandness of the matzah reminds us that the sweetness comes from keeping the mitzvot (commandments) and the joy in following the spirit.

Share and Eat the Afikomen Together

Part TWELVE

Barech - Blessing After the Meal

Fill the third cup of juice

Fill the third cup of juice

We will praise our God of Whose bounty we have partaken. At this festive occasion we thank God for all the food we have eaten. Not only the food but for all the gifts we have received. These blessings are recited over the third cup of juice, “The Cup of Redemption.”

Please raise your cup and repeat the blessing of the third cup with me:

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 nourishes the whole world in goodness, grace, loving kindness, and compassion. “He gives food to all flesh, for His mercy is everlasting.” Because of his enduring goodness, we have not lacked sustenance, and may we not lack it in the future - this for His great name’s sake. For He is the universal nourisher and Provider, beneficent toward all, and preparing sustenance for all living things of his creation. Praised art Thou, O Eternal, Who provides food for all.

Recline and drink the third cup of juice

Drink the Third Cup of Juice - The “Cup of Redemption”

The Cup of Elijah

The Cup of Elijah is a special cup of wine that is reserved for the prophet Elijah (fill the cup set in the center of the table). Traditionally, the return of Elijah is an important sign of the entering of the Messianic age, a time when light and truth will return to the earth. We will open the door to invite the spirit of Elijah into our home and herald the coming of the Messiah.

Please rise and open the door

Door is Opened, Everyone Rises

Throughout history Elijah the Prophet has been portrayed as the bearer of good tidings. There are some Jewish legends of Elijah appearing in times of trouble, to promise relief, to lift spirits and plant hope in the hearts of the downtrodden. Jewish tradition Elijah's greatest mission is to usher in the millennial era of peace. Elijah the Prophet will be the one to announce Christ's arrival and the era of freedom and peace for all children on earth. On April 3, 1836, a day of Passover, Elijah appeared to Joseph Smith in the Kirtland Temple to "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).

Please recite the blessing of Elijah and sing "Families can be Together Forever" with me:

We invite the spirit of Elijah into our homes 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."

Sing Hymn 300, "Families Can Be Together Forever"

The door is closed and all are seated.

Part THIRTEEN

Hallel - Psalm of Praise

Fill the fourth cup of juice

Fill the fourth cup of juice

In gratitude we will all say "Hallelujah" which mean "Praise the Lord."

Say "Hallelujah"

It is customary to have a reading selected from Psalms 116 through 118.

We invite our reader to stand and read Psalms 118:3-14

Psalms 118:3-14

Let the house of Aaron now say, that His mercy endureth for ever.
Let them now that fear the Lord say, that his mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear: what can man do for me?
The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes.

All nations compassed me about: but in the name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall: but the Lord helped me.

The Lord is my strength and song, and is become my salvation.

Please raise the fourth cup of juice

We raise the last cup of juice, “The Cup of Hope and Freedom.” Christ desires for us to be his people. We can have confidence and hope in him.

Recline, let’s repeat the blessing together:

Blessed are Thou, O Eternal our God, King of the Universe, Creator of the fruit of the vine.

Drink the Fourth Cup of Wine - The “Cup of Hope and Freedom”

It is customary at the end of our Passover Seder to join in singing Passover melodies.

We will sing an all-time favorite: Chad Gadya! The song is thought to be an allegory in which Israel is “the kid” or little goat. All of the animals in the song symbolize the appearance of Israel’s enemies, and then their disappearance. The ending of Chad Gadya is one of joy, for Christ comes and brings peace to all.

Sing Chad Gadya

Part FOURTEEN

Nirtzah - Conclusion of the Seder

Ended is the Passover Seder according to custom, statute and law. 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.

Let’s declare together:

“Next Year in Jerusalem! Next year may we all be free.”

We believe that the Messiah has come, 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.

Please repeat the final declaration:

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
(American Heritage script)

We've asked our guest to give us the closing prayer. Thank you for attending.
Closing Prayer

Extra

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 and the plane shall not be upon you to destroy you, signifying that the blood of Christ, which should fall as drops in Gethsemane and flow in the 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'" (Bruce R. McConkie, *Promised Messiah*, Salt Lake City: Deseret Book Company, 1978, p. 426).

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 being anointed to be offered as the great and last sacrifice that 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).

(American Heritage script)