

PASSOVER SEDER/LAST SUPPER REENACTMENT READINGS (COMPLETE)

PARTS (ASSIGNED IN ADVANCE):

1. Narrator/Commentator
2. Special Reading—Prelude
3. Scripture Reader #1
4. Scripture Reader #2
5. Scripture Reader #3
6. Scripture Reader #4
7. Mother—Seder Reader #2
8. Father—Seder Reader #3
9. **Opening Hymn**—pianist/chorister: “All Glory, Laud and Honor” (#69)
10. **Invocation/Blessing on the Food**
11. Ba'al ha-Seder (Male)—starting with Seder Reader #4
12. Young Child—Seder Reader #7
13. Wise Child—Seder Reader #10
14. Wicked Child—Seder Reader #12
15. Simple Child—Seder Reader #14
16. Child Too Young to Read—Seder Reader #15
17. Seder Reader #16
18. Seder Reader #18
19. Seder Reader #26 (Psalm 113, 114)
20. **Intermediate Hymn**—pianist/chorister: “O Savior, Thou Who Wearest a Crown” (#197)
[Dinner]
21. Special Reading #36—Matzah
22. Seder Reader #43
23. Seder Reader #44
24. Seder Reader #45
25. Special Reading #47—Elijah
26. **Door Knocker (representing Elijah)**
27. **Usher for Elijah**
28. Scripture Reader #5
29. Scripture Reader #6
30. Seder Reader #49 (Psalms 115-118; John 13-14)
31. Seder Reader #50
32. Seder Reader #51
33. Seder Reader #52
34. Seder Reader #53
35. **Closing Hymn**—pianist/chorister: “Guide Us, O Thou Great Jehovah” (#83)
36. **Benediction**

[SLIDE 1] Welcome/Overview
[SEE SEPARATE PROGRAM NOTES]

[SLIDE 2] Pesach—Passover—Easter

[SLIDE 3] Key Terms

[SLIDE 4] Seder Plate

[SLIDE 5] Obligatory Seder Foods

[SLIDE 6] Other Traditional Passover Foods

[SLIDE 7] Special Attire
Note decorations/colors from the Tabernacle of blue, purple, and scarlet.

[SLIDE 8] Kadesh Urchatz: 15 Steps of the Seder
15 Psalms/Songs of Ascent
15 Steps to the Temple

[SLIDE 9] 15 Steps/15 Prophets, Seers, and Revelators

[SLIDE 10] Passover Preparations

[SLIDE 11] Berakhah—Blessing (standard wording that begins each of the continuous series of prayers)

Now let us begin!

[MUSIC—PIANO/VIOLIN; SOFT BACKGROUND]

SPECIAL READING—PRELUDE [SLIDE 12]

The sun has just set. A new day has begun. It is the 15th of the month of Nisan or Aviv in the Hebrew lunar calendar--the first month of the religious and the 7th month of the civil calendars. It is spring—a season when the world is physically reborn, when that which has been dormant resurrects. Like every 15th day of each lunar month, tonight is also a full moon. The winter grain is harvested; the land is green. Everything, from the ground below to the heaven above, is full, new, complete.

On this night, for well over three thousand years, members of the Tribe of Judah have faithfully observed the “Passover” and the Feast of Unleavened Bread, celebrating when God “passed over” the homes of all Israelites and spared Israel’s firstborn, and Israel’s redemption from Egypt.

The Last Supper, held the night before Christ’s crucifixion, was also a Passover meal perhaps very similar to this one, with some important exceptions. At the time of Christ, the main part of the meal—the item eaten last of all before the bread and wine—would have been a roasted male lamb that had been sacrificed a few hours earlier in the Temple. Since the destruction of the Temple, however, sacrifices have ceased and a sacrificial lamb is no longer eaten. Today, a roast lamb shankbone (represented tonight by a blood-red beet) and egg are reminders of those Temple sacrifices. While other, tastier foods than what you see before you will be served mid-way through the seder, each of the emblematic foods reminds us of the Messiah.

Tonight, midway between this year's Easter and Passover, place yourself amid the dramatic events immediately before and during the Last Supper. On the previous Sunday, we were part of the huge crowds that have gathered from all parts of the world into the Holy City for the festival. With palm fronds, we greeted Jesus as our King as He made His Triumphal Entry into the city riding a donkey, just like His direct mortal ancestor David. Shortly thereafter, we saw Jesus as He entered the Temple and cleansed it, again, of money changers. Later, we sat with Jesus on the Mount of Olives as He wept over Jerusalem, prophesied the destruction of the Temple and His own resurrection, and foretold the events of the Last Days.

For weeks prior to tonight, we have done major "Spring cleaning." Last night, as the 14th of Nisan began immediately after nightfall, we searched by the light of a wax candle every corner of our home—even our pockets—for "chametz" or leaven, which we burned this morning around 10:00 a.m. For seven days, beginning tonight, we have resolved to take into our physical bodies no sin or corruption—represented by leaven or any yeast, starches, baking soda or powder, or fermentation—in fulfillment of Exodus 12:19, which reads:

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel.

We have spent hours purifying in scalding hot water our eating and cooking utensils from every impurity. The firstborn among us—or, if they are too young, their fathers—have been fasting today. In addition, we have immersed ourselves in a "mikveh"—a ritual bath or baptism.

This afternoon, we slaughtered an unblemished lamb at the Temple. Some three million people are in Jerusalem for this Passover, requiring over 256,500 sheep to be sacrificed. Blood from the sacrifices has been sprinkled with hyssop on the lintel and sideposts of the doors of every house in the city. A short time ago, the large concourses of Priests and Levites and others, singing hymns of praise to Jehovah amid the sights and smells and sounds of the sacrifices, fulfilled their duties in the Temple. The city of Jerusalem has quieted down now, except for singing. The smell of roast lamb fills the night air. Tonight, as the first stars appear, we are gathered in the shadow of the Temple as families to break our fast, in our own homes just like our ancestors did in Egypt, in fulfillment of a mitzvah or commandment.

The Passover and, thus, the Last Supper are rich with profound symbols that point to Jesus Christ and the Temple. From the time Jesus was 8 days old when he was presented in the Temple, to the time he was a 12-year-old boy teaching the Priests in the Temple precincts, to his return to the Temple within the last 8 days of His mortal mission, the major events in the life of the Lamb of God centered around the Temple.

As witnesses of the fulfillment of the old covenant and faithful partakers of the new covenant, we observe both the Lord's Supper—the Sacrament—on the first day of each week and the Passover this spring, for, as one anticipates the other, both testify of Jesus as the Messiah, our Savior and Redeemer. But tonight—tonight—we are gathered in an Upper Room in Jerusalem . . .

SCRIPTURE READING #1 (READER) [SLIDE 12]

Moses 5:7: "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth."

SCRIPTURE READING #2 (READER) [SLIDES 13-20]

Exodus 12:11-14: “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. 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, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.”

SCRIPTURE READING #3 (READER) [SLIDES 21-31]

Luke 22:7-16: “Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.”

ACTION: ALL physically (and spiritually/mentally) remove every particle of “chametz” (leaven or sin/impurity) from ourselves.

SCRIPTURE READING #4 (READER) [SLIDE 32]

1 Corinthians 5:7-8: “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

SEDER READING #1 (ALL) [SLIDE 33]

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the removal of leaven.

All leaven in my possession which I have not seen and have not removed and of which I am not aware is hereby nullified and ownerless as the dust of the earth.

ACTION: Mother lights candles and says:

SEDER READING #2 (MOTHER) [SLIDE 34]

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to kindle the festival lights.

Blessed art thou, O Lord, our God, King of the universe, who hath preserved us alive, sustained us, and brought us to enjoy this season.

SEDER READING #3 (NARRATOR) [SLIDE 35]

And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them:

ACTION: Father (the Ba’al ha-Seder) blesses children, saying:

(FATHER)

[May] the Lord bless thee, and keep thee: [May] the Lord make his face shine upon thee, and be gracious unto thee: [May] the Lord lift up his countenance upon thee, and give thee peace. (Numbers 6:24-26)

[OPENING HYMN] [SLIDES 36-37]

“All Glory, Laud and Honor” (#69)

[INVOCATION and BLESSING ON THE FOOD]

STEP 1: SANCTIFY

ACTION: ALL fill first cup of wine (but do not drink). Cover the matzah. The Ba'al ha-Seder holds up his cup and says:

SEDER READING #4 (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the vine.
Blessed art thou, O Lord, our God, King of the universe, who hath chosen us from among all people, and exalted us above all languages and didst sanctify us with thy commandments. With love hast thou given us, O Lord, our God, solemn days for joy, festivals and seasons for gladness; this day of the feast of Unleavened Bread, the season of our freedom: a holy convocation, a memorial of the departure from Egypt. For thou hast chosen us, and sanctified us above all people; and thy holy festivals hast thou caused us to inherit with joy and gladness. Blessed art thou, O Lord, who sanctifieth Israel and the seasons. Blessed art thou, O Lord, our God, King of the universe, who hath preserved us alive, sustained us, and brought us to enjoy this season.

ACTION: All lean to left and drink the first cup of wine. Sephardim shout: “I'chayim!” The Ba'al ha-Seder uncovers the matzah slightly.

STEP 2: WASH

ACTION: The Ba'al ha-Seder washes his hands without saying the usual blessing. All others follow. This action is performed in silence.

STEP 3: PARSLEY

ACTION: ALL take some parsley from their seder plates, dip it into the salt water bowl, and eat it, as the Ba'al ha-Seder says:

SEDER READING #5 (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the earth.

STEP 4: DIVIDE

ACTION: The Ba'al ha-Seder breaks the middle piece of matzah and, leaving the smaller half of it there, he sets aside or hides the other, larger half until after the meal for the “Afikomen.” This action is performed in silence.

STEP 5: TELL

ACTION: ALL remove the egg off the plate and symbolically remove the plate from the table. The Ba'al ha-Seder holds up the matzah tray, and ALL recite:

SEDER READING #6 (ALL) [SLIDE 38]

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all that are hungry enter and eat; and all who are in want, come and celebrate the Passover! This year we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are bondsmen here, but next year we hope to be freemen.

ACTION: The Ba'al ha-Seder puts the matzah tray back down. ALL symbolically return their plates to the table. ALL pour the second cup of wine.

SEDER READING #7 (YOUNG CHILD)

Why is this night different from all other nights?

On all other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread.

On all other nights we may eat any species of herbs, but on this night only bitter herbs.

On all other nights we do not dip even once, but on this night twice.

On all other nights we eat either sitting up or reclining, but on this night we all recline.

ACTION: The Ba'al ha-Seder uncovers the matzah and all respond:

SEDER READING #8 (ALL) [SLIDE 39]

Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence with a mighty hand and an outstretched arm; and if the Most Holy, blessed be He, had not brought forth our ancestors from Egypt, we, and our children, and children's children, had still continued in the bondage to the Pharaohs in Egypt; therefore, although we were all wise, all of us men of knowledge and understanding the law, it nevertheless is incumbent upon us to narrate the departure from Egypt; and all those who dilate on the narrative of the departure from Egypt are to be praised.

SEDER READING #9 (BA'AL HA-SEDER)

Blessed be the Omnipresent, blessed is He who hath given the law to His people Israel; blessed be He, whose law speaketh distinctly of the four different characters of children; namely: the wise, the wicked, the simple, and he who hath no capacity to inquire.

What says the wise child?

SEDER READING #10 (WISE CHILD)

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

Then thou shalt say unto thy son, We were Pharaoh's bondsmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. (Deut. 6:20-25.)

ACTION: The Ba'al ha-Seder instructs his children in all the laws of the Passover. He admonishes that after the Afikomen (dessert/paschal lamb) is eat, nothing else can be eaten.

SEDER READING #11 (BA'AL HA-SEDER)

What says the wicked child?

SEDER READING #12 (WICKED CHILD)

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORDS's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. . . . (Exodus 12:26-27.)
And 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.)

SEDER READING #13 (BA'AL HA-SEDER)

What says the simple child?

SEDER READING #14 (SIMPLE CHILD)

And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage; (Exodus 13:14.)

SEDER READING #15 (BA'AL HA-SEDER WITH CHILD TOO YOUNG TO READ)

But as for him who hath no capacity to inquire, thou must begin the discourse as it is said:
And 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.)

SEDER READING #16 (READER)

Originally, our ancestors were idolators, but at present the Lord hath brought us near to his worship as it is said:

And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. (Joshua 24:2-4.)

Blessed be He, who strictly observed His promise unto Israel; Blessed be the Most Holy, who premeditated the end of the captivity, that He might perform what He had promised to our father Abraham, between the parts:

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. (Genesis 15:13-14.)

ACTION: The Ba'al ha-Seder covers the matzah, lifts up the second cup of wine (but does not drink), and says:

SEDER READING #17 (BA'AL HA-SEDER)

And it is this same promise which has been the support of our ancestors and of ourselves, for not one only has risen up against us, but in every generation some have arisen against us to annihilate us, but the Most Holy, blessed be He, hath delivered us out of their hands.

ACTION: The Ba'al ha-Seder puts down the second cup and uncovers the matzah again.

SEDER READING #18 (READER)

READ Genesis 47:4; Deut. 10:22; Exodus 1:7; Ezekiel 16:7.

READ Deut. 26:6; Exodus 1:10 (8-14); Deut. 26:7; Exodus 2:23-25.

And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: (Deut. 26:8.)

And the Lord brought us forth from Egypt, not by means of an angel, nor by means of a seraph, nor by means of a messenger: but the Most Holy, blessed be He, Himself in His glory, as it is said:

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. (Exodus 12:12.)

And I will pass through the land of Egypt; I MYSELF, and not an angel; I will smite every first-born; I MYSELF, and not a seraph: and on all the gods of Egypt I will execute judgments; I MYSELF, and not a messenger; I am the Lord! I AM HE, and no other.

SEDER READING #19 (BA'AL HA-SEDER)

One explanation of the Ten Plagues is this: With a strong hand denotes two plagues. With an outstretched arm: two plagues. With signs: two plagues. And with wonders: two plagues. These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt, and these they are:

ACTION: ALL dip a finger in the second cup of wine and spill a drop when saying each plague aloud (recited in unison):

SEDER READING #20 (ALL) [SLIDE 40]

BLOOD

FROGS

VERMIN

A MIXTURE OF NOXIOUS BEASTS

PESTILENCE

BOILS

HAIL

LOCUSTS

DARKNESS

and the SLAYING OF THE FIRST-BORN

SEDER READING #21 (BA'AL HA-SEDER)

How many degrees of beneficence hath the Almighty conferred upon us!

SEDER READING #22 (ALL) [SLIDES 41-44]

If He had brought us forth from Egypt, and had not executed judgments upon the Egyptians, it would have sufficed. ("Dayenu!")

If He had inflicted justice upon them, and had not executed judgment upon their gods, it would have sufficed. (“Dayenu!”)

If He had executed judgment upon their gods, and had not slain their first-born, it would have sufficed. (“Dayenu!”)

If He had slain their first-born, and had not given us their wealth, it would have sufficed. (“Dayenu!”)

If He had given us their wealth, and had not divided the sea for us, it would have sufficed. (“Dayenu!”)

If He had divided the sea for us, and had not made us pass through its midst on dry land, it would have sufficed. (“Dayenu!”)

If He had made us pass through its midst on dry land, and had not sunk our oppressors into the sea, it would have sufficed. (“Dayenu!”)

If He had sunk our oppressors into the sea, and had not supplied our wants in the wilderness during forty years, it would have sufficed. (“Dayenu!”)

If He had supplied our wants in the wilderness during forty years, and had not fed us with manna, it would have sufficed. (“Dayenu!”)

If He had fed us with manna, and had not given us the sabbath, it would have sufficed. (“Dayenu!”)

If He had given us the sabbath, and had not brought us near Mount Sinai, it would have sufficed. (“Dayenu!”)

If He had brought us near Mount Sinai, and had not given us His law, it would have sufficed. (“Dayenu!”)

If He had given us His law, and had not led us into the land of Israel, it would have sufficed. (“Dayenu!”)

If He had led us into the land of Israel, and had not built the temple, it would have sufficed. (“Dayenu!”)

SEDER READING #23 (BA’AL HA-SEDER)

How numerous then and how oft repeated are the bounties which the Almighty hath bestowed upon us.

(1) He brought us forth from Egypt, (2) executed judgment on the Egyptians and (3) slew their gods: (4) slew their first-born: (5) gave us their wealth: (6) divided the sea for us: (7) caused us to pass through its midst on dry land: (8) sank our oppressors in it: (9) supplied us with everything in the wilderness during forty years: (10) fed us with manna: (11) gave us the sabbath: (12) led us to Mount Sinai: (13) gave us His law: (14) led us into the land of Israel: (15) and built the holy temple for us, to atone for all our iniquities.

SEDER READING #24 (BA’AL HA-SEDER)

Rabbi Gamaliel says: Whoever does not make mention of these three things on Passover, hath not done his duty, and these they are: The Sacrifice of the Passover, the Unleavened Bread, and the Bitter Herb.

ACTION: The Ba’al ha-Seder holds up the Zero’ah and says:

The paschal lamb which our ancestors ate during the existence of the holy temple, why was it eaten?

Because the Most Holy, blessed be He, passed over our ancestors' houses in Egypt, as it is said:

That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. (Exodus 12:27.)

ACTION: The Ba’al ha-Seder points to the matzah and says:

This unleavened bread, which we now eat, what does it signify? Because the dough of our ancestors had not time to become leavened, when the Holy Supreme King of kings, blessed be He, appeared unto them, as it is said:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. (Exodus 12:39.)

ACTION: The Ba'al ha-Seder points to the bitter herbs and says:

This bitter herb, why do we eat it? Because the Egyptians embittered the lives of our ancestors in Egypt, as it is said:

And they made their lives bitter with hard bondage, in mort[a]r, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. (Exodus 1:14.)

In every generation each individual is bound to regard himself as if he personally had gone forth from Egypt, as is said:

And 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.)

It was not our ancestors alone whom the Most Holy, blessed be He, redeemed from Egypt, but us also did He redeem with them, as it is said:

And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. (Deut. 6:23.)

ACTION: The Ba'al ha-Seder covers the matzah again. ALL raise (again) the second cup of wine and recite in unison:

SEDER READING #25 (ALL) [SLIDE 45]

Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt and reverence Him, who did all these miracles for our ancestors and for us; for he brought us forth from bondage to freedom, from sorrow to joy, from mourning to holy days, from darkness to great light, and from servitude to redemption, and therefore let us sing unto Him a new song. Hallelujah!

ACTION: ALL lower the second cup of wine.

SEDER READING #26 (READER)

Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. Blessed be the name of the LORD from this time forth and for evermore. From the rising of the sun unto the going down of the same the LORD's name *is* to be praised. The LORD *is* high above all nations, *and* his glory above the heavens. Who *is* like unto the LORD our God, who dwelleth on high, Who humbleth *himself* to behold *the things that are* in heaven, and in the earth! He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; That he may set *him* with princes, *even* with the princes of his people. He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD. (Psalm 113.)

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, *and* Israel his dominion. The sea saw *it*, and fled: Jordan was driven back. The mountains skipped like rams, *and* the little hills like lambs. What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back? Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; Which turned the rock *into* a standing water, the flint into a fountain of waters. (Psalm 114.)

SEDER READING #27 (ALL) [SLIDE 46]

Blessed art thou, O Lord, our God, King of the universe, who has redeemed us, and our ancestors from Egypt, and has brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. O Lord, our God, and the God of our ancestors, mayest thou bring us to enjoy in peace other solemn festivals and seasons, which approach us, that we may rejoice in the building of thy city and exult in thy service; and that we may eat there of the sacrifices and paschal lambs, whose blood shall be sprinkled on

the side of thine altar, to render us acceptable. Then we shall give thanks unto thee with a new song for our deliverance and for the redemption of our souls. Blessed art thou, O Lord, who hath redeemed Israel!

SEDER READING #28 (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the vine.

ACTION: ALL drink the “greater part” of the second cup of wine, while leaning to the left.

STEP 6: WASH

ACTION: All wash their hands and recite the following blessing (in unison) before drying their hands:

SEDER READING #29 (ALL) [SLIDE 47]

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wash the hands.

STEP 7: BLESSING

ACTION: The Ba'al ha-Seder takes the uppermost matzah out of the plate, but he does not break anything of it, and says:

SEDER READING #30A (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, who bringeth forth bread from the earth.

STEP 8: UNLEAVENED BREAD

ACTION: The Ba'al ha-Seder takes the remaining half of the middle matzah out of the plate, does not break likewise anything of it, holds it together with the uppermost matzah, and says:

SEDER READING #30B (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

ACTION: The Ba'al ha-Seder breaks a piece of the upper and the middle matzah and, having eaten of it in a leaning position, gives also of both matzot to everyone at the table, who repeat both of the above blessings and eat in a leaning position:

SEDER READING #31 (ALL) [SLIDE 48]

Blessed art thou, O Lord, our God, King of the universe, who bringeth forth bread from the earth.

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

STEP 9: BITTER HERBS

ACTION: The Ba'al ha-Seder takes some bitter herbs (romaine lettuce) and, having dipped it into charoset, shakes off the charoset and says:

SEDER READING #32 (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs.

ACTION: The Ba'al ha-seder, having eaten the bitter herbs, gives also to each of the company present, who say the same blessing and eat (but not leaning):

SEDER READING #33 (ALL) [SLIDE 49]

Blessed art thou, O Lord, our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs.

STEP 10: SANDWICH

ACTION: The Ba'al ha-Seder breaks two pieces of the undermost matzah, puts bitter herb (horseradish) between it, and says:

SEDER READING #34 (BA'AL HA-SEDER)

Thus did Hillel during the time the holy temple stood; he took the unleavened bread and bitter herb and ate them together, that he might perform what is said: "with unleavened bread and bitter herbs" (Num. 9:11) shall they eat it.

ACTION: The Ba'al ha-Seder, having eaten the "Hillel sandwich," gives also to each of the company present, who say the same blessing and eat:

SEDER READING #35 (ALL) [SLIDE 50]

Thus did Hillel during the time the holy temple stood; he took the unleavened bread and bitter herb and ate them together, that he might perform what is said: "with unleavened bread and bitter herbs" (Num. 9:11) shall they eat it.

[INTERMEDIATE HYMN] [SLIDES 51-52]

"O Savior, Thou Who Wearest a Crown" (#197)

STEP 11: PREPARED TABLE

ACTION: ALL take the egg, peel it, dip it into the salt water (or mix it with salt water), and eat it.

[DINNER] [SLIDE 53]

STEP 12: RANSOMED

SPECIAL READING #36 (READER)

We are now at that part of the seder where Jesus Christ, the Great High Priest after the Order of Melchizedek, instituted the Sacrament. Tonight, our only bread is "matzah" or unleavened bread, also known as the "bread of affliction," prepared in haste when slavery permitted little time to prepare decent bread as the Twelve Tribes of Israel were preparing to flee from Egypt. Made simply of wheat flour and water and has been baked quickly into a cracker before it has had time to rise—a process that from start to finish must take no more than 18 minutes—it represents purity. On the table are three pieces of matzah covered with a white cloth and so arranged that no two pieces touch--three distinct pieces yet the same. Some believe these represent the three categories of the House of Israel: the Priests, Levites, and the common Israelites. Others say they commemorate the three measures of fine meal Abraham told Sarah to

bake into cakes when they were visited by the three holy men in Genesis 18. But we see more. At the beginning of the seder, of the three pieces of matzah, only the middle piece is broken. Part of this middle piece was saved, until after Judas Iscariot would have left the Upper Room and after the meal. Before the meal, we partake of all three pieces in order, from top to bottom. Judas appears to leave while Christ and his disciples are eating the middle piece and partaking of the “sop”—which was the bitter herbs and the sweet apple mixture. After the meal, the Bread of Life and the Lamb of God turns the remaining middle piece of the bread of affliction into an emblem of His body.

ACTION: The Afikomen (the larger half of the middle matzah that was hidden in Step 4) is “ransomed.” It is distributed to all present, who eat it leaning. This action is performed in silence. No more food should now be eaten for the rest of the evening (although wine will be drunk).

ACTION: ALL wash hands for third (and final) time.

STEP 13: BLESSING

NARRATOR READING #37 (NARRATOR)

So far, we have tasted two of the four cups of wine. Like the four main covenants we make in the Temple today, two of them, like the two cups of wine, precede the mid-point break, and two follow. The third cup is called the “Cup of Blessing.” Said by most Biblical scholars to have served as the emblem of Christ’s blood, it will be drunk just before the Prophet Elijah returns.

ACTION: ALL fill the third cup of wine.

SEDER READING #38 (BA’AL HA-SEDER)

Let us say grace.

Blessed be the name of the Lord, henceforth and forever.

SEDER READING #39 (ALL) [SLIDE 54]

Let us bless our God of whose gifts we have eaten.

SEDER READING #40 (BA’AL HA-SEDER)

Blessed be our God of whose gifts we have eaten, and through whose goodness we live.

SEDER READING #41 (ALL) [SLIDE 55]

Blessed be our God of whose gifts we have eaten, and through whose goodness we live.

SEDER READING #42 (BA’AL HA-SEDER)

Blessed be He as blessed be His name.

Blessed art thou, O Eternal, our Lord, King of the universe, who feedeth the whole world with his goodness, and with grace, mercy, and compassion. He giveth food to every creature, for his mercy endureth for ever. His abundant goodness has never been deficient towards us and may we never be in want of sustenance for ever and ever, for the sake of His great name, for He feedeth and sustaineth all and doeth good unto all, and provideth food for every creature which He hath created. Blessed art thou, O Lord, who feedest all.

SEDER READING #43 (READER)

O Lord, our God, we beseech thee, have compassion on thy people Israel, on Jerusalem thy city, on Zion the residence of thy glory, and on thy kingdom of the house of David thine anointed; and on the great and

holy temple which is called by thy name, O our God, Pastor and Feeder: our Maintainer, Supporter, and Enlarger. O enlarge us speedily from all our troubles; and suffer us not, O Lord, our God, to stand in need of the gifts of mankind, who are but flesh and blood, nor of their loan; but let us depend on thy full, open, holy, and liberal hand: so that we may not be put to shame, nor be confounded forever.

SEDER READING #44 (READER)

Be pleased, O Lord, our God, to make us happy by the observance of thy commandments, even in the commandment of the seventh day, the great and holy sabbath: for it is a great and holy day in thy presence, thereon to rest, and be at ease, according to the commandment of thy will; and in thy good will, O Lord, our God, suffer no trouble, sorrow, or affliction to affect us on our day of rest: cause us, O Lord, our God, the consolation of Zion, thy city and the rebuilding of Jerusalem, thy holy city, for thou art the Lord of salvation, and the Lord of consolation.

SEDER READING #45 (READER)

Our God, and the God of our fathers, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the son of David thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of all thy people, the house of Israel, may ascend, arrive, approach, be seen, accepted, heard, visited, and remembered in thy presence, for the obtaining a happy deliverance with favour, grace, and mercy, to life and peace, on this day of the feast of unleavened bread. O Lord, our God, remember us thereon of good: visit us with a blessing, and save us to enjoy life; and with the word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually towards thee, for thou, O God, art a merciful and gracious king.

SEDER READING #46 (ALL) [SLIDE 56]

O rebuild Jerusalem, the holy city, speedily in our days. Blessed art thou, O Eternal, who in thy mercy didst once build Jerusalem. Amen!

Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the vine.

ACTION: ALL lean to the left and drink the “greater part” of the third cup of wine.

ACTION: The Ba'al ha-Seder fills the Cup of Elijah after all have drunk the third cup.

SPECIAL READING #47 (READER)

Jewish tradition has held that the most important events in Israel's history are connected with the Passover season. On the eve of Passover, after his sacrifice, the “horror of great darkness” fell upon Abraham when God revealed to him the future of his posterity. It is supposed that at Passover time Abraham entertained his heavenly guests, Sodom was destroyed and Lot escaped, Jacob “stole” Esau’s blessings, the walls of Jericho fell, the captains of Sennacherib were overtaken by the hand of God, the mysterious handwriting appeared on the wall declaring Babylon's doom, and Esther and the Jews fasted and wicked Haman perished. In the last days, it will be this time when the final judgments are heaped upon the wicked and the glorious deliverance of Israel takes place.

One other important event associated with this time concerns Elijah. A fifth cup, the Cup of Elijah, has been placed here as we await the arrival of the prophet Elijah, who, like John the Baptist, is a forerunner of the Messiah to come--again. This undrunk cup reminds us of this future event when all mankind will be redeemed. Tonight, as Elijah is ushered in, we shall stand until he has been seated. As he walks in, we shall review the words from Malachi and from the 110th Section of the Doctrine and Covenants, a revelation received by the Prophet Joseph Smith on April 3, 1836 in the Kirtland Temple. April 3, 1836 that year was also the 15th of Nisan—the first night of Passover. (This prophecy concerning the coming

of Elijah in the latter days is the only verse of scripture that is found in each of the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.)

ACTION: Knocking is heard on the door. ALL stand. An usher goes to the door, opens it, and “escorts” Elijah (slowly) to his seat. ALL shout “Barukh haba!” While ALL are still standing, the following scriptures are read:

SCRIPTURE READING #5 (READER) [SLIDE 57]

Malachi 4:5-6: “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

SCRIPTURE READING #6 (READER) [SLIDE 58]

D&C 110:13-14, 16: “. . . [A]nother great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come-- . . . Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

SEDER READING #48 (ALL--STANDING) [SLIDE 59]

Pour out thy wrath upon the heathen who know thee not, and upon the kingdoms who invoke not thy name; for they have devoured Jacob, and laid waste his beautiful dwelling. Pour out thy indignation upon them, and let thy fierce anger overtake them. Pursue them in wrath and destroy them under the heavens of the Lord.

ACTION: The usher closes the door. ALL return to their seats.

STEP 14: PRAISE

ACTION: ALL fill the fourth (and final) cup but don't drink.

SEDER READING #49 (READER)

READ Psalms 115-118.

READ John 13:31-38; 14-17.

READ Isaiah 53.

READ Psalm 136.

SEDER READING #50 (READER)

The breath of all living shall bless thy name, O Lord, our God, the spirit of all flesh, continually glorify and extol thy memorial. O our King, thou art God from eternity to eternity, besides thee, we acknowledge neither king, redeemer, nor saviour; thou redeemest, deliverest, maintainest, and hast compassion on us, in all times of trouble and distress; we have no King but thee. Thou art God of the first, and God of the last, the God of all creatures, the Lord of all generations; thou art adored with all manner of praise; who governeth the universe with tenderness, and his creatures with mercy. Lo, the Lord neither slumbereth nor sleepeth, but rouseth those who sleep, awakeneth those who slumber. He causeth the dumb to speak, looseth those that are bound, supporteth the fallen, and raiseth those who are bowed down; and therefore thee alone do we worship. Although our mouths were filled with melodious songs as the sea is with water, our tongues shouting loudly as its roaring billows; our lips with praise, like the widespread firmament: our eyes sparkling like the sun or the moon: our hands raised like the eagles' wings, our feet

swift as the roes, we nevertheless are incapable of rendering sufficient thanks unto thee, O Eternal, our God, and the God of our fathers: or to bless thy name, for one of the innumerable benefits, which thou hast conferred upon us and our ancestors. For thou, O Lord, our God didst redeem us from Egypt, and release us from the house of bondage; in time of famine didst thou sustain us: and in plenty didst thou nourish us. From the sword didst thou deliver us, from pestilence thou didst save us and from diseases and raging sicknesses didst thou relieve us. Hitherto thy tender mercies have supported us, and thy kindness hath not forsaken us. O Lord, our God, thou wilt not forsake us in the future.

SEDER READING #51 (READER)

Therefore the limbs of which thou hast formed us, the spirit and soul which thou hast breathed into us, the tongue thou hast placed in our mouths; O, they shall worship, bless, praise, glorify, extol, reverence, sanctify, and ascribe sovereign power unto thy name, our King! Every mouth shall adore thee, and every tongue shall swear unto thee: every knee shall bend: every being shall bow down before thee: every heart shall fear thee, and all inward parts and reins shall sing praises unto thy name; as it is written: All my bones shall say, O Lord, who is like unto thee? who delivereth the weak from one of superior strength, the poor and needy from his oppressor. Who is like unto thee? who is equal unto thee? who can be compared unto thee? great, mighty, and tremendous God, most high God, possessor of heaven and earth. We will praise, adore, glorify, and bless thy name: as it is said by David: Bless the Lord, O my soul, and all that is within me, bless his holy name.

SEDER READING #52 (READER)

And in the congregation of many thousands of thy people, the house of Israel, shall thy name, O our King, be glorified in song, throughout all generations; for such is the duty of every created being, in thy presence, O Eternal, our God, and the God of our fathers, to thank, praise, extol, glorify, exalt, ascribe glory, bless, magnify, and adore thee, with song beyond all the utterances of the hymns and psalms of David, the son of Jesse, thy servant, and thine anointed.

SEDER READING #53 (READER)

Praised be thy name for ever, O our King, great and holy in heaven and on earth; for unto thee, O Lord, our God, and the God of our fathers, appertaineth song and praise, hymn and psalm, strength and dominion; victory, power and greatness, adoration and glory; holiness and majesty; blessing and thanksgiving, from now unto all eternity. Blessed art thou, O Lord, Almighty King; glorified with praises, the God of thanksgivings, Lord of miracles, who delighteth in songs of psalmody; King, Almighty and Eternal!

SEDER READING #54 (BA'AL HA-SEDER)

Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the vine.

ACTION: ALL drink the “greater part” of the fourth and final cup, leaning to the left.

SEDER READING #55 (ALL) [SLIDE 60]

Blessed art thou, O Eternal, our God, King of the universe, for the vine and the fruits of the vine, and for the produce of the field, and for that desirable, good, and ample land, to eat of the fruit, and to be satisfied with its goodness. Have compassion on us, O Eternal, our God, and upon thy people Israel, upon Jerusalem thy city. O rebuild Jerusalem, the holy city, speedily, in our days. Cause to go up thither, and let us there rejoice on the upbuilding thereof that we may eat of the fruit thereof, and bless thee in holiness and purity and let us there rejoice on this day of the feast of unleavened bread, for thou, O Lord, art good and beneficent unto all, and therefore do we give thanks unto thee for the land, and for the fruit of the vine. Blessed art thou, O Eternal, for the land, and for the fruit of the vine.

STEP 15: ACCEPTANCE

ACTION: ALL stand and remain standing until the end.

SEDER READING #56 (ALL—STANDING) [SLIDE 61]

The commemoration service of the Passover has been accomplished according to its order, all its ordinances and customs. As we have been deemed by Thee to be enabled to observe it now, grant also that we may also (be) worthy to fulfill the actual observance thereof. O Thou most Holy, who dwellest on high, raise up an humble people (of whom it was said) who can number them? O hasten to conduct us, the plants of thine vineyard once more redeemed, unto Zion with joyful song.

SEDER READING #57 (BA'AL HA-SEDER—STANDING)

Grant That Next Year We May Be In Jerusalem!

SEDER READING #58 (ALL—STANDING) [SLIDE 62]

Grant That Next Year We May Be In Jerusalem!

[CLOSING HYMN] [SLIDES 63-64]

“Guide Us, O Thou Great Jehovah” (#83)

[SLIDE 65] Salt Lake Temple Spires

[SLIDE 66] Jesus Christ

[BENEDICTION]

[SLIDE 67] Closing Slide