

THE PASSOVER SEDER AND THE EUCHARIST

A Curriculum For Jewish and Catholic High School Students

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Curriculum Seminar  
Spring, 1986

## RATIONALE

In many communities, particularly here in Los Angeles, Jews and Catholics live, work, and study side by side. Yet generally speaking, Jews and Catholics know very little about each other's religious traditions. What we do know is often-times superficial. At worst, our knowledge is based on misinformation, stereotypes and hearsay. If left unchecked, ignorance and misconception can lead to fear and prejudice.

Today in Los Angeles, overt signs of prejudice against Jews by Catholics or visa-versa are not readily apparent. However, that is not to say that ignorance, misconception and fear are absent from our community. Unfortunately, these elements are still with us. At the same time, there are some positive steps being taken to improve Jewish-Catholic relations. We have Jewish-Catholic dialogues, inter-seminary retreats, ecumenical councils, and Jewish educators teaching Judaica in Catholic high schools.

It is my intent to contribute to the advancement of Jewish-Catholic understanding. To this end, I offer a curriculum designed to be used by Jewish and Catholic high school students studying together in a common setting. My model is the Jewish-Catholic Dialogue class, comprised of ten students from Los Angeles Hebrew High School and ten students from Louisville Catholic High School, Woodland Hills, Ca.

By studying together, Jewish and Catholic students can learn immediately and directly about each other. They can ask

questions, search for answers, and clear up misconceptions.-- all within a safe, supportive environment. When examining another tradition, it is my contention that one ultimately looks closer at one's one and asks, "In what ways are our traditions the same? In what ways are they different?" Thus, learning about "the other" becomes a process of self-discovery as well.

The curriculum I propose will engage students in a study of the Passover Seder and the Eucharist. I have chosen to focus on these two rituals because they point to many of the similarities and differences between Judaism and Catholicism. Through the study of the Passover Seder and the Eucharist, students will learn much of what their traditions share in common as well as what makes them distinct and special.

The Passover Seder and the Eucharist are both core rituals stemming from events which are core to their respective traditions. The Seder recalls the Exodus from Egypt; the Eucharist recalls Jesus' Last Supper. Both rituals are intended to make the participant feel intrinsically connected to the event which the ritual recalls. The Jew is to regard himself as if he personally went forth from Egypt. The Catholic is to reenact the Last Supper, ingesting the body and blood of Christ just as the apostles did, thereby becoming one with Christ.

Both the Passover Seder and the Eucharist recall a sacrifice. Jews remember the paschal lamb whose blood was smeared on the doorposts of the Jewish homes in Egypt to ward

off the angel of death. Catholics remember Jesus, the paschal lamb par excellence, who sacrificed himself on the Cross for the sake of others. Finally, both rituals provide an answer to the question: "How will salvation come?" For Jews, the Exodus is the paradigm for salvation. For Catholics, the Last Supper is the paradigm. Thus, while the question may be the same, each tradition offers a very different answer.

Students will look at the question of salvation and see how it is played out in the Passover Seder and the Eucharist. The ultimate goal is for students to become more familiar with the Passover Seder and the Eucharist and to view these rituals as starting points for further investigation into their own tradition and the tradition of their neighbor.

## GOALS

1. To have students find value in studying about their own faith tradition.
2. To have students find value in studying about the faith tradition of another, particularly in the presence of people from that other faith tradition.
3. To have students understand the concept of "core event".
4. To have students understand how and why the Exodus is a core event in Judaism.
5. To have students understand how and why the Passover Seder is a commemoration and ritual reenactment of the Exodus.
6. To have students understand how and why the Last Supper is a core event in Catholicism.
7. To have students understand how and why the Eucharist is a commemoration and ritual reenactment of the Last Supper.
8. To have students view the Exodus and the Last Supper in terms of their being paradigms of redemption and salvation for their respective traditions.
9. To have students examine those symbols which are common to the Passover Seder and the Eucharist (bread, wine, paschal lamb) and compare how Judaism and Catholicism employ and interpret these symbols differently.

## OBJECTIVES

Students will be able to...

1. Determine for themselves whether studying about their own faith tradition is a valuable endeavor.
2. Determine for themselves whether studying about another faith tradition, particularly in the presence of people from that other faith tradition, is a valuable endeavor.
3. Define and explain in their own words the term "core event".
4. Cite examples from Jewish liturgy and Hebrew Scriptures which support the notion that the Exodus is a core event in Judaism.
5. Conduct research on the Passover Seder and explain how and why the Seder is a commemoration and ritual reenactment of the Exodus.
6. Cite examples from Catholic liturgy and Christian Scriptures which illustrate the centrality of the Last Supper in Catholicism.
7. Explain how and why the Eucharist is a commemoration and ritual reenactment of the Last Supper, drawing on Eucharistic liturgy to support their argument.
8. Compare the Exodus and the Last Supper in terms of their being paradigms of redemption and salvation for their respective traditions.
9. Compare how Judaism and Catholicism employ and interpret the shared symbols : bread, wine, paschal lamb (in the Passover Seder and Eucharist ceremony).

## COURSE OUTLINE

- LESSON I            Setting the Stage for Inter-Faith Learning
- LESSON II        The Nature of a Core Event and its Commemoration/  
Celebration
- LESSON III        The Exodus as a Core Event in Judaism
- LESSON IV        The Passover Seder as a Commemoration and Ritual  
Reenactment of the Exodus
- LESSON V         The Last Supper as a Core Event in Catholicism
- LESSON VI        The Eucharist as a Commemoration and Ritual  
Reenactment of the Last Supper
- LESSON VII        The Exodus and The Last Supper as Paradigms of  
Salvation
- LESSON VIII      Modeling the Passover Seder
- LESSON IX        Modeling the Eucharist
- LESSON X         Shared Symbols - Different Meanings

All the above are one hour lessons except for lessons VIII & IX, which are two hours. Lesson IX is a field trip to a local parish. The other lessons take place in a classroom.

## NOTES TO THE TEACHER

1. This curriculum is ideally designed to be used in a setting wherein Jewish and Catholic high school students study together. However, it is possible to adapt the curriculum to an all Jewish or all Catholic audience. For example, when the lesson plan calls on students to share personal feelings and insights about their faith tradition, an all Catholic audience could follow the lesson plan and then augment it by inviting a Jewish guest speaker to share feelings and insights about Judaism.
2. The Catholicism under discussion in this curriculum is Roman Catholicism.
3. Students should be expected to bring a pen and loose-leaf notebook to each session.



## LESSON I

### Setting The Stage For Inter-Faith Learning

#### GOALS:

1. To have students consider the reasons for learning about another faith tradition, particularly in the presence of people from that other faith tradition.
2. To have students consider the reasons for specifically studying the Passover Seder and the Eucharist.
3. To determine (roughly) what students already know, or think they know, about the Passover Seder and the Eucharist.

#### OBJECTIVES: Students will be able to...

1. Suggest reasons why learning about another faith tradition, particularly in the presence of people from that other faith tradition, is an important endeavor.
2. Suggest reasons for specifically studying about the Passover Seder and the Eucharist.
3. Share some of their present knowledge of the Passover Seder and the Eucharist.

#### MATERIALS:

1. A course outline for each student.
2. An "Important Points/Guidelines" sheet for each student.
3. A slide projector
4. A movie screen
5. Two slides: 1) Showing a Christian artistic representation of The Last Supper ( Salvador Dali's painting "The Last Supper"). 2) Showing a Jewish artistic representation of the Passover Seder ( Moses Lieb ben Wolf's painting "Seder")

#### INTRODUCTION TO THE COURSE (5 minutes):

Distribute and review course outline with students. Ask if there are any questions. Inform students that homework will be assigned following most lessons.

SET INDUCTION (5 minutes):

Show the slides to the class. As students are viewing the slides, ask them:

- To compare and contrast the slides, both in terms of their content and the artist's interpretation of a particular scene - (The Last Supper; A Passover Seder).
- Without being told, is it possible to determine who the artist is, i.e., a Jew or a Christian? What are some clues which may be helpful?
- Do the artists seem to be communicating any particular message in their paintings?

ACTIVITY I (15 minutes):

Begin as follows:

- Viewing and interpreting the slides as we have just done, gives us an indication of the type of work in which we will be engaged over the next ten lessons. We will be observing, interpreting, and explaining many scenes, some of which will be familiar to us, and some less familiar. We will also have the opportunity to create and place ourselves in some scenes, and to discuss our feelings about doing so.
- The scenes which will be our primary focus are: The Exodus; The Passover Seder; The Last Supper; The Eucharist.
- In preparation for our work, we need to ask, and answer, three important questions:

1. Why study about another faith tradition?
2. Why study together with people from that other faith tradition?
3. Why study specifically about The Exodus, The Passover Seder, The Last Supper, and The Eucharist?

Engage students in a discussion of the above questions. Possible answers to the questions may be:

By studying about another faith tradition we can...

- Enrich our knowledge of the world around us.
- Develop an understanding of and, hopefully, an appreciation for different traditions, beliefs, and ways of living.
- Learn more about ourselves by comparing our tradition with that of others.
- Prevent/counteract prejudice.

By studying together we can...

- Learn immediately and directly about each other's traditions. Be each other's resource.
- Help clear up misconceptions, prejudice.

By studying about The Exodus, The Passover Seder, The Last Supper, and The Eucharist we can...

- Focus on two core events and two core rituals which point out many of the similarities and the differences between Judaism and Catholicism.

ACTIVITY II (20 minutes):

Divide class into groups of four (two Jewish students with two Catholic students).

In small groups, Jewish students share a favorite memory of a Passover Seder; Catholic students share a favorite memory of a Eucharist celebration.

Next, Jewish students tell what they know about The Eucharist; Catholic students tell what they know about The Passover Seder.

Note: Students should be advised against judging each other's opinions and/or knowledge. Correction of wrong information should be given in a kind manner.

CLOSURE (10 minutes):

Students reassemble as a class and briefly share what they experienced in their small groups. Ask students:

- What were two things that you learned in your small group?
- How did you feel talking about your own faith tradition?
- How did you feel talking about a faith tradition that is not your own?

EVALUATION (5 minutes):

Distribute and go over "Important Points/Guidelines" sheet.

Ask if there are any questions.

Ask students to share one thing that they learned or that surprised them as a result of reading the "Important Points/Guidelines" sheet.

MATERIALS FOR LESSON I

## IMPORTANT POINTS/GUIDELINES

1. We will refrain from using judgemental words such as "good" and "bad", "right" and "wrong" when speaking of beliefs, traditions, and rituals. Judaism and Catholicism are both "special", and are grounded in faith. Faith should be respected, not judged.

2. When we speak of "Jews" and "Catholics" we are speaking in generalities. It is important to bear in mind that there are Orthodox, Conservative, Reform, and Reconstructionist Jews. Similarly, there are many types of Catholics (Fundamental, Liberal etc.).

3. The Bible is defined differently by Jews and Catholics. For Jews, The Bible consists of The Five Books of Moses (Torah), The Prophets (Nevi'im), and The Writings (Ketuvim). Altogether, the Bible is referred to in Hebrew as The Tanach. Catholics refer to The Tanach as The Old Testament or The Hebrew Scriptures, to be distinguished from The New Testament or The Christian Scriptures, consisting of The Gospels, Acts, and early Church writings. Catholics refer to the Old and New Testaments together as The Bible.

4. Jesus, Jesus' disciples, and many of the early Christians (including most of the authors of The New Testament) were Jewish. Catholicism evolved over hundreds of years and, in fact, is still evolving. The same holds true for Judaism. Many rituals and liturgy in Catholicism bear resemblance to Jewish rituals and liturgy. That is not to say, however, that a ritual such as the Eucharist is not a Catholic ritual in its own right.

5. Jews are also referred to as: The People Israel; Israelites; The Children of Israel; Hebrews; The People of the Book.

COURSE OUTLINE  
(Student's Copy)

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Celebration
- LESSON III          The Exodus as a Core Event in Judaism
- LESSON IV          The Passover Seder as a Commemoration and Ritual  
Reenactment of the Exodus
- LESSON V            The Last Supper as a Core Event in Catholicism
- LESSON VI           The Eucharist as a Commemoration and Ritual  
Reenactment of the Last Supper
- LESSON VII          The Exodus and The Last Supper as Paradigms of  
Salvation
- LESSON VIII        Modeling the Passover Seder
- LESSON IX           Modeling the Eucharist
- LESSON X            Shared Symbols - Different Meanings

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## LESSON II

### The Nature of a Core Event and its Commemoration/Celebration

#### GOALS:

1. To have students understand the nature of a core event.
2. To have students consider which events in their lives are core.
3. To have students understand why core events are commemorated/celebrated.

#### OBJECTIVES: Students will be able to...

1. Define "core event" in their own words.
2. Give examples of core events from their own lives.
3. Give examples of core events from U.S. history, as well as from the Jewish and Catholic religious traditions.
4. Identify at least two reasons why core events are commemorated/celebrated.

#### MATERIALS (See Attached):

1. Worksheet - one per student
2. Student Questionnaire - one per student

#### SET INDUCTION (10 minutes):

Begin as follows:

- All of you in this room have something in common. All of you have reached and are currently experiencing the age of adolescence. To mark this stage in life, many of you have done something special. For example, how many of you did something special on your sixteenth birthday? (had a Sweet Sixteen party; received driver's licence). Now take a moment to think about how your particular religious tradition marks/marked your adolescence...
- Have students briefly explain to each other what their religious tradition does to mark adolescence. Expect Catholic students to mention Confirmation (and possibly Baptism and First Communion since some experience the later two sacraments in their teens). Jewish students should mention Bar/Bat Mitzvah and (particularly Reform Jews) Confirmation.

- Next, have students reflect on how they felt after experiencing Confirmation/Bar/Bat Mitzvah etc. Did they feel changed in any way? Did they view themselves - their past, their present, their future - differently? Did they view their religion, their family, the world any differently? Today, do they still think back to that occasion and receive inspiration? Encourage students to share their reflections with the class.

ACTIVITY I - PART A (5 -10 minutes):

Distribute worksheet and have students read it over. Ask if they have any questions. Be sure that students are at least somewhat familiar with the events listed. Be prepared to offer brief explanations if necessary. (See chart in Activity II or refer to reference section of bibliography). Give students a few minutes to study the lists and answer questions 1,2, and 3.

GO TO WORKSHEET



WORKSHEET

LIST #1

- July 4, 1776
- Attack on Pearl Harbor
- Pilgrims Survive First Winter and Enjoy First Crop
- Martin Luther King leads struggle for Civil Rights, e.g.,  
March on Washington, 1963

1. What would be an appropriate, descriptive title for List #1?

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LIST #2

- Giving of the Torah at Sinai
- Roman Destruction of Jerusalem and Second Temple, 70 A.D.
- Establishment of Modern State of Israel, May 14, 1948
- The Holocaust - Six Million Jews perish

2. What would be an appropriate, descriptive title for List #2?

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LIST #3

- Birth of Jesus
- Jesus fasts 40 days, afterwards starts ministry
- Apostles, imbued with Holy Spirit after Jesus' death, begin  
spreading Gospel of Christ
- Crucifixion of Jesus

3. What would be an appropriate, descriptive title for List #3?

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ACTIVITY I - PART B (15 minutes):

Discuss students' answers to the questions presented on the worksheet. Answers should be along the following lines:

Title for List #1 - "Important/Core Events in U.S. History"

Title for List #2 - "Important/Core Events in the Jewish Tradition"

Title for List #3 - "Important/Core Events in the Christian Tradition"

Choose one event from each list and discuss why it is an important, or "core event". Guide students toward an understanding of the term core event by asking such leading questions as:

- In what ways does this event change the way we may view the past, present and future?

- Can this event inspire us, guide us, add to our knowledge and understanding of ourselves and the world around us? How?

If time permits, go through the other events listed on the worksheet and discuss why they are core events.

Encourage students to come up with their own definition of core event.

A good working definition of CORE EVENT is: An event which is so powerful that, in its wake, it changes the way one views the past, present, and future. In some cases, it is an event which one may harken back to for inspiration, guidance, understanding.

Note - a core event does not necessarily occur in one day (e.g., Roman Destruction of Jerusalem). Rather, it may take place over a period of time. For our purposes, we will employ this broader definition of "core event".

Sample Answer Guide:

List #1 - Bombing of Hiroshima and Nagasaki:

America's bombing of Hiroshima and Nagasaki brought an end to the war between America and Japan and, it may be argued, an end to World War II in general. In addition, the bombing of Hiroshima and Nagasaki brought mankind into a new age - the age of nuclear warfare. Never again would warfare look the same. One atomic bomb can kill thousands of people in a matter of seconds, a capability heretofore thought impossible by means of conventional weaponry. Since World War II, other nations have developed bombs similar to those dropped on Hiroshima and Nagasaki. Thus we arrive at a situation today where nuclear proliferation is a dangerous reality with which we must deal. Now, with the touch of a few buttons, we can destroy ourselves and much of the planet.

List #2 - The Holocaust (A Jewish Perspective):

In the Holocaust, approximately six million Jews perished. European Jewry was almost completely destroyed. While this was not the first time that a significant number of Jews were killed, it was the first time that Jews were murdered on such a mass scale and in such a systematized and technologically sophisticated manner (concentration and death camps in many parts of Europe). In the wake of the Holocaust, many Jews experienced a crisis of faith. Many asked, and continue to ask, "Where was God during the Holocaust?" The Holocaust made the case for a Jewish State even more convincing than in years past. The murder of six million Jews and the plight of the survivors (many of them displaced persons) could not be ignored. In 1948, with the sanction of the United Nations and the efforts of the Jews in Palestine and the world over, the modern State of Israel was established. Thus, in a short span of time the Jewish people experienced death and rebirth. The experience of the Holocaust so affected those Jews living in its wake that "Never Again" has become a watchword of the Jewish people.

List #3 - Resurrection of Jesus \* (A Christian Perspective):

The resurrection signals Jesus' promise fulfilled ("I will arise after three days") plus the entrance into a new age where an individual's sins are forgiven and salvation assured. The resurrection offers the believer a new way of thinking about life on earth, as well as the hereafter.

\* For believing Christians, the resurrection is an historical fact (as are the other events on list #3). See, for example, The Teaching of Christ, R. Lawler, Ed., OSV Publishers, p.149 - "This resurrection of Jesus plays a central part in the life of faith. It is both a life-giving mystery and a sign that confirms our faith. The resurrection is an historical fact... (Christianity) has ever taught, and ever teaches against all denials, that Christ's rising from the dead was an historical event for which there is convincing evidence."

ACTIVITY II (20 minutes):

Begin as follows:

- As we discussed at the beginning of this lesson, we tend to mark core events in a special way. For example, when a Jewish youngster turns thirteen s/he is deemed an adult member of the community and is expected to take full responsibility for his/her actions. To celebrate this occasion, s/he is invited by the congregation to read from the Torah (Hebrew Scriptures), to deliver a speech, and afterwards to enjoy a party in his/her honor. This entire ceremony is called a Bar Mitzvah (for boys) or Bat Mitzvah (for girls). When a Catholic youngster reaches adolescence s/he is offered full membership and responsibility in the Church by partaking in a ceremony called Confirmation. Confirmation involves ritual anointing with oil and the laying on of hands by a bishop or priest to receive the Holy Spirit.

Now refer to the worksheet again. Ask students:

1. What do we see here? Is it a list of core events in a person's life, celebrated only once, such as Confirmation or Bar/Bat Mitzvah..? ( No. We find a list of core events in our national and religious past, which we celebrate/commemorate often, usually once a year - on or near the anniversary of their occurrence).
2. How do we celebrate/commemorate these events?
3. Do we have a name for the celebration/commemoration?

Have students answer questions 1 and 2 by going through the core events listed on the worksheet. Next to each event they should write the name of the celebration/commemoration associated with the event, as well as two or three of the rituals, customs, traditions connected with the celebration/commemoration. Students can work in small groups, or it might be best to do the exercise orally as a class. A list should look something like this:

<u>CORE EVENT</u>	<u>NAME OF CELEBRATION/</u> <u>COMMEMORATION</u>	<u>RITUALS/TRADITIONS/</u> <u>CUSTOMS</u>
July 4, 1776	<u>American Independence Day</u>	Fireworks; Parades; Political speeches
Bombing of Hiroshima and Nagasaki	<u>Hiroshima/Nagasaki Day</u>	Memorial Service; Peace rallies; Retelling the events of the bombings
Pilgrims survive...	<u>Thanksgiving</u>	Turkey dinner; Family gatherings; Prayers of thanks- giving

Martin L. King...	<u>Martin L.King's B'Day</u>	Recounting King's life-struggle for Civil Rights; Singing "We Shall Overcome"; Quoting from "I Have a Dream" speech
Giving of Torah at Sinai	<u>Feast of Weeks (Shavuot)</u>	Reading from Torah (esp. sections about Revelation of Torah & 10 Commandments); Making pilgrimage to Jerusalem
Destruction of Jerusalem 70 A.D.	<u>Ninth of Av (Tishah b'Av)</u>	Recounting the destruction; Mourning; Fasting
Estab. of Israel - May, '48	<u>Israel Independence Day (Yom Ha'atzmaut)</u>	Parades; Singing Ha-Tikvah (national anthem); Political Speeches
Holocaust	<u>Holocaust Remembrance Day (Yom Ha'shoah)</u>	Recounting stories of the Holocaust; Lighting memorial candles; Observing two minutes of silence
Birth of Jesus	<u>Christmas</u>	Exchanging gifts; Decorating trees; Singing carols
Jesus fasts 40 days...	<u>Lent</u>	Giving up something for 40 days; Acts of charity; Fasting
Apostles, imbued w/ Holy Spirit after Jesus' death, spread Gospel...	<u>Pentecost (Birthday of Church)</u>	Festive meal; Special church service; Reading from Acts 2
Resurrection of Jesus	<u>Easter</u>	Reading Christian Scripture accounts of the Resurrection; Lighting candles; Performing Baptisms

After the chart is complete, discuss the question:

- Why do nations and religious traditions celebrate/commemorate core events?

Answer Guide:

Celebrations/Commemorations of core events...

- Help to sustain the power, "the coreness" of the original event
- Help keep the event alive in our memory
- Enable us to pass on the facts and lessons of the event to future generations in a dramatic way.
- Give substance to a religious or national tradition.

CLOSURE (5 minutes):

Ask students to think about their own lives for a moment and project into the future. What other core events do they hope to experience in their lives?. How do they anticipate marking these events? Have students answer orally. Write their answers on the board. The board should look something like this:

- |                               |  |
|-------------------------------|--|
| Complete High School, College | - Graduation Ceremony;<br>Receive diploma; Party             |
| Marriage                      | - Exchange vows; Reception w/ family & friends;<br>Honeymoon |
| Wedding Anniversaries         | - Party; Exchange gifts w/<br>spouse                         |
| Have a child                  | - Naming ceremony for child;<br>Brit Milah or Baptism        |
| Buy First House               | - Housewarming Party; Put up<br>mezuzah                      |
| Retire                        | - Party; Take trip   |

EVALUATION (5 minutes):

Ask students to respond orally to the following questions:

1. How much influence does your national heritage and/or religious tradition have on the way you mark (and expect to mark) core events in your life?
2. How do you feel about this influence?
3. Do you think celebrating/commemorating core events in a person's life is important? How about core events in the history of a nation?..In a religious tradition? Why or why not?

HOMEWORK:

Have students complete the questionnaire (see attached) and return it the following lesson

MATERIALS FOR LESSON II

Student Questionnaire

Considering the course of study at hand...

1. I am most curious about.....

2. I feel most knowledgeable about.....

3. I feel least knowledgeable about.....

4. I feel most comfortable discussing/explaining.....

5. I feel least comfortable discussing/explaining.....

6. My hopes/expectations for this course are.....

Additional Comments.....



## LESSON III

### The Exodus as a Core Event in Judaism

#### GOALS:

1. To familiarize students with the Biblical account of the Exodus.
2. To have students understand how and why the Exodus is a core event in Judaism.

#### OBJECTIVES: Students will be able to...

1. Summarize the Biblical account of the Exodus.
2. Cite at least two examples from Jewish liturgy and/or Hebrew Scriptures which illustrate the centrality of the Exodus in Judaism.

#### MATERIALS (See Attached):

1. An Israel Haggadah handout for each student.
2. Texts for each group.
3. Homework assignment handouts for each student

#### SET INDUCTION (5-10 minutes):

Distribute the handout from An Israel Haggadah and give the following directions:

- What you have in front of you is a summary of the Biblical account of the Israelite Exodus from Egypt . For now, please place the sheets face down in front of you. Before we begin reading, perhaps you already know about some or all of the events leading up to the Exodus. If so, can you share your knowledge of these events with us? (The assumption is that many of the students will be somewhat familiar with the Exodus story).

Write students' responses on the board in brief, outline form.

#### ACTIVITY I (20 minutes):

Instruct students to turn over the Israel Haggadah handout and have them take turns reading a section outloud. As students read through the events described in the handout, put a check-mark on the board next to the corresponding event which students described earlier during the set induction. You may wish to elaborate on certain points or fill in missing information e.g., the hypothesized date of the Exodus (c.1280 B.C.).

Test students' comprehension of the material by asking such questions as:

- How did the Israelites first come to settle in Egypt?  
( Joseph, an Israelite and native of Canaan, was sold into slavery by his jealous brothers. The people who bought Joseph took him to Egypt. Later, when Joseph rose to be Pharaoh's minister, and when famine struck the region, he invited his father, brothers, and their families to settle in Egypt. There the Israelites lived and multiplied for 400 years).
- Where/How did God first appear to Moses?  
(In the land of Midian -today NW Saudi Arabia- from a burning bush. God told Moses to go before Pharaoh and demand that he set the Israelites free).
- What was the tenth plague? Why was it so significant?  
(The tenth plague was the killing of all first born Egyptian males. It was significant because this plague struck Pharaoh's own son, the result being that Pharaoh weakened his stance momentarily and agreed to set the Israelites free)
- What do you think is meant by the phrase, "...with a mighty hand and an outstretched arm and with great signs and wonders"?  
(This phrase refers to God's direct intervention in setting the Israelites free. God worked in mighty and miraculous ways e.g., the ten plagues, the parting of the Red Sea, the burning bush).

Leading into the idea of "Exodus as Core Event"... Ask students:

- What changes did the Israelites undergo as a result of the Exodus?  
(The Israelites went from slavery to freedom... from serving another nation to forming their own strong, independent nation...from being without a Law to being with a Law...from being outside the Promised Land to being inside the Promised Land)
- Throughout the centuries, Jews have always remembered the Exodus. Why do you think this is so?  
(The Exodus was an extraordinary event. It was a turning point in Jewish history. According to the Biblical account, God intervened in history on behalf of the Israelites and brought about all the changes mentioned above. As a result, the Israelites were transformed into a people -- with leadership, a Law, and a Land they could call their own. Throughout the centuries, Jews have struggled to survive as a people, and they have often harkened back to the Exodus for inspiration. The Exodus also provides an important lesson which is relevant for every age and every generation, namely - Freedom is precious; it should be sought, treasured and preserved. One must always be wary of and defend oneself against those who seek to deny an individual his freedom).

### ACTIVITY III (15 minutes):

Have students recall the definition of core event from the previous lesson. Be sure all students understand the meaning of the term core event.

(CORE EVENT = An event which is so powerful that, in its wake, it changes the way one views the past, present, and future. In some cases, it is an event which one may harken back to for inspiration, guidance, understanding)

Next, divide class into groups; five people in each group. Each group is given a text to study and the following questions to answer:

- Does the text you've just been handed support the idea that the Exodus is a core event in Judaism? If so, how? What are your clues? Be prepared to share your answers with the class.

(All the texts support the idea that the Exodus is a core event in Judaism. All the texts are excerpts from Jewish liturgy or part of the 613 commandments. They stress the importance of remembering the Exodus from Egypt and the obligation to pass on the story of the Exodus to future generations.

For additional texts see: Ex.20:2; Lev.19:33-37; Deut.4:32-40)

### CLOSURE (10 minutes):

Students come back together as a class and share their group findings, explaining: the nature of their text and how it supports the notion that the Exodus is a core event in Judaism.

### EVALUATION (5 minutes):

Ask students to imagine themselves living through the time of the Exodus... Ask them to respond orally to the following question:

As a result of going from slavery to freedom, do you view yourself, your family, your environment, God -- any differently than you did before the Exodus? Explain.

(Alternative Method: Have students respond to the above question in writing and then share their thoughts with the class).

### HOMEWORK (See Attached):

Have students read The Jewish Home and Pesach handouts in preparation for lesson IV.

### NOTE:

Either at the beginning or end of Lesson III, collect the questionnaire that students completed for homework (following Lesson II). This is for your own information, to help better acquaint you with your students' knowledge, interests, and questions about the course at hand.

MATERIALS FOR LESSON III

*Meyer Levin*  
**AN ISRAEL HAGGADAH**  
 FOR PASSOVER



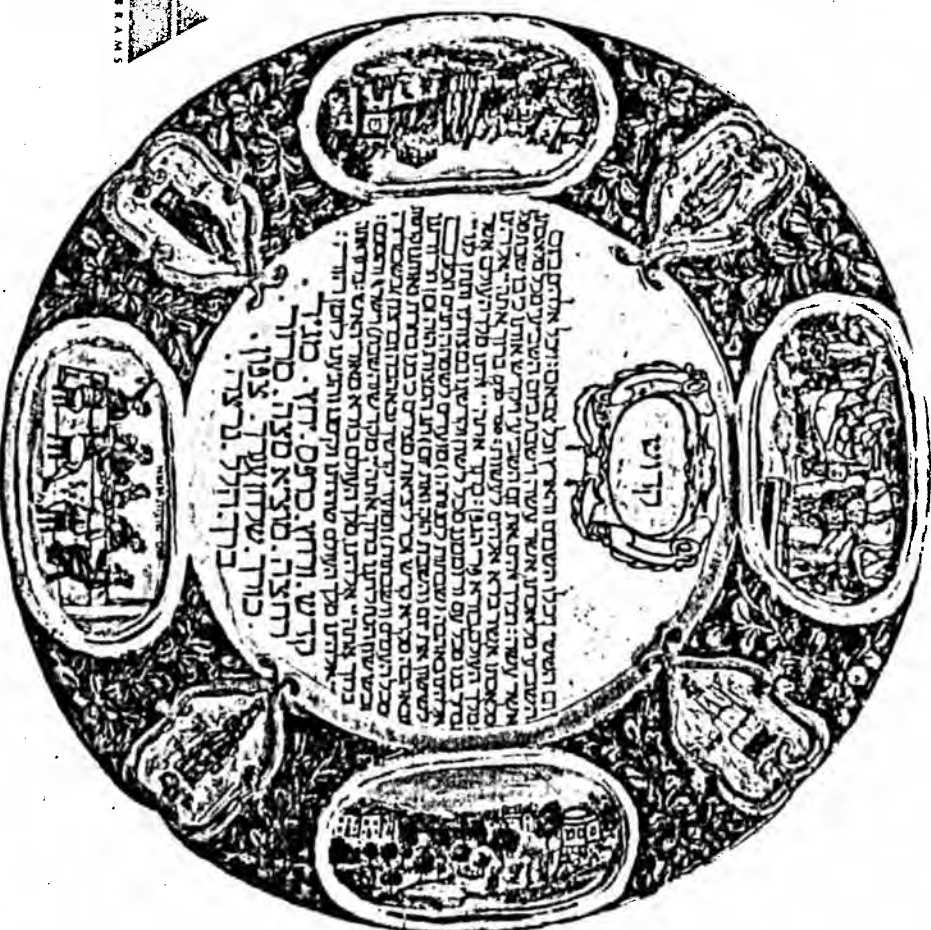
"Restores to the Passover service something of its earlier tradition of spontaneity, of connection to current life and hence to universal freedom efforts... Inspiration for new hope and renewed dedication to personal liberty and justice."—*Professor Robert Gordis, New York Times*

"A beautifully done art book."—*Boston Globe*

"I have a collection of Haggadahs from medieval times to modern kibbutz versions, but Meyer Levin's is the one I use."—*Dr. Shalom Bardin, late Director, Brandeis Institute, California*

"Meyer Levin's Haggadah is the one I use in my own Seder at home."—*Rabbi Judah B. Miller, Temple Beth Kodesh, Rochester, New York*

**AN ISRAEL**  
**HAGGADAH**  
 FOR PASSOVER



*Adapted By* **MEYER LEVIN**



*"and to thy seed forever"*

## THE RECITATION

### FIRST

The Bible tells us that in ancient times our ancestors dwelt "on the other side of the great river and lived among idol-worshippers." In the city of Ur, our patriarch Abraham was the first to understand that God is One, the Eternal. To worship God in freedom, Abraham had to flee the land of idolaters.

### SECOND

The Bible says, "I took your father Abraham from the other side of the great river and led him throughout all the land of Canaan." And it relates: And the Lord said to Abraham, "All the land that thou seest, to thee I will give it, and to thy seed forever."







*Abraham's herds grew fat in the land"*

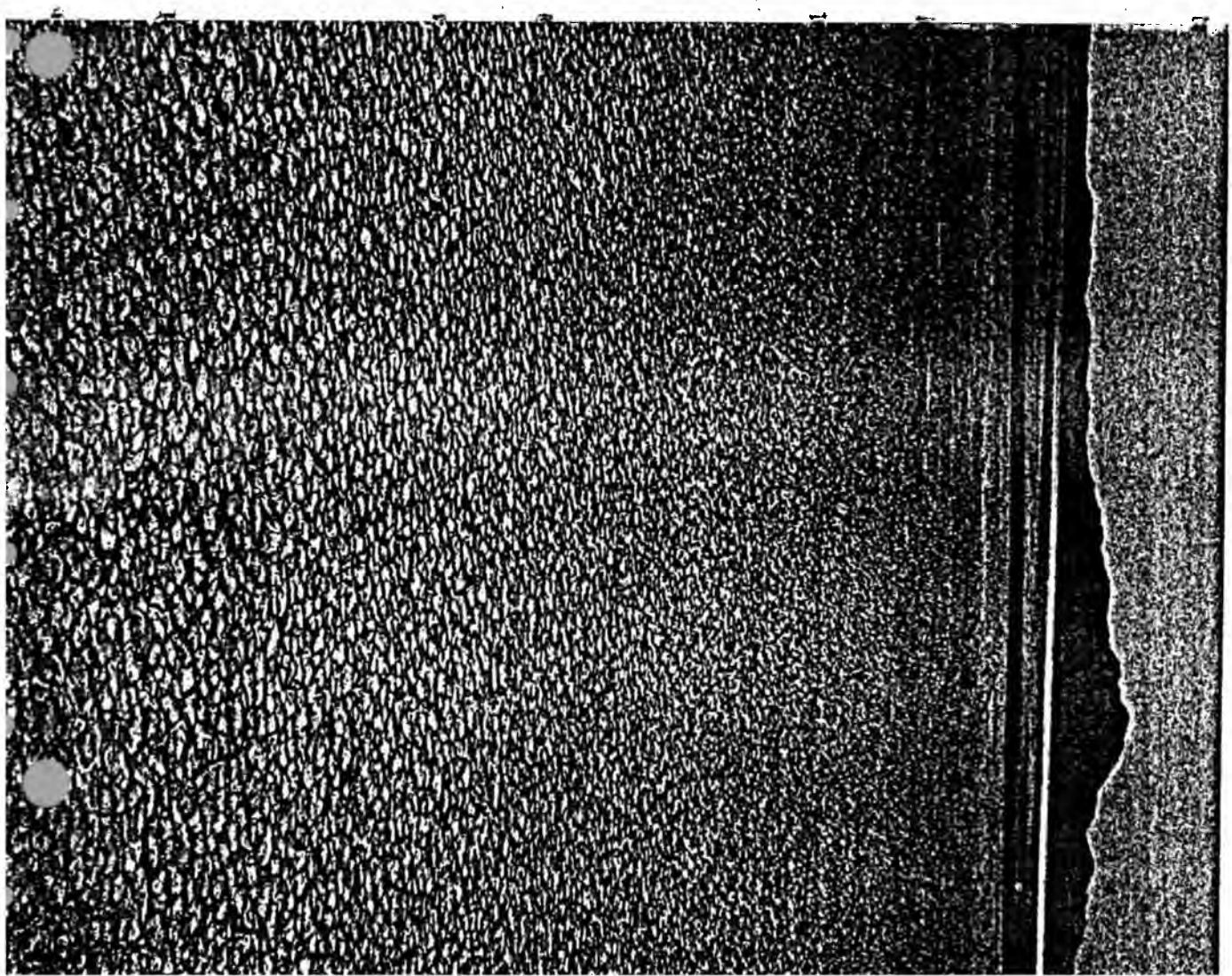
**THIRD**

Abraham's herds grew fat in the land, and God gave him Isaac. And Isaac's son Jacob had many sons, but his favorite was Joseph, who was sold by his jealous brothers to a caravan, and they brought Joseph to Egypt.

**FOURTH**

Joseph rose to become the Pharaoh's minister over all Egypt. He prepared storehouses with grain. When drought and famine fell on all the region, Joseph's brothers came to Egypt to buy food. He recognized them, and had them bring their families to Egypt. There the Hebrews lived and multiplied.

*"drought and famine fell on all the region"*





*is a new King over Egypt,  
who knew not Joseph"*

NEXT

There arose a new King over Egypt who knew not Joseph. And he said unto his people, "Behold the children of Israel are too many and too mighty for us." He feared that in a war they might go against him. Therefore he set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithon and Ramses. They were slaves.

NEXT

And to destroy this entire people, Pharaoh charged the Hebrews, "Every son that is born ye shall cast into the river."

NEXT

A woman of the tribe of Levi placed her infant son inside an ark of bulrushes by the river's bank. He was found by Pharaoh's daughter and she called him Moses.

NEXT

His sister had been watching, and she offered his mother as nursemaid. Thus Moses was raised knowing his own people.

NEXT

When Moses was grown he one day came on an Egyptian smiting a Hebrew, and he smote the Egyptian. Moses fled from the face of Pharaoh and dwelt in the land of Midian.

NEXT

One day as he was guarding sheep the voice of the Eternal spoke to him from a burning bush, saying, "I will send thee to Pharaoh that thou mayest bring forth my people the Children of Israel out of Egypt."

NEXT

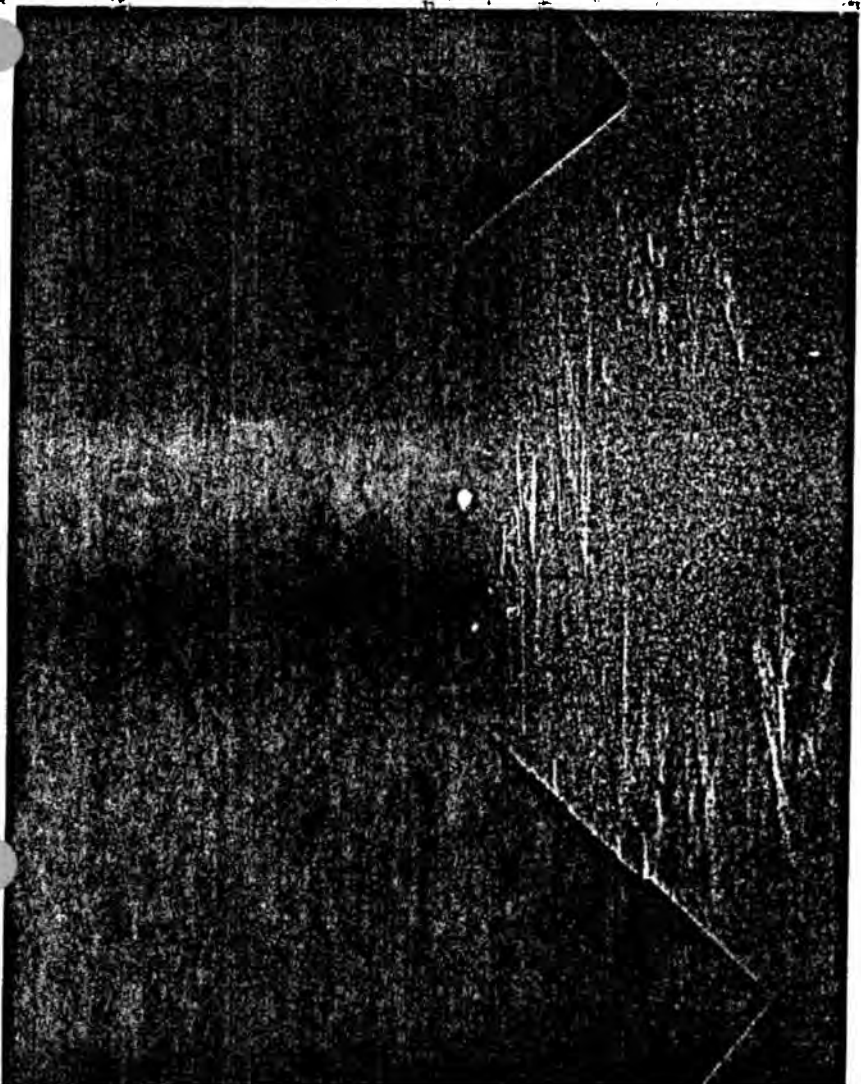
Again and again Moses stood before Pharaoh, demanding "Let my people go." But Pharaoh's heart was hardened.

And as it is written, "We cried unto the Lord the God of our Fathers and the Lord heard our voice and saw our affliction and our toil and our oppression."

ALL

And the Lord brought us out of Egypt with a mighty hand and with an outstretched arm and with great terror and with signs and wonders.

*"And the Lord brought us out of Egypt"*





Plague after plague was sent upon the Egyptians.

ALL

we may recall the Ten Plagues.

Blood

Boils

Frogs

Hail

Vermin

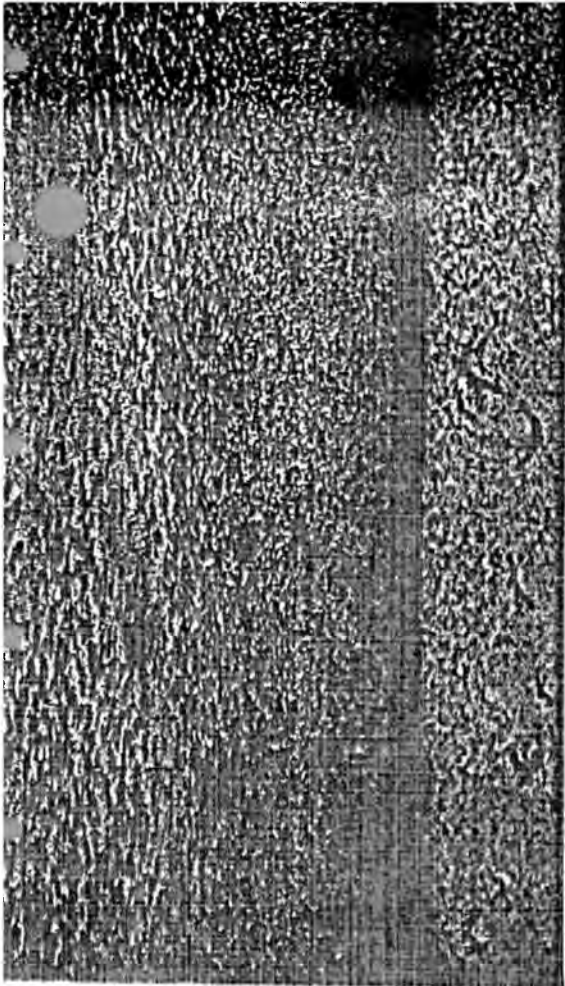
Locusts

Beasts

Darkness

Cattle Disease

Striking the First-Born



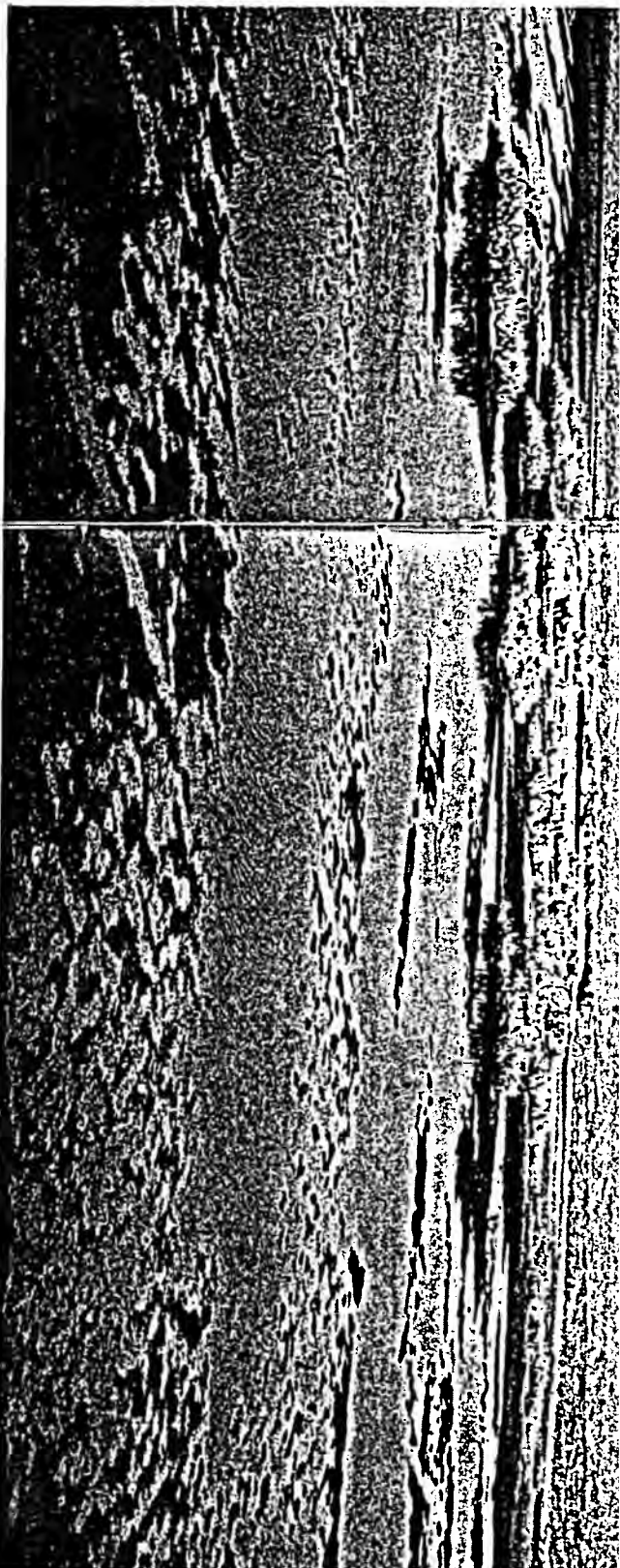


"They baked their bread in haste"

When even the Pharaoh's own first-born son was stricken in the  
plague, Pharaoh arose in the night and called for Moses and commanded  
him, "Get you forth from among my people!" In great haste the Children  
of Israel departed, as it is written, "They baked their bread in haste for they  
could not tarry." When they came to the Red Sea, Pharaoh again broke his  
ord, for his chariots pursued them.

The Lord caused the waters to be divided and the Israelites passed over  
safely; then the waters closed on the Egyptians, with their chariots of war.  
Thus the Children of Israel became free.

But as with the Ten Plagues, there is a story in our tradition about the  
Egyptians who drowned: When the Israelites crossed over safely, the



angels in Heaven began to sing in praise of God. But God looked down  
on the waters closing over the Egyptians, and cried, "How can you sing,  
when my children are drowning?"

ALL

Let us remember and never forget

Slaves were we to Pharaoh in Egypt, and the Eternal, our God, brought  
us out from there with a mighty hand and an outstretched arm.

If the Holy One, blessed be He, had not brought forth our ancestors from Egypt, then we, and our children, and our children's children might still be enslaved in Egypt.

Blessed be He who kept his promise to Israel. For it was forethought by the Holy One, to fulfill what he had declared to our father Abraham along with the covenant: And he said to Abraham, "Know for a certainty that thy seed shall be strangers in a land that is not theirs, and shall serve them, and that people shall afflict them during four hundred years. And that nation whom they serve, them also will I judge! And afterwards the afflicted shall go forth with great substance."

This is the promise that has sustained our ancestors and ourselves.

The Kiddush

The Kiddush is the traditional blessing over wine, recited every Sabbath eve and during Jewish festivals. It is estimated that Jews have been reciting this blessing since the fifth century B.C.

\*\*\*\*\*

Blessed is the Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is the Lord our God, Ruler of the universe, who hallows us with His commandments and takes delight in us. In his love and favor He has made His holy Sabbath our heritage, as a reminder of the work of creation. It is the first among our sacred days, and a reminder of the Exodus from Egypt...

Birkat Hamazon - Grace After Meals

Birkat Hamazon is recited after every meal at which bread is eaten. Certain sections of the prayer, such as those quoted below, are believed to be among the oldest in Jewish liturgy.

\*\*\*\*\*

Blessed be God who, in His goodness, feeds the whole world with grace, loving-kindness and compassion. Through His great goodness, food has never failed us, and may it never fail us, as a witness to His great name. For He feeds and sustains everyone, and is bountiful to all, with food for all His creatures. Blessed be God, who feeds us all.

Let us thank God that He caused our fathers to inherit a broad and goodly land; that He brought us out of slavery in Egypt, and gave us His Torah and statutes. Let us thank Him for a life of grace and kindness, and for our sustenance every day and hour. For all this, we thank and bless God...

Deut. 16:3; 4:9-10

The following verses from Deuteronomy are recited daily during the morning prayers.

\*\*\*\*\*

...remember the day you came out of the land of Egypt all the days of your life.

Only beware and guard your soul diligently lest you forget the things which your eyes have seen; lest they be removed from your heart all the days of your life; and make them known to your children and to your children's children. (That which you witnessed) the day you stood before the Lord your God at Horev (Sinai).

Exodus 23:9

The following verse from the book of Exodus contains one of the 613 commandments found in the Torah (Hebrew Scriptures). Jews are obligated to obey this commandment to this very day.

\*\*\*\*\*

"You shall not oppress a stranger, for you know the heart of a stranger, seeing as you were strangers in the land of Egypt."

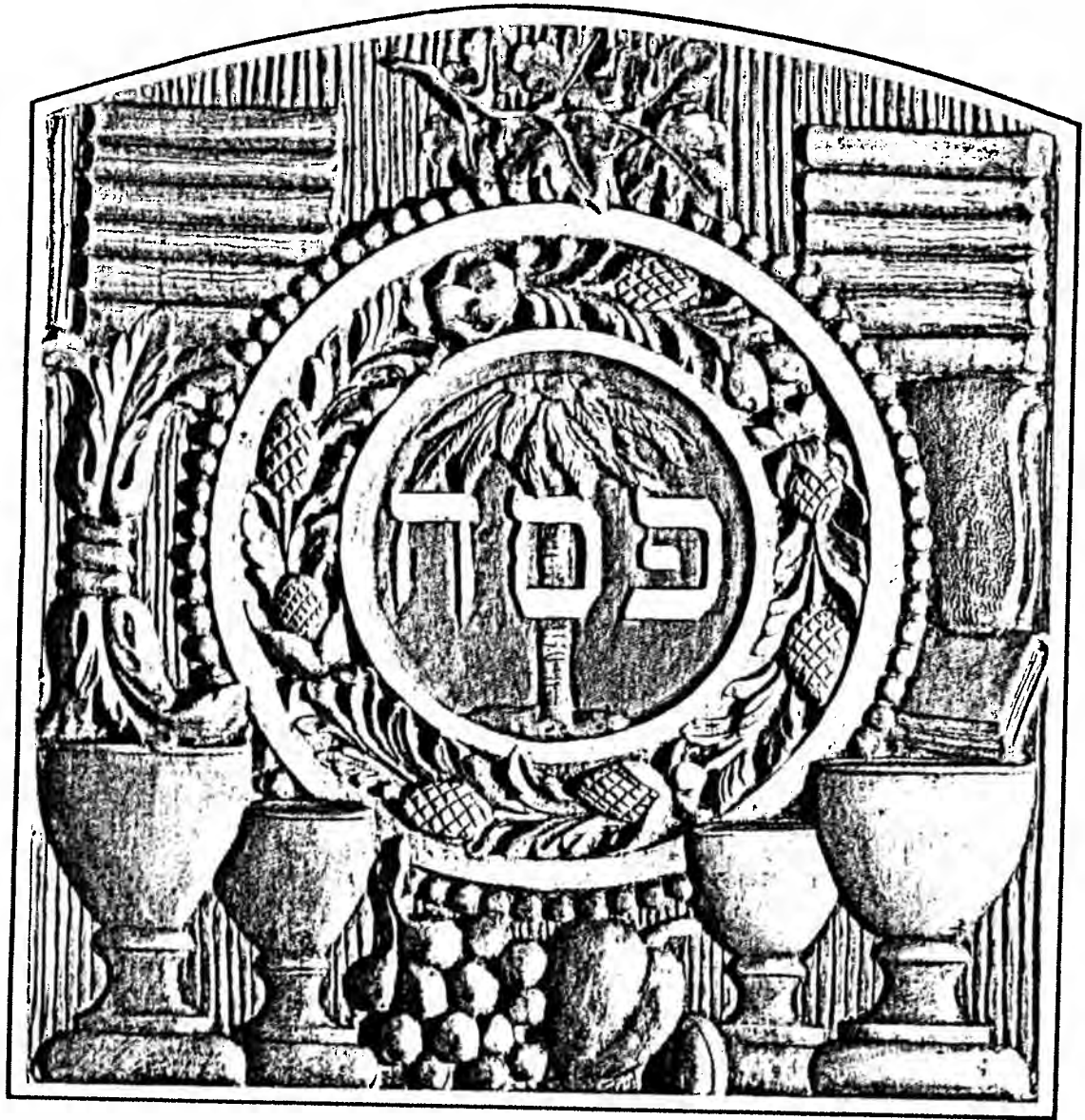
HOMEWORK ASSIGNMENT FOR LESSON III



# *The Jewish Home*

Book 2  
PESACH

Rabbi Daniel B. Syme



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## VII. SOME BACKGROUND

### 1. A Word of Introduction to Pesach

The observance of any holiday is made more meaningful by an understanding of its origins. This is especially true of **Pesach**, perhaps the most beloved of all Jewish festivals and certainly possessing the most elaborate home ritual of any Jewish holiday. As we shall see in this and future articles, the themes of freedom, Jewish continuity, and the potential for a just and peaceful world are plentifully illustrated through song and symbol, prayer and historical memory. But we start at the beginning.

### 2. What is Pesach?

**Pesach** is a major Jewish spring festival, commemorating the Exodus from Egypt over 3,000 years ago, whose ritual observance centers around a special home service (the seder), the prohibition of leaven (*chametz*), and the eating of matzah.

### 3. How did Pesach, or Passover, get its name?

Actually **Pesach** has five different names, each of which carries a special significance.

- a. **Chag Ha-Matzot**  
(The Festival of Unleavened Bread)
- b. **Chag Ha-Pesach**  
(The Festival of Paschal Offering)
- c. **Chag Ha-Aviv** (The Festival of Spring)
- d. **Zeman Cherutenu**  
(The Season of Our Liberation)
- e. **Pesach** (Passover)

### 4. Why is Pesach called Chag Ha-Matzot?

The name **Chag Ha-Matzot** has both agricultural and historical origins. Scholars of ancient civilizations tell us that, prior to the Exodus from Egypt, certain peoples used to harvest their spring barley crops and bake the first fruits thereof into special unleavened cakes. These cakes were then eaten as part of a ceremony expressing gratitude to their deity for an abundant crop.

As a primarily agricultural society, ancient Israel shared this custom investing it with powerful

historical significance. You will recall that the Jews had to leave Egypt in great haste. Exodus 12:34 records that, as a result, "the people took their dough before it was leavened." Later, in Exodus 12:39, the text relates that "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." Finally, in Exodus 23:15, the historical bond is forged: "The feast of unleavened bread (**Chag Ha-Matzot**) shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee . . . for . . . thou camest out from Egypt."

### 5. Why is Pesach called Chag Ha-Pesach?

The name **Chag Ha-Pesach** also has agricultural and historical associations. According to some scholars, an ancient practice of primitive peoples involved sacrificing one lamb from each flock in order to please their deity and thereby presumably to protect the rest of the flock from harm. This paschal offering or "pesach" became a pivotal element in the Exodus account.

During the night of the tenth plague, which witnessed the death of every Egyptian first-born son, it was the blood of a sacrificed lamb, smeared on the doorpost of every Jewish home, which safeguarded it from the angel of death. Exodus 12:11 states: "It is the Pesach of the Lord." Verse 14 continues: "And this day shall be to you one of remembrance; you shall celebrate it as a festival to the Lord throughout the ages; you shall celebrate it as an institution for all time." And Exodus 34:25 specifically alludes to the Festival of Pesach (**Chag Pesach**). Thus, we have a second name for Passover which evolved from a primitive agricultural rite to a historical symbol.

### 6. Why is Pesach called Chag Ha-Aviv?

**Pesach** is called the Festival of Spring because it always falls in April or May of the secular calendar year. The Hebrew calendar date for the beginning of **Pesach** is the fourteenth of Nisan. Differences in the lunar (Jewish) and solar (secular) calendars account for time variations from year to year.

Exodus 12:6 pinpoints the fourteenth day of Nisan as the holiday's date, as does verse 18. And Exodus 13:4 designates the "month of Aviv" (Nisan) as the designated lunar month. Hence, **Chag Ha-Aviv** became a third name for Passover.

### 7. Why is Pesach called Zeman Cherutenu?

It was the particular genius of Judaism that it was able to take elements from three essentially agricultural festivals and mold them into a holiday celebrating the freedom of a people. The Exodus itself, the Festival of Matzot, the paschal offering, and the festive seder meal came to be a paradigm for liberation from tyranny and oppression.

**Pesach** endured through the time of Joshua. (Joshua 5:10-11) Hundreds of years later, King Josiah

was still instructing the people as to its observance. (II Kings 23:21-23) The holiday and its powerful message continued to stir the Jewish soul. And so it was only natural that an evolving rabbinic literature, in the first few centuries C.E., captured its essence by referring to it as **Zeman Cherutenu**, the Season of Our Liberation. For as Moses said to the people (Exodus 13:3): "Remember this day, on which you went free from Egypt, the house of bondage."

**8. Why did Pesach, or Passover, emerge as the most popular name for the holiday?**

This final name derives from Exodus 12:23, an account of how Moses promised the Israelites that God would "pass over" their homes during the terrible night of the slaying of the Egyptian first-born. **Pesach**, or Passover, ultimately became the name which unified the many concepts embodied by the holiday. It endured throughout the rabbinic period and to this day as its most common designation.

**9. For how many days do we celebrate Pesach?**

The Torah commands an observance of seven days. (Exodus 12:15; 13:6) Reform Jews and all Jews in the land of Israel follow this injunction. Conservative and Orthodox Jews outside the land of Israel, however, celebrate **Pesach** for eight days. The additional day of observance outside of Israel dates back to 700-600 B.C.E. At that time, people were notified of a holiday's beginning by means of an elaborate network of mountaintop bonfires. To guard against the possibility of error, an extra day was added to many of the holidays. By the time a dependable calendar came into existence, around the fourth century C.E., the additional day was so deeply engrained in the observance of Diaspora Jewry that the talmudic sages made the practice *halachah*, law.

Whether seven or eight days, **Pesach** has many beautiful rituals, symbols, songs, and stories, which every Jew may know and enjoy.



Pewter Seder Plate  
Germany 1776  
HUC-JIR, Cincinnati, Ohio

## XI. THE SEDER

### 1. What does Seder mean?

The Hebrew word **sefer** means "order" and refers to the religious service and festive meal observed in Jewish households on Pesach. **Seder** derives from the same root as the Hebrew word "siddur" (prayer book). Just as the siddur contains the order of prayers for daily, Shabbat, and festival services, so is the **sefer** a prescribed order of prayers, readings, symbolic explanations, and songs related to Pesach. The Pesach **sefer** is the only ritual meal in the Jewish calendar year for which such an order is prescribed. Hence its name.

### 2. Does the Seder have biblical origins?

Yes. The **sefer** has a number of scriptural bases. A section in Exodus (12:3-11) describes the meal of lamb, unleavened bread, and bitter herbs which the Israelites ate just prior to the Exodus. In addition, three separate passages in Exodus (12:26-27, 13:4, 13:8) and one in Deuteronomy (6:20-21) enunciate the duty of parents to tell the story of the Exodus to their children. We also know that a special meal was connected with the paschal offering which Jews of ancient times brought to the Temple in Jerusalem on Pesach.

The meal, the symbols, and the retelling of the Exodus account eventually became basic elements of the **sefer** as we know it today.

### 3. When did the Seder as celebrated in modern times begin to take shape?

Around the year 70 C.E. when the Temple in Jerusalem was destroyed by the Romans. With the priestly paschal sacrifice and meal no longer possible, and with the Jewish community in exile and in ritual upheaval, a new religious service, the **sefer**, emerged as a means of preserving historical memory and the symbolism of ancient traditions. The Mishnah (Pesachim 10) describes a **sefer** with many of the elements found in our contemporary ritual. The

Kiddush, Four Questions, Exodus Story, symbolic interpretations, Hallel Psalms, and other prayers are all mentioned as part of the **sefer** celebration of 1,900 years ago.

The format for the **sefer** was derived from the Hellenistic talk-feast of the first century C.E. It was a widespread practice during that period to hold great banquets, with philosophic discussions as part of the meal. The rabbis substituted the Haggadah for the philosophic discourse but retained many other elements of this Greco-Roman custom.

The **sefer** ritual continued to grow and expand, but its essential features were established by the end of the first century.

### 4. When do we hold the Seder?

The **sefer** is held on the eve of the 14th day of Nisan in the Hebrew calendar, which may fall in March or April of the secular year. Reform Jews and Jews in Israel usually hold only one **sefer**. Traditional Jews outside of Israel usually hold **seders** on each of the first two nights of Pesach.

### 5. Where should the Seder be held?

It is customary to conduct the first **sefer** in the home with the family, relatives, and friends. In recent years, many congregations have begun to hold community **seders** at the temple on the second night of Pesach for the entire congregation. There is, however, no rigidly prescribed location for the **sefer**.

### 6. May we hold more than two Seders?

Yes. There is no maximum. As a result, congregations, Jewish organizations, and interfaith groups often conduct **seders** on other nights of the festival. These **seders** serve as an additional source of inspiration, Jewish learning, and Jewish understanding for participants.

The order of the **sefer** is contained in a special book called the Haggadah.

## X. THE SEDER TABLE

As the time for the seder approaches, after the house has been cleaned and the chametz removed, be sure that your seder table includes the following:

### 1. A Haggadah for each participant

The Central Conference of American Rabbis has published a new Haggadah for use in Reform households. Beautifully illustrated by Leonard Baskin, the new CCAR Haggadah is a must for every Reform Jewish home. Copies of the Haggadah may be secured through your congregation or by writing to the CCAR at 790 Madison Ave., New York, N.Y. 10021.

### 2. Festival candles and candlesticks

### 3. A kiddush cup and wine for the festival Kiddush

In addition, every participant should have his or her own wine glass. We drink four cups of wine during the seder service as a remembrance of the four promises which the Torah tells us God made to our people in Egypt: "I will bring you out"; "I will deliver you"; "I will redeem you"; "I will take you to me for a people." (Exodus 6:6-7) Many Reform Jews add a fifth cup of wine, calling to mind the plight of Soviet and Syrian Jewry and/or our commitment to the State of Israel.

### 4. Elijah's cup

We will examine special seder rituals, such as opening the door for Elijah, in future articles. For now, suffice it to say that liberal Jews consider Elijah to be a symbol of a potential Messianic Age. We thus set aside a special cup as an expression of our hope and confidence in the ultimate betterment of society.

### 5. Three whole matzot

Three whole matzot should be set before the leader of the seder. Jewish custom has been that these matzot are contained in a special three-section matzah cover.

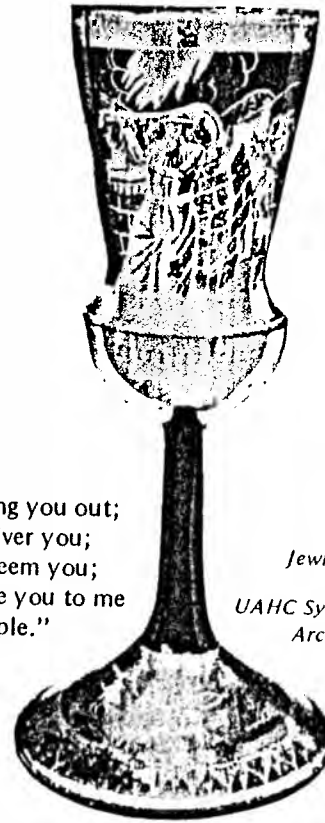
Why three? The top and bottom matzot correspond to the two chalot which tradition ordains for Shabbat, an extra portion for a special day. The third piece represents the matzah which Jewish law specifically ordains for Pesach.

This third, or middle matzah also serves as the afikoman, or dessert, which is hidden away as the object of a search by children at the seder. Over the centuries, the three matzot have acquired special symbolic associations. Some say they represent the three patriarchs, Abraham, Isaac, and Jacob. Others associate the matzot with the three categories of Jews in ancient times, Cohen, Levite, and Israelite.

### 6. The seder plate

The seder plate, also placed before the leader, contains the various symbolic foods referred to in the seder itself.

a. **A roasted shankbone**—symbolic of the paschal offering brought to the Temple in Jerusalem in ancient times. Many Jews also see the shankbone as a symbol of God's "outstretched arm," helping the Jewish people in time of trouble. It is of interest to note that the Samaritans and Falashas in the Middle East and Africa, even today, sacrifice a lamb on Pesach.



"I will bring you out;  
I will deliver you;  
I will redeem you;  
I will take you to me  
for a people."

Cup of Elijah  
Jewish Museum, N.Y.  
Courtesy of  
UAHC Synagogue Art and  
Architecture Library

b. **Maror or bitter herbs**—usually a horseradish root or romaine lettuce, symbolic of the bitterness our ancestors experienced as slaves in Egypt.

c. **Karpas**—a vegetable, usually parsley, symbolic of spring and its spirit of hope, as well as the Jew's undying faith in the future. Any green vegetable is permitted, and many Jews use lettuce or celery instead of parsley.

d. **A roasted egg**—which traditionally symbolizes the continuing cycle of life. It also reminds us of the special festival offering brought to the Temple in Jerusalem in ancient times. In addition, there are those who see the egg as a symbol of the Jewish people's will to survive. Just as an egg becomes harder the longer it cooks, so the Jewish people have emerged from the crucible of persecution as a strong and living people.

e. **Charoset**—usually a combination of apples, wine, walnuts, and cinnamon which symbolizes the mortar that our ancestors used to make bricks in Egypt.

f. **A dish of salt water**—symbolic of the tears our ancestors shed in Egypt.

Tradition does not dictate the shape or size of the seder plate. Many families purchase one of the beautifully artistic seder plates made in Israel, but it may be round or square, plain or ornate.

### 7. Symbolic foods for each participant

Because the seder actively involves every member of the family, certain foods should be at each place setting.

- a. A wine cup
- b. Matzah
- c. Maror (usually horseradish)
- d. Charoset
- e. Salt water
- f. Karpas (usually parsley)
- g. A hard boiled egg

The table is ready.

## XII. THE HAGGADAH

### 1. What does haggadah mean?

The Hebrew word **haggadah** means "telling" and refers to the special book containing the order of prayers, rituals, readings, and songs for the Pesach seder.

### 2. When did the haggadah originate?

Certain sections of the **haggadah** date back to the third century B.C.E. Most scholars, however, agree that the **haggadah**, as we know it today, originated some time after the destruction of the Second Temple in 70 C.E. It was then that the seder came into being as well. The **haggadah**, whether ancient or modern, certainly fulfills the biblical injunction contained in Exodus 13:8—"And you shall tell (vehigadeta) your son on that day, saying: 'It is because of that which the Lord did for me when I came forth out of Egypt.'" The perpetuation of historical memory and timeless Jewish values remains the **haggadah's** foremost purpose.

### 3. Who wrote the first haggadah?

No one knows for certain. The many strands of Jewish writings contained within the **haggadah** make it more appropriate to speak of an "editor" rather than an "author." The great Rabban Gamliel II is mentioned in conjunction with the seder ritual which is recorded in the Mishnah (200 C.E.). Since we know that Gamliel arranged the order of the daily prayer service, many scholars hypothesize that he was also responsible for ordering the ancient seder.

### 4. When did the haggadah first appear in book form?

The earliest versions of the **haggadah** were appended to the prayer book. Rav Anram Gaon (ninth century) and Saadia Gaon (tenth century), as well as the great commentator Rashi, were among those whose siddurim included **haggadot**.

It was not until the thirteenth century that the **haggadah** appeared as a separate volume. The first printed **haggadah** was published in Spain in 1482.

Since that time, thousands of different editions of the **haggadah** have come into print in every country where Jews have lived and celebrated Pesach.

### 5. Why is it that the haggadah is illustrated, while the Torah and the siddur are not?

Traditional Jews have never illustrated the Torah or the prayer book due to their feeling that the second of the Ten Commandments ("you shall not make any graven images") precluded such artistic expression. This was not the case with the **haggadah**. Beginning in the thirteenth century, beautifully illustrated and illuminated **haggadot** appeared in Jewish communities throughout the world. The *Darmstadt Haggadah* (fifteenth century) and the *Sarajevo Haggadah* (fourteenth century) are just two of the best known examples.

Our own new CCAR *Haggadah* then, richly illustrated by Leonard Baskin, is one of the latest products of a historical tradition dating back over 600 years.



P E S A C H

Guide For A Study Workshop

by

Lenore Bohm

Published by

NATIONAL FEDERATION OF TEMPLE SISTERHOODS  
838 Fifth Avenue New York, N.Y. 10021

The Seder is conducted with the Haggadah as the guide. We are led through various customs and prayers, becoming more involved with the wonder of our deliverance from Egypt. The traditional order for the Seder is;

1. Nerot נרות - bless and light the festival candles.
2. Kadesh קדש - recite the festival Kiddush.
3. Rachatz רחץ - wash hands without reciting a blessing.
4. Karpas כרפס - dip and eat the greens.
5. Yachatz יחץ - break the middle matzah, hiding one-half for the afikoman.
6. Maggid מגיד - tell the story and discuss the meaning.
7. Rachtza רחצה - second washing of hands with the blessing.
8. Motzi and Matzah מוציא מצה - break and distribute the upper matzah, recite both blessings and eat matzah.
9. Maror and Korech מרור כורך - blessing over the bitter herbs, then combine with charoset and matzah and eat.
10. Shulchan Orech שלחן עורך - eat the prepared meal.
11. Tzaphun צפון - find and eat the afikoman.
12. Barech ברך - recite the grace after meals.
13. Hallel הלל - recite the psalms of praise, Psalms 113-118.
14. Nirtzah נרצה - recite concluding prayers.



## LESSON IV

### The Passover Seder as a Commemoration and Ritual Reenactment of The Exodus

#### GOALS:

1. To have students understand the Passover Seder as a commemoration and ritual reenactment of the Exodus from Egypt.
2. To have students research and learn about a particular aspect of the Passover Seder.

OBJECTIVES: Students will be able to...

1. Explain in their own words how and why the Passover Seder is a commemoration and ritual reenactment of the Exodus from Egypt.
2. Conduct research on an aspect of the Seder and share their findings with the class.

#### MATERIALS:

See Attached

#### SET INDUCTION (5-10 minutes):

Begin as follows:

- At the end of the previous lesson, I asked you to imagine yourself living in the time of the Exodus. Now I'd like you to close your eyes and thrust yourself back to that period once again. This time, however, create a particular scene and place yourself in the midst of it. What are you doing? What are you wearing? What do you see around you? Are there other people in the scene? Who are they? What is the weather like? What smells are in the air? What kind of mood are you in? Experience the scene for a few moments. Let your imagination go...

After a few minutes, ask the students:

- How successful were you at putting yourself back in time and imagining you were experiencing something which, in reality, you never experienced first hand?
- What, if anything, helped your journey back in time?
- What, if anything, hindered your journey back in time?
- Did you learn anything more about the Exodus by reenacting a piece of it and imagining you were a part of it?
- Did you learn anything more about yourself by taking this journey back in time?

ACTIVITY I (10 minutes):

Initiate the following discussion:

- In the previous lesson we spoke about the Exodus as a core event in Judaism; an event of great significance, a turning point in Jewish history. Throughout the year Jews recall the Exodus e.g., in their daily liturgy. In addition, a week is set aside each year in which Jews commemorate and ritually reenact the Exodus. An attempt is made to achieve what you just tried to do -- thrust oneself back into time.
- When during the year is this done?  
(At Passover, in the spring).
- And how do Jews commemorate and ritually reenact the Exodus at Passover time?  
(By holding a Seder).
- And what, exactly, is a Seder? Hint - draw on the reading you did in preparation for today's lesson.  
(A Seder is a festive meal, generally held on the first and/or second evening of Passover. The meal involves specific rituals designed to help the participant reenact the Exodus from Egypt e.g., eating matzah, the same type of bread the Israelites ate in the desert; eating bitter herbs and dipping food in salt water as a reminder of the bitterness and tears of slavery).
- Why do Jews commemorate and reenact the Exodus?  
(To help sustain the power and memory of the event.  
To derive inspiration and insight into the past, present, and future of the Jewish people.  
To remain cognizant of and to reenforce the value of freedom in a dramatic, and thus memorable way.  
To fulfill the obligation:

"IN EVERY GENERATION, EACH INDIVIDUAL (JEW) IS OBLIGATED TO SEE HIMSELF AS IF HE PERSONALLY WENT FORTH FROM EGYPT".

Write the above phrase on the board and asks students what they think it means. The verse comes from the hagaddah and is recited at the Seder.

(Each Jew is to regard him/herself as a link in the chain of Jewish History. Each Jew is an inheritor of the Exodus and all that happened in its wake, i.e. The attainment of freedom, law, land, nationhood. Jews can better appreciate who they are today if they understand from whence they came).

ACTIVITY II (40 minutes):

Activity II takes a deeper look at the question: How do Jews commemorate and ritually reenact the Exodus at a Seder?

Explain the following:

- The readings you did in preparation for today's lesson provide you with a general idea of how the Exodus is commemorated and ritually reenacted at a Seder.
- Now you will have an opportunity to research a particular aspect of the Seder. You will share your findings with the class at the model Seder, which you yourselves will conduct during Lesson VIII.- You will work in pairs, a Jewish student together with a Catholic student. Each pair will be given an assignment sheet with specific questions and directions. You will have approximately 40 minutes to work. Reference books and materials are provided for your use. Be prepared to share resources if necessary.

Notes:

1. Students can either choose their own partners or they may be assigned partners.
2. The teacher's role during the time of the students' research is to act as facilitator and help direct students to the proper resources, should they request assistance.
3. For the basic haggadah form, see the attached Haggadah For Passover Seder (Lesson VIII).

Closure (5 minutes):

Students come back together as a class and share with each other the nature of their research assignment. They can read their assignment straight from their instruction sheets if they wish.

EVALUATION:

In consultation with the teacher, each pair must decide if they need time outside of class to further research, rehearse, or review their assignment in preparation for the model Seder. If so, students need to arrange a meeting time with each other.

## MATERIALS FOR LESSON IV

Note: In order for students to conduct their research, they will need to refer to books and articles on the subject of Passover. Students should also be exposed to a variety of haggadot. See bibliography for references.

## ASSIGNMENT SHEETS

NOTE: 1. For leading blessings and songs, students can either employ melodies that they already know, or they can refer to the record albums - "Passover" (Eastern European melodies) or "Passover in the Sephardic Tradition" (see bibliography).  
2. Blessings should be sung or recited first in Hebrew, followed by the English translation, as shown in the sample haggadah.

PAIR #1

Research and be prepared to explain at the Seder:

1. The Lighting of the Candles

- a. Why are candles lit at the Seder?
- b. What blessing is recited when lighting the candles?

2. The Shehechianu Prayer

- a. What is the meaning of the prayer?
- b. Why is it recited at the Seder?

Learn and be prepared to lead the class in the blessing over the candles and the Shehechianu.

PAIR #2

Research and be prepared to explain at the Seder:

1. The Kiddush (Benediction over the wine - short, one line version)
  - a. What is the meaning (translation) of the Kiddush?
  - b. What are some possible explanations for drinking four cups of wine at the Seder?
  - c. Learn and be prepared to lead the class in the Kiddush (short version).
  
2. The Shankbone
  - a. Why is the shankbone on the Seder plate? What does it symbolize?

PAIR #3

Research and be prepared to explain at the Seder the symbolism of:

1. The Roasted Egg
2. The Greens
3. The Salt Water

Learn and be prepared to lead the class in the blessing over the greens ("carpas").



PAIR #4

Research and be prepared to read at the Seder:

1. The Four Questions

- a. What are the answers to the questions?
- b. Who usually asks the questions and why?

Read The Four Questions in English and, if you can, in Hebrew.

PAIR #5

Research and be prepared to read and explain at the Seder:

1. The Four Sons

- a. Why do you think the haggadah includes the tale of The Four Sons?

PAIR #6

Research and be prepared to explain at the Seder:

1. The Afikoman

- a. What is the meaning of the word "afikoman"?
- b. What is the purpose/function of the afikoman at the Seder?

2. The Ten Plagues

- a. What were the Ten Plagues?
- b. Why were they sent?

At the Seder be prepared to: 1) Break the middle matzah, hide it, and decide upon a reward for the person who finds it.  
2) Lead the class in recalling the Ten Plagues.

PAIR #7

Research and be prepared to explain at the Seder:

The reason for eating ...

1. Matzah
2. Bitter Herbs
3. Charoset

What do the above foods symbolize?

Learn and be prepared to lead the class in the blessings over the matzah and bitter herbs.

PAIR #8

Learn and be prepared to lead the class in:

1. Dayenu song (first four verses in Hebrew)
  - a. Read a translation of Dayenu to the class.
2. Grace After Meals (short version, can be read in English)

PAIR #9

Research and be prepared to explain at the Seder:

1. Elijah's Cup

- a. Who was Elijah?
- b. Why is a cup set out for him at the Seder?

2. Eliahu Hanavi song

- a. Learn and lead the class in the song (in Hebrew, but give translation).

PAIR #10

Learn and be prepared to lead the class in the songs:

1. Chad Gad Ya (in English)
2. Henei Mah Tov (in Hebrew, but give translation)

## LESSON V

### The Last Supper as a Core Event in Catholicism

#### GOALS:

1. To familiarize students with the Pauline and Synoptic Gospel accounts of the Last Supper.
2. To have students understand how and why the Last Supper is a core event in Catholicism.
3. To briefly introduce students to the ritual of the Eucharist.

#### OBJECTIVES: Students will be able to...

1. Offer their own interpretations of the main ideas expressed in the Pauline and Synoptic Gospel accounts of the Last Supper.
2. Cite some of the similarities and differences between the various accounts of the Last Supper.
3. Explain in their own words how/why the Last Supper is a core event in Catholicism.
4. Explain, in brief, how the Catholic church has responded to the events of the Last Supper, in the ritual of the Eucharist.

#### MATERIALS:

See Attached

#### SET INDUCTION (5-10 minutes):

Ask students to close their eyes for a few moments and think back to a time when they bid farewell to someone dear, someone whom they did not see ever again (or at least, not for a very long time). Ask students to reflect on the farewell scene, particularly on the last words which the person spoke. Did the person leave them with a special message? A request? A wish? How did the student feel at the time the person departed? Did the person's parting words affect them in the short and/or long run? i.e., Did the student feel, behave, or think differently as a result of these parting words? When the student looks to the future, does s/he think the parting words will still have an effect on his/her life? In other words, does the student feel that this farewell scene warrants the title core event in his/her life?



After students have spent some moments of quiet reflection, ask them to open their eyes and share with the class the thoughts which arose during the mental exercise.

Note: For those students who do not have, or do not wish to recall a farewell scene from their past, encourage them to reflect on a scene which they have read or heard about second-hand.

#### TRANSITION FROM SET INDUCTION TO ACTIVITY I:

Explain to students the following:

- Now that we've shared some personal accounts of farewell scenes, and discussed the effects that parting words can have on an individual (to a point where that farewell scene becomes a core event in a person's life), let's take a look at a famous farewell scene - a scene that's become a core event in Catholicism i.e., a scene that's affected the thinking and behavior of millions of Catholics - The Last Supper.

- We will examine four different accounts of the Last Supper; that of Matthew, Mark, Luke, and Paul. Before we do, let's imagine the following:

The Time: Approximately 33 C.E.

The Place: Jerusalem, in a rented hall

The scene: A last meal which Jesus is eating with his 12 disciples. The next day Jesus is to be crucified by the Romans; Jesus is apparently aware of this fact.

#### ACTIVITY I - PART A (15-20 minutes):

Divide the class into four groups.

Distribute copies of a different Last Supper account to each group.

(See attached).

(i.e., Group 1 - Matt. 26:26-29; Group 2 - Mark 14:22-25  
Group 3 - Luke 22:17-20; Group 4 - I Corin. 11:23-26).

Have each group read through their account, and then devise a two-five minute skit depicting the Last Supper. Groups will take turns presenting their skits in front of the class. Students should be sure to include in their presentations those words, phrases and actions of Jesus which, in their opinion, are of particular significance to the Catholic tradition. Furthermore, students should feel free to add their own interpretations and embellishments.

ACTIVITY I - PART B (10 minutes):

De-brief the skits by asking students the following questions:

1. What similarities and what differences did you notice between the four versions of the Last Supper?

(In all four accounts Jesus takes bread, blesses it, breaks it, and distributes among his disciples. Likewise, in all four accounts Jesus takes a cup of wine, blesses it, and gives it to his disciples to drink. The words which Jesus speaks upon distributing the bread and wine differ slightly from account to account.) Note: These differences can be charted (see attached), and given to the students in ditto form.

2. Why do you think there are different accounts of the Last Supper and what is the significance of this?

(The different accounts are a result of different writers following different traditions. The fact that there are four separate accounts of the same event supports the notion that the event, i.e., The Last Supper, is core to Christianity. In other words, the Last Supper was such an important event that several New Testament writers were sure to include it in their accounts of Jesus' life).

3. What words and actions of Jesus at the Last Supper seem of particular significance to the Catholic tradition? How do you interpret these words and actions?

(Examples:

- a. Jesus' association of his body with bread.

Bread is a staple of life. Jesus, by associating his body with bread, is in essence saying, "My body, my flesh is a staple of life. Eat it and you will be nourished."

- b. Jesus' association of his blood with wine.

Drink is essential for human existence, as is blood. Jesus, by associating his blood with the drink (wine) is in effect saying, "My blood is essential for your life. Drink it and you shall live."

Note: For a summary of the above two points, you might want to quote from John 6:35 - "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst." Also, John 6:53 - "Truely, truely, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I shall raise him up at the last day."

- c. Jesus' reference to "blood of the covenant".

"Blood of the covenant refers to the covenant forged between Jesus and his followers. His followers accept and worship Jesus as the true Messiah, the Son of God, sent by God to earth to suffer and die for the sins of man. The blood which Jesus shed on the cross signaled not an end, but a beginning of a new life for man; a life where sins are forgiven and salvation at the end of days is promised.

Cf. "Brit" (covenant) in Hebrew Scriptures; especially Moses' statement at Sinai, "This is the blood of the covenant" (Ex.24:8). Also, Abraham's covenant with God in Genesis 12:1-3; 13:14-17; 15:5-6; 17:1-14; 22:15-19.

d. Jesus' statement: "I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

This probably reflects a Jewish apocalyptic concept - The Messianic Banquet- which was popular in Jesus' day. For a good explanation, see the attached excerpt from Anthony Saldarini's Jesus and Passover, p.61. This can be photocopied and handed out to the students.

#### ACTIVITY II (15 minutes):

Facilitate a discussion which leads students to view the Last Supper as a core event in Catholicism. Discussion of the Eucharist should be brief, as it is the subject of the next lesson. Wherever possible, draw on the students' current knowledge of and/or experience with the Eucharist. Begin as follows:

1. In addition to the four Scriptural accounts of the Last Supper, with which we have just familiarized ourselves, where else can we hear mention of the Last Supper?  
(At the Mass, during the Eucharist celebration. In most Roman Catholic churches Mass and hence, the Eucharist, is held every day).
2. And what, in brief, is the Eucharist?  
(The Eucharist is the central-most ritual of the Catholic church and the Catholic worship service. It involves the congregants recounting the events of the Last Supper, and then partaking in bread (a wafer, or "host") and wine, as per Jesus' instruction. When the congregants ingest the bread and wine, they believe that it is transformed into the body and blood of Christ. In this way, Catholics partake in the very essence of Jesus. The Eucharist, then, is a commemoration and fulfillment of Jesus' last request. It is also an affirmation of Jesus' messiahship and a taste of the "Messianic banquet" of the future).
3. Where else might we find mention of the Last Supper?
  - a. In works of art.
  - b. In literature.
  - c. In movies, books, plays on the life of Jesus.
  - d. In Jerusalem, Mt. Zion, The Coenaculum - believed to be the site of the Last Supper. The most venerated Christian site on Mt. Zion.

CLOSURE (5 minutes):

Ask students:

1. What can we conclude about the Last Supper? .i.e., In terms of the Catholic tradition, what sort of event is the Last Supper?  
(The Last Supper is a core event in the Catholic tradition).
2. How do we know this? What are our clues?
  - (- The Last Supper is recorded in the Christian Scriptures in four different places by four different authors.
  - The Last Supper is recalled and celebrated at every Mass, in the Eucharist.
  - The Last Supper is the subject of many pieces of art and literature.
  - The place where the Last Supper is believed to have been held is a holy site for Catholics).

EVALUATION (5 minutes):

Have students write a paragraph explaining how/why the Last Supper is a core event in Catholicism. It is recommended that you discuss the question first in class, then have students write the paragraph for homework.

Sample Answer:

At the Last Supper Jesus initiated a ritual which has been repeated ever since by those who believe him to be the Messiah. The ritual, called the Eucharist, entails congregants recounting the events of the Last Supper, and then partaking in bread and wine, as per Jesus' instruction. The ritual is performed during every Mass and is, in fact, the central-most ritual of the Catholic church and Catholic worship service. The Eucharist is the fulfillment of Jesus' last request. In addition, it is a time when Catholics remember and affirm who Jesus was and is; what he did and what he promises to do for man in the future. Hence, the Last Supper is the point of reference, the event which informs the central-most ritual of the church and in turn, provides Catholics with an anchor in the past, present, and future. In this way, the Last Supper is a core event in Catholicism.

MATERIALS FOR LESSON V

Excerpt from Anthony J. Saldarini's Jesus and Passover  
(Ramsey: Paulist Press, 1984).

*The Messianic Banquet*

Jesus concludes his ritual explanation with a prediction which introduces the cosmic dimension of the Kingdom of God: "Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the Kingdom of God." This verse reaches into the future the way the previous verse reached into the past. Jesus' final meal and also his death are related to the end time and the coming of God's Kingdom. Jesus' death will not be the end, but the beginning of something new. The drinking of the wine and the eating together do not end with this last meal on earth, but are a foreshadowing of the relationship Jesus' disciples will have with him in the future.

Jesus' reference to drinking in the Kingdom of God recalls a common image in Jewish literature and belief, the Messianic banquet. Both the Bible and other Jewish literature picture those who have been faithful to God ultimately sitting down to a great banquet with him.

On this mountain the Lord of hosts  
will make for all peoples  
a feast of fat things,  
a feast of wine on the lees,  
of fat things full of marrow,  
of wine on the lees well refined.  
And he will destroy on this mountain  
the covering that is cast over all peoples,  
the veil that is spread over all nations.  
He will swallow up death forever,  
and the Lord God will wipe away tears from all faces,  
and the reproach of his people he will take away  
from all the earth (Is 25:6-8).

This scene was so familiar to first century Jews that Jesus referred to it explicitly when predicting that many non-Jews will enter God's Kingdom: "I tell you, many will come from east and west and sit at table with Abraham, Isaac and Jacob in the Kingdom of heaven" (Mt 8:11).

JESUS' WORDS UPON DISTRIBUTING THE WINE (R.S.V.)

According to Matthew:

"Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

According to Mark:

"This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

According to Luke:

"Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes...This cup is the new covenant with my blood, which is poured out for you."

According to Paul (I Corinthians):

"This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

JESUS' WORDS UPON DISTRIBUTING THE BREAD (R.S.V.)

According to Matthew:

"Take, eat; this is my body."

According to Mark:

"Take; this is my body."

According to Luke:

"This is my body which is given for you. Do this in remembrance of me."

According to Paul (I Corinthians):

"This is my body which is for you. Do this in remembrance of me."

The Gospel of Matthew 26:26-29  
R.S.V.

- v.26 Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body."
- v.27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you;
- v.28 For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.
- v.29 I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."



The Gospel of Mark 14:22-25  
R.S.V.

- v.22 And as they were eating, he took bread, and blessed, and broke it, and gave it to them and said, "Take; this is my body."
- v.23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.
- v.24 And he said to them, "This is my blood of the covenant, which is poured out for many.
- v.25 Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

The Gospel of Luke 22:17-20  
R.S.V.

- v.17 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves;
- v.18 For I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes."
- v.19 And he took bread and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."
- v.20 And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant of my blood."

I Corinthians 11:23-26  
(The First Letter of Paul to the Corinthians)  
R.S.V.

- v.23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,
- v.24 And when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."
- v.25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."
- v.26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

## LESSON VI

### The Eucharist As a Commemoration and Ritual Reenactment of The Last Supper

#### GOALS:

1. To familiarize students with the basic format, terminology, and liturgy of the Roman Catholic Eucharist.
2. To have students view the Eucharist as a commemoration and ritual reenactment of the Last Supper.

#### OBJECTIVES: Students will be able to...

1. Define in their own words some of the terminology used in the Roman Catholic Eucharist.
2. Describe the basic format of the Roman Catholic Eucharist.
3. Explain how/why the Eucharist is a commemoration and ritual reenactment of the Last Supper, using Eucharistic liturgy to support their argument.

#### MATERIALS (See Attached):

1. A Eucharist - Important Points handout for each student.
2. A copy of the Eucharistic liturgy for each student.

#### SET INDUCTION (10 minutes):

Collect the homework assignment from the previous lesson.

Review what students already know about the Eucharist (from the information given in Lesson V and/or from personal experience). Write on the board those terms, phrases, concepts that students mention which are key to understanding the Eucharist (e.g., bread ("host") is a symbol of Christ's body; wine is a symbol of Christ's blood). Refer back to the board throughout the lesson.

Ask students to recall those phrases spoken by Jesus at the Last Supper which form the basis of the Eucharist. ("Take, eat, this is my body". "Drink...for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.") Write these phrases on the board.

ACTIVITY I (15-20 minutes):

Distribute the Eucharist - Important Points handout (see next page). Read and discuss each point. Entertain students' questions. Draw on students' knowledge whenever possible.

Alternative Method: Use the Eucharist - Important Points sheet for teacher reference and build a discussion based on the 11 points covered therein. For example, instead of telling students the meaning of the term transubstantiation, see if they can define the term themselves, based on their current knowledge.

## THE EUCHARIST - IMPORTANT POINTS

1. The word Eucharist comes from the Latin "eucharistia", meaning "thanksgiving".
2. The Eucharist ceremony is also referred to as "The Rite of Holy Communion" or, "The Lord's Supper".
3. The Eucharist dates back to the beginnings of Christianity. The ritual of eating bread and drinking wine as a way of remembering and uniting oneself with Jesus began with Christ's 12 disciples and has continued until this day.
4. The Eucharist formed the basis for the Roman Catholic Mass, and has always been the central feature of Roman Catholic worship.
5. The Eucharist is one of seven sacraments recognized by the Roman Catholic church. Other sacraments include: Baptism; Confirmation; Matrimony; Reconciliation (Confession); Anointing of the Sick; Ordination of priests and deacons. (A sacrament is an act regarded by Catholics as having been originally ordained by Jesus and thus, having sacred character).
6. In Roman Catholicism only a priest, archbishop, bishop, or Pope can officiate at the Eucharist ceremony.
7. In a Roman Catholic church, only a Catholic is allowed to receive the Eucharist.
8. In most Roman Catholic churches in America, only the bread ("host") is distributed to the congregants. The presiding minister drinks the wine in the name of the entire congregation. The host can be received either in the hand or put directly on the congregant's tongue, and then ingested.
9. The host is kept in a tabernacle on the church altar, with an eternal light burning before it as a reminder of Jesus' eternal presence.
10. The host and wine are often referred to as the "sacramental gifts" brought before God, as a reminder of the gifts of body and blood which Jesus sacrificed on the cross.
11. Roman Catholics believe that when the presiding minister consecrates the host and the wine, they become the actual body and blood of Jesus or, the "real presence of Christ". The transformation of bread and wine into the body and blood of Christ is called "transubstantiation". (Protestants do not believe in transubstantiation. They maintain that the bread and wine remain as such, and are only symbols of Christ's body and blood).

ACTIVITY II (20-25 minutes):

Hand each student a copy of the Eucharistic liturgy (see attached), and then divide students into four groups.

Each group is to read through and study the liturgy together, especially the section "Eucharistic Liturgy III". Each group's task is to answer the question:

Where in the Eucharistic liturgy do you find support for the notion that the Eucharist is a commemoration and reenactment of the Last Supper?

After the groups have grappled with the question and come up with an answer, have them share their answers with the class.

Sample Answer:

The Eucharist portion of the Mass is, in its entirety, a commemoration of the Last Supper. Specifically, in the Eucharistic Prayer the events of the Last Supper are recounted (He broke the bread, gave it to his disciples, and said: "Take this, all of you, and eat it; this is my body...Do this in memory of me"...). Soon afterwards, during the Communion Rite, the minister distributes the host to the congregants saying, "This is the body of Christ". He then drinks the wine on behalf of the congregation and says, "This is the blood of Christ". The partaking of the bread and wine is the reenactment of the Last Supper. At this point in the Eucharist ceremony, the presiding minister and congregants take on the roles of Jesus' apostles. They respond affirmatively to Jesus' request to eat the bread and drink the wine in memory of him, as did the apostles.

CLOSURE (5 minutes):

Ask students:

In addition to commemorating and reenacting the Last Supper, what other functions do you see the Eucharist serving? For the individual...? For the church?

Sample Answer:

The Eucharist provides the individual with a physical means of reaching a spiritual unity with Christ, and through Christ, God. It brings the individual in touch with his past, present, and future, and enables him to remember and affirm the role of Jesus in his life. The Eucharist is also a unifying factor for the church. Although congregants receive the Eucharist individually, they worship as a community, a fellowship, united by a common belief and a common ritual. "Because there is one bread (Jesus), we who are many are one body, for we all partake of the one bread" (I Corinthians 10:17). Finally, the Eucharist maintains the superstructure of leader (minister) and disciples (congregants), as originally designed by Jesus and his apostles.

EVALUATION (5 minutes);

Have students prepare questions about the Eucharist which they wish to ask of the priest presiding over the Mass during their field trip to a local parish (Lesson 9). They can, of course, add to their list of questions up to and during the time of the field trip.

HOMEWORK:

Have students review the Eucharistic liturgy again at home. In preparation for the next lesson, students should look for those sections which mention salvation or redemption. They should mark those sections in pen and return with the liturgy the following lesson.



MATERIALS FOR LESSON VI

# Liturgy of the Eucharist

## PREPARATION OF THE ALTAR AND GIFTS SIT

*While the altar is prepared and the gifts of the people are brought forward, a song is sung by the congregation or the choir while the priest says quietly the following prayers. If there is no singing, however, the priest may say these prayers aloud and the people give the response indicated.*

Blessed are you, Lord, God of all creation.  
Through your goodness we have this bread to offer,  
which earth has given and human hands have made.  
It will become for us the bread of life.

**People: Blessed be God for ever.**

Blessed are you, Lord, God of all creation.  
Through your goodness we have this wine to offer,  
fruit of the vine and work of human hands.  
It will become our spiritual drink.

**People: Blessed be God for ever.**

## PRAYER OVER THE GIFTS

**Priest:** Pray, brethren, that our sacrifice  
may be acceptable to God, the almighty Father.

**People:** May the Lord accept the sacrifice at your hands  
for the praise and glory of his name,  
for our good, and the good of all his Church.

**STAND**

*The priest prays over the gifts. At the conclusion the people respond: AMEN.*

## EUCCHARISTIC PRAYER

1974 Sacramentary

**A**

The Lord be with you. And also with you.  
 Lift up your hearts. We lift them up to the Lord.  
 Let us give thanks to the Lord our God.  
 It is right to give him thanks and praise.

**B**

The Lord be with you. And also with you.  
 Lift up your hearts. We lift them up to the Lord.  
 Let us give thanks to the Lord our God.  
 It is right to give him thanks and praise.

## PREFACE ACCLAMATION

*For other settings, see the Music Index.*

8

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
 might, heav - en and earth are full of your glo -  
 ry. Ho - san - na in the high - est. Bless - ed is he who  
 comes in the name of the Lord. Ho - san - na in the high - est.

### EUCCHARISTIC PRAYER III

Father, you are holy indeed,  
and all creation rightly gives you  
praise.  
All life, all holiness comes from you  
through your Son, Jesus Christ our  
Lord,  
by the working of the Holy Spirit.  
From age to age you gather a people  
to yourself,  
so that from east to west  
a perfect offering may be made  
to the glory of your name.

And so, Father, we bring you these  
gifts.  
We ask you to make them holy by the  
power of your Spirit,  
that they may become the body  $\dagger$   
and blood  
of your Son, our Lord Jesus Christ,  
at whose command we celebrate this  
eucharist.

On the night he was betrayed,  
he took bread and gave you thanks  
and praise.

He broke the bread, gave it to his  
disciples, and said:  
Take this, all of you, and eat it:  
this is my body which will be given  
up for you.

When supper was ended, he took the  
cup.

Again he gave you thanks and praise,  
gave the cup to his disciples, and said:  
Take this, all of you, and drink from it:  
this is the cup of my blood,  
the blood of the new and everlasting  
covenant.

It will be shed for you and for all  
so that sins may be forgiven.  
Do this in memory of me.

### EUCCHARISTIC PRAYER III (Cont.)

Father, calling to mind the death your  
Son endured for our salvation,  
his glorious resurrection and  
ascension into heaven,  
and ready to greet him when he  
comes again,  
we offer you in thanksgiving this  
holy and living sacrifice.  
Look with favor on your Church's  
offering,  
and see the Victim whose death has  
reconciled us to yourself.  
Grant that we, who are nourished by  
his body and blood,  
may be filled with his Holy Spirit,  
and become one body, one spirit in  
Christ.  
May he make us an everlasting gift  
to you  
and enable us to share in the  
inheritance of your saints,  
with Mary, the virgin Mother of God;  
with the apostles, the martyrs,  
(Saint N.-*the saint of the day or the patron  
saint*) and all your saints,  
on whose constant intercession we  
rely for help.  
Lord, may this sacrifice,  
which has made our peace with you,  
advance the peace and salvation of  
all the world.  
Strengthen in faith and love your  
pilgrim Church on earth;  
your servant, Pope N., our bishop N.,  
and all the bishops,

with the clergy and the entire people  
your Son has gained for you.  
Father, hear the prayers of the family  
you have gathered here before you.  
In mercy and love unite all your  
children wherever they may be.

*In Masses for the dead:*  
Remember N.

In baptism he (she) died with Christ:  
may he (she) also share his  
resurrection,

when Christ will raise our mortal  
bodies  
and make them like his own in glory.

Welcome into your kingdom our  
departed brothers and sisters,  
and all who have left this world in  
your friendship.

There we hope to share in your glory  
when every tear will be wiped away.  
On that day we shall see you,  
our God, as you are.

We shall become like you  
and praise you for ever through  
Christ our Lord,  
from whom all good things come.

Welcome into your kingdom our  
departed brothers and sisters,  
and all who have left this world in  
your friendship.

We hope to enjoy for ever the vision  
of your glory,  
through Christ our Lord, from whom  
all good things come.

Let us proclaim the mystery of faith:

9 (A)

Christ has died, Christ is risen, Christ will come a - gain.

Music © Copyright, 1979, WORLD LIBRARY PUBLICATIONS, INC. (410) James V. Marchionda, O.P.

10 (B)

Dy - ing you de - stroyed our death, ris - ing you re - stored our life, Lord Je - sus, come in glo - ry.

Music © Copyright, 1982, WORLD LIBRARY PUBLICATIONS, INC. (535) Eugene Englert

11 (C)

When we eat this bread and drink this cup, we pro - claim your death, Lord Je - sus, un - til you come, un - til you

12 (D)

come in glo - ry. glo - ry.

Music © Copyright, 1974, WORLD LIBRARY PUBLICATIONS, INC. (321) Angel Tucciarone

13

Lord, by your cross and re - sur - rec - tion, you have set us free. You are the Sa - vior of the world.

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14

Christ has died, Christ is risen, Christ will come a - gain.

Music © Copyright, 1968, WORLD LIBRARY PUBLICATIONS, INC. (139a) W. B.

Let us proclaim the mystery of faith:

15

Christ has died, Christ is risen, Christ will come a - gain.

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16

Dy - ing you de - stroyed our death, ris - ing you re - stored our life. Lord Je - sus, come in glo - ry.

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17

When we eat this bread and drink this cup, we pro - claim your death, Lord Je - sus, un - til you come in glo - ry.

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18

When we eat this bread and drink this cup, we pro - claim your death, Lord Je - sus, un - til you come in glo - ry.

Music © Copyright, 1969, WORLD LIBRARY PUBLICATIONS, INC. (139c) E. E.

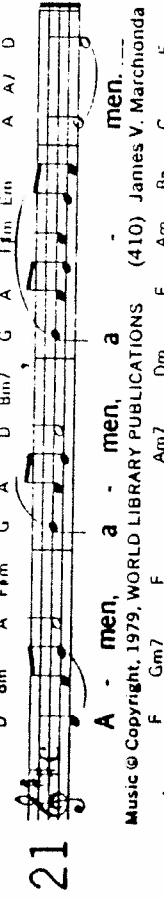
19

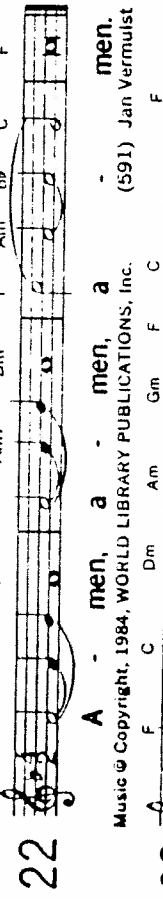
Lord, by your cross and re - sur - rec - tion, you have set us free. You are the Sa - vior of the world.

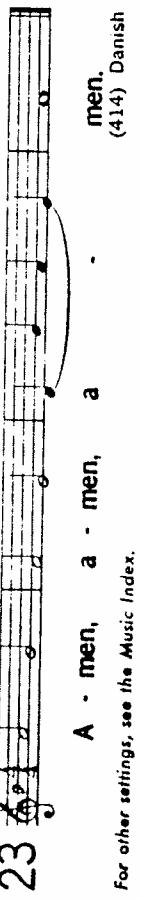
**DOXOLOGY**

Through him, with him, in him, in the unity of the Holy Spirit,  
all glory and honor is yours, almighty Father, for ever and ever.  
All: Amen.

20  **A - men, a - men, a - men.**  
Music © Copyright, 1982, WORLD LIBRARY PUBLICATIONS, Inc. (536) Eugene Englert  
D Bm A F#m G A D Bm7 G A D Bm7 G A F#m Em A A7 D

21  **A - men, a - men, a - men.**  
Music © Copyright, 1979, WORLD LIBRARY PUBLICATIONS (410) James V. Marchionda  
F Gm7 F Am7 Dm F Am Bb C F

22  **A - men, a - men, a - men.**  
Music © Copyright, 1984, WORLD LIBRARY PUBLICATIONS, Inc. (591) Jan Vermaust  
F C Dm Am Gm F C F

23  **A - men, a - men, a - men.**  
For other settings, see the Music Index. (414) Danish


**Communion Rite**

**LORD'S PRAYER**

24  **Our Fa - ther, who art in heav - en, hal - lowed be thy name;**

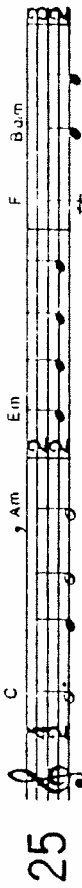
 **thy king - dom come; thy will be done on earth as it is in heav - en.**


 **Give us this day our dai - ly bread; and for - give us our tres - pass - es**

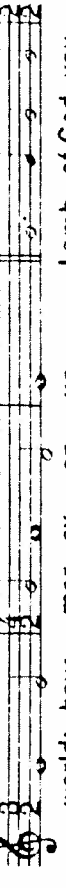
 **as we for - give those who tres - pass a - gainst us; and lead us not**

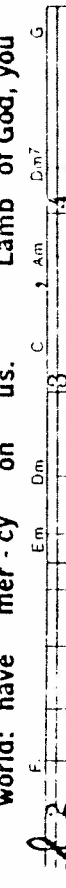
 **in - to temp - ta - tion, but de - liv - er us from e - vil.**

**BREAKING OF THE BREAD**

25  **Lamb of God, you take a - way the sins of the**

 **world: have mer - cy on us. Lamb of God, you**

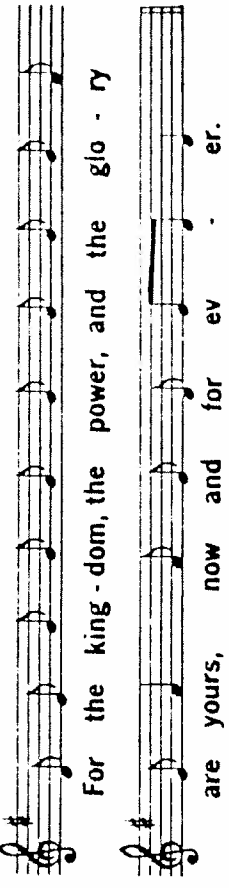
 **take a - way the sins of the world: have mer - cy on**

 **us. Lamb of God, you take a - way the**

 **sins of the world: grant us peace.**

Priest: Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.

**DOXOLOGY**

 **For the king - dom, the power, and the glo - ry are yours, now and for ev - er.**

**SIGN OF PEACE**

Priest: Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

People: Amen.

Priest: The peace of the Lord be with you always.

 1974 Sac.

People: And al - so with you.

Priest: Let us offer each other the sign of peace.

© Copyright, 1970, WORLD LIBRARY PUBLICATIONS, Inc.  
The people prepare to receive the body and blood of Christ by praying quietly.  
For other settings, see the Music Index. (111) Jan Vermaust

## COMMUNION

Priest: This is the Lamb of God  
who takes away the sins of the world.  
Happy are those who are called to his supper.

All: Lord, I am not worthy to receive you,  
but only say the word and I shall be healed.

*Communion is then distributed to the people.*

The body of Christ. Amen.                      The blood of Christ. Amen.

## COMMUNION SONG

*While the priest receives the body and blood of Christ the communion song is begun.  
Psalms and hymns are sung during the communion procession.*

## PERIOD OF SILENCE OR SONG OF PRAISE      SIT

*A period of time may be spent in silent personal praise of God; or a hymn/song/psalm of praise  
or meditation may be sung.*

## PRAYER AFTER COMMUNION                      STAND

Priest: Let us pray . . .                      People: (At the conclusion) Amen.

# Concluding Rite

*After any brief announcements, the blessing and dismissal follow.*

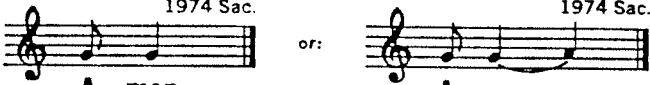
## GREETING

Priest: The Lord be with you.                      People: And also with you.

## BLESSING

Priest: May almighty God bless you,  
the Father, and the Son, and the Holy Spirit.

1974 Sac.                      or:                      1974 Sac.




People:                      A - men.                      A - men...

*A more solemn form of blessing may be used. AT THE CONCLUSION OF EACH PRAYER THE  
PEOPLE RESPOND: AMEN. If a "Prayer over the People" is used, all respond AMEN.*

## DISMISSAL

- A Go in the peace of Christ (alleluia, alleluia).
- B The Mass is ended, go in peace (alleluia, alleluia).
- C Go in peace to love and serve the Lord (alleluia, alleluia).

*Easter Week, the Second Sunday of Easter, Pentecost and its Vigil:*



Thanks be to God, al-le-lu - ia, al - le - lu - ia! —

## LESSON VII

### The Exodus and The Last Supper as Paradigms of Redemption and Salvation

#### GOALS:

1. To have students understand the Jewish and Catholic views of redemption and salvation.
2. To have students examine and compare the Exodus and the Last Supper in terms of their being paradigms of redemption and salvation.
3. To have students view the Passover Seder and the Eucharist as celebrations of redemption and salvation.

#### OBJECTIVES: Students will be able to...

1. Compare and contrast the Jewish and Catholic views of redemption and salvation, as exemplified by the Exodus and the Last Supper.
2. Explain why the Passover Seder and the Eucharist are celebrations of redemption and salvation.
3. Express in a written paragraph their own views of redemption and salvation.

#### MATERIALS (See Attached):

1. Handout - "Verses from Hebrew Scripture".
2. Handout - "Excerpts from the Haggadah".
3. Handout - "Verses from Christian Scripture".
4. Eucharist Liturgy (distributed last session).

#### SET INDUCTION (5 minutes):

Ask students:

1. From what you've learned so far about the Exodus, what would you say is the central religious message of this event?  
Hint: the message has to do with God's relationship with the Israelites. What does the Exodus tell us about this relationship?

(The religious message is: God intervenes in history to redeem the Israelites. God takes them from slavery to freedom, from a situation of serving others to a position of independent self-rule. God gives the Israelites a law and fulfills his promise to bring them to Eretz Yisrael (Canaan) and multiply their seed. In return, the Israelites worship God and view him as their sole redeemer).



2. From what you've learned so far about the Last Supper, what would you say is the central religious message of this event?

(The religious message is: Jesus died for the sins of man. By partaking in Jesus' body and blood, man is united with Jesus, and through Jesus, God. In this unification, man achieves salvation).

3. How important do you think these messages are to their respective religious traditions, and why?

(These messages are very important, as they articulate fundamental beliefs of the religion and help explain the purpose behind much of the ritual involved).

#### ACTIVITY I - PART A (10 minutes):

Distribute handout - "Verses From Hebrew Scripture".  
Have students read through the handout.

Ask students:

1. What do all the verses quoted in the handout have in common?  
(They all speak of redemption or salvation).
2. Who is being redeemed or saved?  
(The people Israel).
3. Who is the redeemer or savior?  
(God; God of Israel).
4. From what/where is Israel redeemed?  
(From bondage in Egypt).
5. Is God the only redeemer, or savior of Israel?  
(Yes).

You might wish to add the following:

The Hebrew word for redemption is "p'dut" or "geulah"; redeemer is "podeh" or "goel".

"Yishua" means salvation, while "moshia" means savior.

In Jewish tradition God is the only redeemer or savior and the Jewish people, as a collectivity, are usually the subject of redemption. Occasionally, however, there is mention of God redeeming individuals from sin or death (Ps.103:4; Lam.3:58; Hos.13:14). God is also referred to as the "Redeemer of Jerusalem" (Is.52:2-3; Is.62:11-12). It is interesting to note that the word for kinsmen in Hebrew is "anshei geulah".

## Verses From Hebrew Scripture

Ex.6:6-8 "...I will bring you out from under the burdens of Egypt, and I will deliver you out of their bondage, and I will redeem you with an outstretched arm, and with great judgements: and I will take you to me for a people, and I will be to you a God...And I will bring you unto the land, which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage".

Deut.20:4 "For the Lord your God is he that goes with you, to fight for you against your enemies, to save you".

Deut.26:8 "And the Lord brought us out of Egypt with a mighty hand and outstretched arm, with great terror, and with signs and wonders".

Is.45:22 "Look to me, and be saved, all the ends of the earth: for I am God, and there is none else".

Hos.13:4 "Yet I am the Lord thy God from the land of Egypt, and thou knowest no God but me: for there is no savior besides me".

Ps.19:15 "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer".

Ps.27:1 "The Lord is my light and my salvation; whom shall I fear?"

ACTIVITY I - PART B (10 minutes):

Distribute the handout "Excerpts from the Haggadah" and have students read it over.

Ask students:

- How do these excerpts from the haggadah support the notion that the Passover Seder is a celebration of redemption and salvation?

(All the verses quoted speak to the idea of the Seder being a celebration of redemption and salvation from Egyptian bondage. Moreover, the point is made that Jews in every generation since the Exodus share in that redemption and should, therefore, celebrate their freedom and tell the story of the Exodus every year at Passover time).

- What else goes on at a Passover Seder to reflect that it is a celebration of redemption and salvation? (Recall Lesson IV).  
(All the participants sit at the table in a relaxed, comfortable position, illustrating the fact that they are free. Songs expressing gratitude for freedom are sung e.g. "Dayenu". A cup of wine is placed on the table and the door is opened, in hopes that Elijah the prophet will come to the Seder and announce the ultimate redemption - the arrival of the Messiah and the end of days. A prayer for a rebuilt Jerusalem is said at the close of the Seder; again, reflecting the hope for final redemption).

## Excerpts From the Haggadah

"In every generation, every Jew must feel as if he personally came out of Egypt. As the Bible says: 'And you shall tell thy son in that day saying: It is because of what the Lord did for me when I came out of Egypt' (Ex.13:8)".

"God did not only redeem our ancestors but He redeemed us with them. As the Bible says: 'And He took us out from there, to bring us to the land which he had promised to our ancestors' (Deut.6:23)".

"If the Holy One, Blessed be He, had not brought our ancestors out of Egypt, then we, and our children, and our children's children would still be slaves to Pharaoh in Egypt. So even if we were all wise and clever and old and learned in the Torah, it would still be our duty to tell the story of the Exodus from Egypt. The more one talks about the Exodus, the more praiseworthy it is".

"We praise, glorify, exalt, and bless the Power that did all these miracles for our ancestors and us. He brought us from slavery to freedom, from sorrow to joy, from mourning to holiday, from darkness to a great light, from servitude to redemption. Let us then sing a new song: Halleluyah!"

"Blessed be God, King of the universe, who has redeemed us, as He redeemed our ancestors from Egypt, and has brought us to this night on which we eat matzah and bitter herb".

"Let us sing a new song of thanks to God for our salvation and freedom. Blessings to God who has saved Israel!"

ACTIVITY II - PART A (10 minutes):

Distribute handout - "Verses from Christian Scripture" and have students read it over.

Ask students:

1. What do all the verses quoted in the handout have in common?  
(They all speak of partaking in Jesus' flesh and blood).
2. What is attained by partaking in Jesus' flesh and blood?  
(Salvation).
3. Salvation from what?  
(Sin).
4. Who can achieve salvation?  
(Anyone who partakes in Jesus' flesh and blood).
5. Is Jesus the only source of salvation?  
(Yes).

## Verses From Christian Scripture

### John 6:51

"I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh".

### John 6:53-57

"Truely, truely, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I shall raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me".

### I Corin. 10:16

"The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?"

### I Peter 2:24

"He himself bore our sins in his body...that we might die to sin and live to righteousness".

### I Peter 1:18

"You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ...".

ACTIVITY II - PART B (10 minutes):

Have students take out the Eucharist liturgy which they took home after last session. For homework, students should have highlighted those phrases/verses dealing with salvation or redemption. Now ask students to share what they highlighted.

Examples:

From the Eucharistic Prayer -

"Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice".

"Lord, may this sacrifice, which has made our peace with you, advance the peace and salvation of the world".

From the Mystery of Faith -

"Dying you destroyed our death, rising you restored our life".

"Lord, by your cross and resurrection, you have set us free. You are the savior of the world".

"He is our saving Lord, he is joy for all ages".

From the Communion Rite -

"In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ".

"Lamb of God, you take away the sins of the world".

Next, ask students the following:

1. How do these excerpts from the Eucharistic liturgy support the notion that the Eucharist is a celebration of redemption and salvation?  
(All the words quoted above are said as part of the Eucharist ceremony. They all speak to the idea that Jesus is the Savior, that he died for man's sins and that, by so doing, he set man free).
2. What else goes on at the Eucharist ceremony to reflect the idea that it is a celebration of redemption and salvation?  
(Congregants ingest bread and wine, which they believe is transformed into the body and blood of Christ. Through this act, congregants maintain that they are united with Jesus and that redemption and salvation are attained).

CLOSURE (10 minutes):

Based on the paradigms of the Exodus and Last Supper, have students compare and contrast Jewish and Catholic views of redemption and salvation. Write their answers on the board.

Answer Guide:

Exodus Paradigm

God, and God alone, redeems and saves (no intermediary)  
God redeems the Jewish people, as a collective entity  
God redeems the Jewish people from slavery  
God redeems by intervening in history  
The Exodus is a taste of the ultimate redemption, yet to come

Last Supper Paradigm

Jesus redeems and saves  
Jesus redeems and saves each individual separately  
Jesus redeems and saves individuals from sin  
Jesus redeems by self-sacrifice (dying for man's sins on the cross)  
The Last Supper is a taste of the ultimate redemption, yet to come.

To emphasize the notion of collective vs. individual, you might want to refer back to the "Core Event Worksheet" in Lesson II, lists #2 and #3. Ask students if they notice a fundamental difference between the two lists.

(List #2 are events which the Jewish people experienced, while list #3 are events in the life of an individual (Jesus), or the lives of a few individuals (Jesus' apostles).

LIST #2

Giving of Torah at Sinai  
Roman Destruction of Jerusalem and Second Temple, 70 A.D.  
Establishment of Modern State of Israel, May 14, 1948  
The Holocaust - Six million Jews Perish

LIST #3

Birth of Jesus  
Jesus Fasts 40 Days, Afterwards Starts Ministry  
Crucifixion of Jesus  
Apostles, Imbued with Holy Spirit After Jesus' Death, Begin Spreading Gospel of Christ



EVALUATION (5 minutes):

Have students write a paragraph explaining their own views of redemption and salvation. Ask them to reflect on the question: How much do you think your religious tradition influences your views of redemption and salvation?

If students need more time, they can complete the paragraph for homework and turn it in the following lesson.

## LESSON VIII

### Modeling the Passover Seder

#### GOAL:

1. To provide students with an opportunity to experience a Passover Seder, largely of their own making.

#### OBJECTIVES: Students will be able to...

1. Prepare and lead portions of the Passover Seder.
2. Offer explanations and interpretations for the various rituals involved in the Passover Seder.

#### MATERIALS:

A large table and tablecloth  
Chairs, dishes, utensils, and winecups for all the participants  
Fresh flowers in a vase  
A haggadah for each person (see attached)  
Candles, candlesticks, matches  
Seder plate, Elijah's cup, matzah cover/plate  
Wine, matzah, shankbone, roasted egg, greens, salt water, bitter herbs, charoset  
Meal/Snack (optional)  
Record player and Passover records (optional)

#### ACTIVITY I (20-30 minutes):

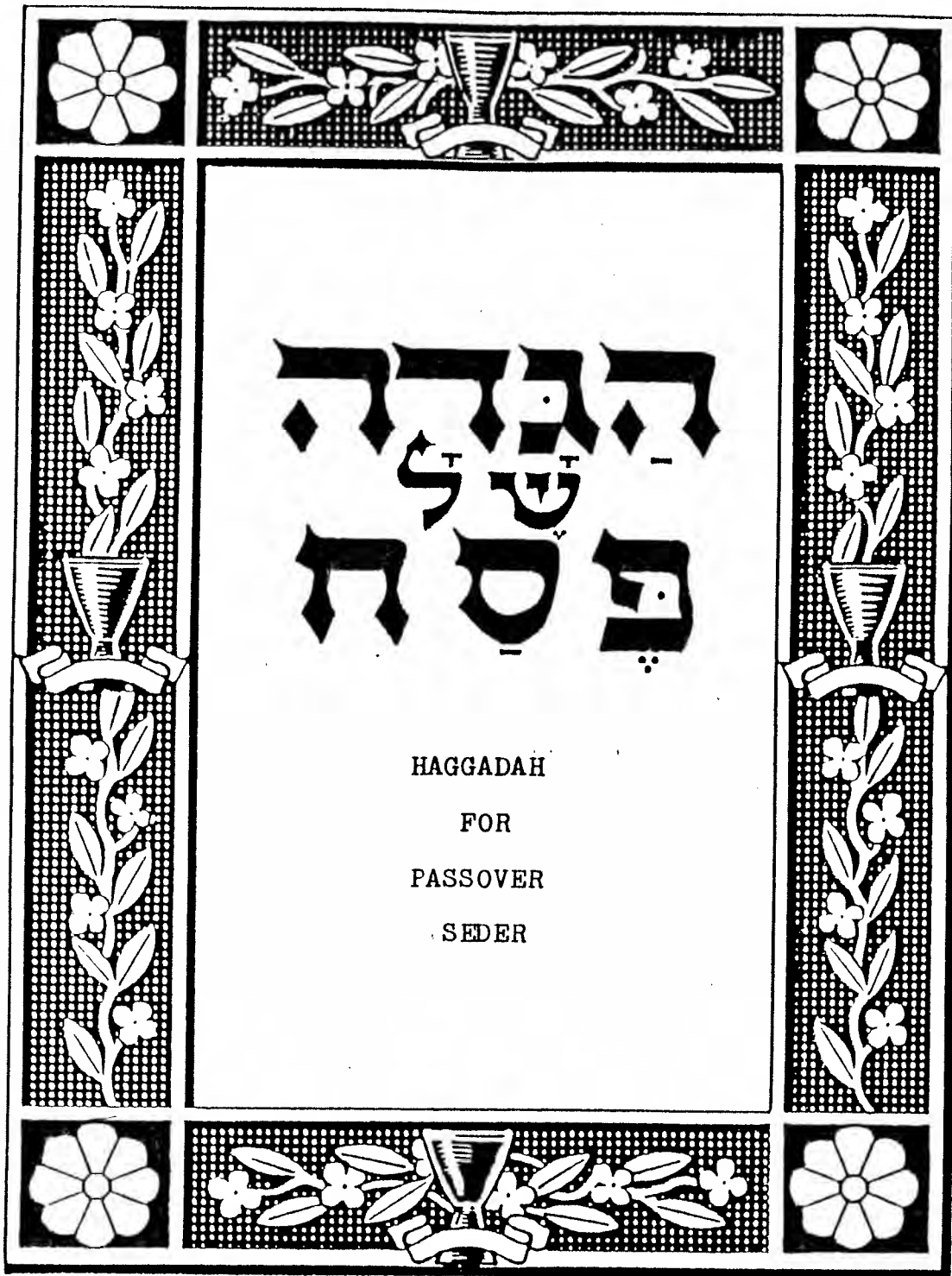
Students set up the classroom in preparation for the Seder. Students can work in pairs (as in Lesson IV) or individually. Food can be prepared ahead of time by the students or, if circumstances and time allow, in the classroom. Parental help and participation can be called upon if so desired.

#### ACTIVITY II (60-90 minutes):

Students conduct the Seder, in accordance with the directions outlined in the Haggadah (see attached).

#### EVALUATION (5-10 minutes):

Students share their thoughts and feelings about experiencing a Passover Seder together.



הַגְּדָה  
לְפֶסַח  
פְּסַח

HAGGADAH  
FOR  
PASSOVER  
SEDER

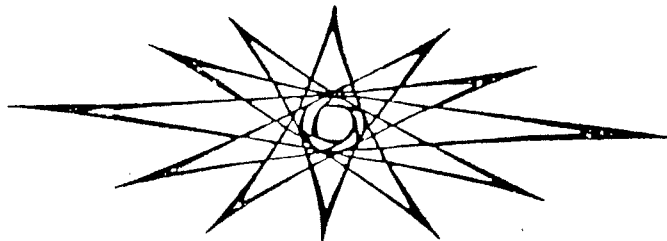
We Read Together:

The celebration of Pesach is one of the oldest ceremonies in the Jewish calendar. Jews have observed a Seder throughout the ages in order to remember the Exodus of the Jewish people from the cruel slavery of Egypt.

The Seder is a dramatic way in which Jews relive history. Jews do not believe that it is enough just to know about what happened to our people in Egypt. We believe that we must get into our history and feel what it would be like to suffer as slaves and be liberated.

There is, however, another reason why we celebrate Pesach. We do so because all sorts of slaveries still exist. People are enslaved by poverty, hunger, ignorance, disease and by governments who will not permit them to be free.

In celebrating our Seder, we rededicate ourselves to freedom. We remind ourselves of those who are not yet free, and we pledge ourselves to work for the day when all will enjoy liberty, justice and peace.



LIGHTING  
OF  
CANDLES

PAIR #1  
LEADS:

May the festive lights we now kindle  
inspire us to use our powers  
To heal and not to harm,  
To help and not to hurt,  
To be generous and not greedy,  
To serve You, O God of freedom.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵיר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav  
v'tzivanu l'hadlik neir shel (shabbat v'shel) yom tov.*

Be praised O Lord our God, Ruler of the universe, who enables us to  
attain holiness through the religious duty of kindling the festival  
lights.

PAIR #1  
LEADS:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ  
וְהִנֵּיעָנוּ לְזִמְנוֹ הַזֶּה.

*Baruh Atah Adonai Eloheinu Meleh ha-olam sheh-heh-heh-yanu v'ki-y'manu  
v'higi-anu lazman hazeh.*

Be praised O Lord our God, Ruler of the universe who has granted us  
life, sustained us, and enabled us to celebrate this festive season.

PAIR #2

LEADS:

Wine is the symbol of our joy as we celebrate Pesach. Centuries ago our people heard the call of freedom. Today, that call is sounded again. We raise our cups in gratitude to God for the yearning of freedom we feel in our hearts.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.*

Be praised O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Explanation of Seder Symbols:

- Shankbone - Pair #2
- Roasted Egg - Pair #3
- Greens - Pair #3
- Salt Water - Pair #3
- Bitter Herbs - Pair #7
- Charoset - Pair #7
- Matzah - Pair #7
- Elijah's Cup - Pair #9

(everyone dip greens in salt-water)

Everyone

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה.

*Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-adamah.*

Be praised O Lord our God, Ruler of the universe, who creates the fruits of the earth.

PAIR #3

LEADS:

Everyone

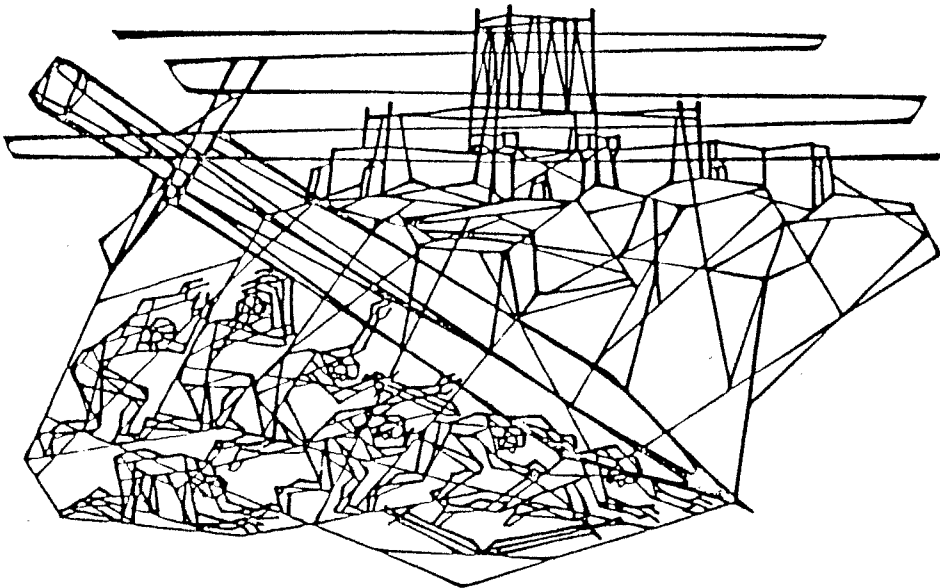
For many centuries it has been the custom to share the Seder with friends or with those who might not be able to make a Seder for themselves. Over 2,000 years ago a practice developed which became a part of our Seder.

The leader would open the door of his house and invite those passing by to join in the Seder. Holding up a piece of matza he would say as we do now:

Everyone

הָא לַחֲמַא עֵינָא דִּי אֶקְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל דְּכַפִּין יִיחִי וְיִיבֹל, כָּל דְּצָרִיךְ יִיחִי וְיִפְסֹחַ.

"This is the bread of poverty which our ancestors ate in the land of Egypt." It reminds us that throughout the world today there are millions of people who cannot afford even this much to eat. We hope to help them by our willingness to give to charity. May this Seder make us more aware of their suffering and more generous in our giving.



PAIR #4 READS & EXPLAINS:

THE  
FOUR  
QUESTIONS

Why is this night different from all other nights?

On all other nights, we eat either leavened bread or Matza. Why, on this night, do we eat only Matza?

On all other nights, we eat all kinds of herbs. Why, on this night do we eat especially bitter herbs?

On all other nights, we do not dip herbs in anything. Why, on this night, do we dip them twice?

On all other nights, we eat sitting or reclining upon pillows. Why, on this night, do we eat reclining upon pillows?

מה נשתנה הלילה הנה  
מכל-הלילות?

שבכל-הלילות אנו  
אוכלין חמץ ומצה. הלילה  
הנה כלו מצה:

שבכל-הלילות אנו  
אוכלין שאר ירקות הלילה  
הנה מרור:

שבכל-הלילות אין אנו  
מטבילין אפילו פעם אחת.  
הלילה הנה שתי פעמים.

שבכל-הלילות אנו  
אוכלין בין יושבין ובין מסבין.  
הלילה הנה כלנו מסבין:



### THE WISE SON

what does he say?

He asks: "What are the testimonies, statutes, and judgements which the Lord our God has commanded you?" (Deuteronomy 6:20)

In reply, you should teach him all the ordinances of the Passover, ending with, "Do not serve dessert after the Paschal lamb."

### THE WICKED SON

what does he say? He asks: "What do you mean by this service?" (Exodus 12:26) "You," he says, and not himself; and since he takes himself out of the collective body of the people, he denies a principle of faith. Therefore you must provoke him (set

his teeth on edge"), and say: "All of this is because of that which the Lord did unto me when I came forth out of Egypt" (Exodus 13:8), for if he had been there, he would not have been redeemed.

THE TORAH CLEARLY SPEAKS OF FOUR KINDS OF SONS: THE WISE SON, THE WICKED SON, THE SIMPLE SON, AND THE SON WHO DOES NOT KNOW HOW TO ASK

what does he say?

He asks: "What is this?" (Exodus 13:10)

You should reply: "With a mighty hand the Lord brought us out from Egypt, from the house of bondage." (Exodus 13:19)

you must take the initiative, as it is written: "And thou shalt tell thy son on that day, saying, all of this (the host points to the matzah and bitter herbs) is because of that which the Lord did unto me when I came forth out of Egypt." (Exodus 13:8)

### THE SIMPLE SON

### AS FOR THE SON WHO DOES NOT KNOW HOW TO ASK

Everyone

PAIR #6  
LEADS:

*Dam*, Blood

*Tzfardeyah*, Frogs

*Kinim*, Lice

*Arov*, Wild Beasts

*Dever*, Blight

*Sh'hin*, Boils

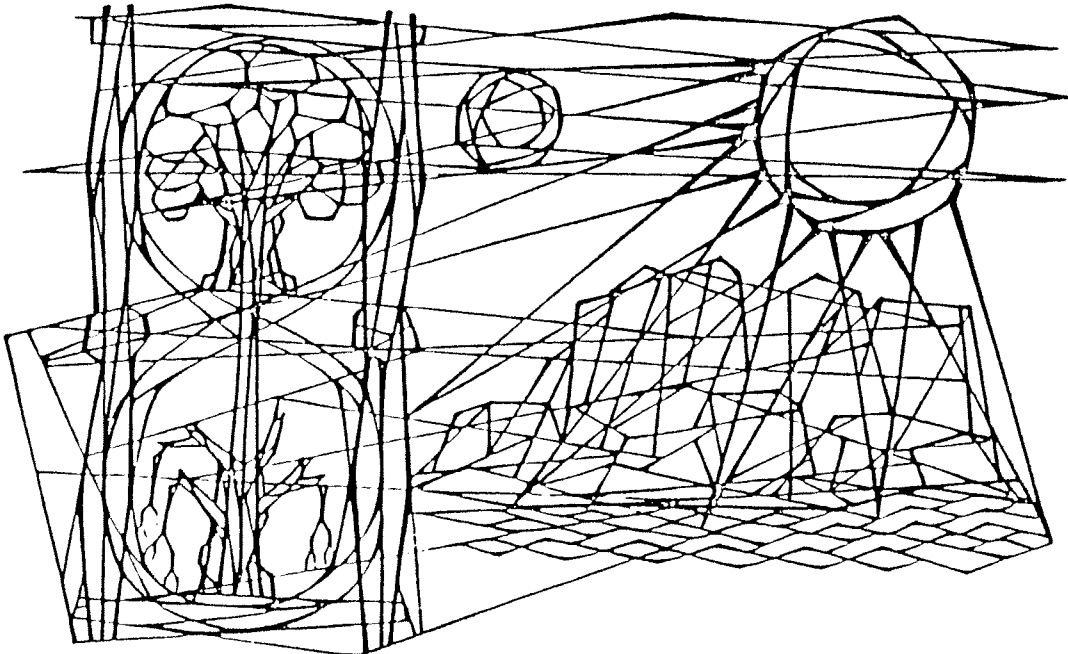
*Barad*, Hail

*Arbeh*, Locusts

*Hosheh*, Darkness

*Makat B'horot*, Slaying of the First-Born

דם.  
צפרדע.  
כנים.  
ארוב.  
דבר.  
שחין.  
קרד.  
ארבה.  
חשך.  
מכת בכורות:



Everyone

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruh Atah Adonai Eloheinu Meleh Ha-olam borei p'ri ha-gafen.*

Be praised O Lord our God, Ruler of the universe,  
Creator of the fruit of the vine.

PAIR #2  
LEADS:

Explanation of Afikoman.

MOTZEE  
MATZA

(Matza broken and distributed)

Everyone

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן

הָאָרֶץ.

*Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lehem min ha-aretz.*

Be praised O Lord our God, Ruler of the universe, through whose  
wonderous power food is provided for our sustenance.

PAIR #7  
LEADS:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav  
v'tzivanu al ahilat matzah.*

Be praised O Lord our God, Ruler of the universe, who enables us to  
attain holiness through the religious duty of eating Matza.

(eat the Matza)

PAIR #7  
LEADS:

THE  
MAROR

(each person takes some Maror and Charoset, then places it between two pieces of Matza)

PAIR #7  
LEADS:

Now we take two small pieces of matza. With charoset, which reminds us of the mortar from which our people made bricks in Egypt, and with a small slice of bitter herb which represents their bitter lives, we make a sandwich. This was the practice of Rabbi Hillel who lived many years ago. He would make this special sandwich and say the following prayer:

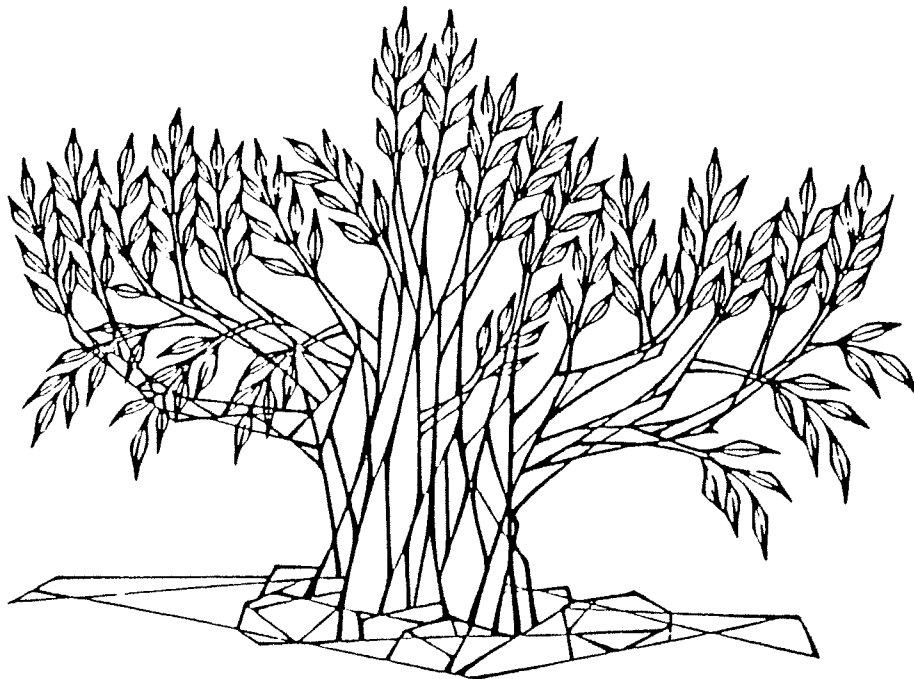
Everyone

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִנְּנוּ עַל אֲכִילַת מָרוֹר.

PAIR #7  
LEADS:

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav v'tzivanu al ahilat maror.*

Be praised O Lord our God, Ruler of the universe, who enables us to attain holiness through the religious duty of eating Maror.



PARA #8  
LEADS:

In all the wonderful things that happened to them when they escaped from slavery into freedom, our people felt the presence of a great Power-throughout the world and within themselves-which aided them in their struggle for freedom. We too are aware of God's goodness, and express our thanks and praise when we join in singing, Dayaynu.

(everyone sings)

Ee-lu hotzee, hotzee-anu  
Hotzee-anu mee-mitz-ra-ueem (2)  
Dayenu.

אלו וזצאנו ממצרים,  
דנינו.

Ee-lu ka-ra, ka-ra la-nu  
Ka-ra la-nu et ha-uam (2)  
Dayenu.

אלו קרע לנו את היים,  
דנינו.

Ee-lu na-tan, na-tan la-nu  
Na-tan la-nu et-ha-Shabbat (2)  
Dayenu.

אלו נתן לנו את השבת,  
דנינו.

Ee-lu na-tan, na-tan la-nu  
Na-tan la-nu et ha-Torah (2)  
Dayenu.

אלו נתן לנו את התורה,  
דנינו.

IN  
EVERY  
GENERATION

Everyone

In every generation each Jew must regard himself as though he too were brought forth out of Egypt. The Torah tells us: "And you shall explain to your child on that day, 'It is because of what the Lord did for ME when I went free from Egypt'."

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם  
לְרַאוֹת אֶת עֲצָמוֹ בְּאֵלוֹ הוּא  
יֵצֵא מִמִּצְרַיִם,

Everyone

Because we are grateful for our freedom, we thank God and pray that someday all people will enjoy freedom from sorrow, from want, from cruelty, and from war.

MEAL IS SERVED

BLESSINGS  
AFTER  
SEDER

PAIR #8  
LEADS:

Now that we have finished and enjoyed our food, we give thanks to God.

Everyone

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כָּלֹ  
בְּטוֹבוֹ, בְּחֶן בְּחֶסֶד וּבְרַחֲמִים.

Be praised O Lord our God, Ruler of the universe, who provides food for the whole world, with kindness, with mercy and with love.

בָּרוּךְ אַתָּה, יי, הַזֶּן אֶת הַכֹּל.

Be praised O Lord, who provides food for all.

Everyone

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruh Atah Adonai Eloheinu Meleh ha-olam borei p're ha-gafen.*

Be praised O Lord our God, Ruler of the universe, Creator of the fruit of the vine.

PAIR #2  
LEADS:

PAIR #9  
LEADS:

At our Seder we open the door to welcome the spirit of Elijah into our midst. As the door is opened, we sing a song about Elijah the Prophet.

Everyone Sings

Elee-yahu ha-Navee,  
Elee-yahu ha Tishbee  
Elee-yahu, Elee-yahu,  
Elee-yahu, ha-Gilodee.

Bim-he-ra, b'ya-may-nu  
Ya-vo elay-nu  
Im Mashee-ach ben David (2)

לִיהוּ הַנָּבִיא

אֵלֵיהוּ הַחֹשֶׁבִי

אֵלֵיהוּ, אֵלֵיהוּ,

אֵלֵיהוּ הַנִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ

יָבֵא אֵלֵינוּ.

עִם מְשִׁיחַ בְּדָרוֹד.

עִם מְשִׁיחַ בְּדָרוֹד.

(The door is closed)



PAIR #2  
LEADS:

The time has come now for our final cup of wine. May it symbolize our rededication to freedom, not merely for ourselves, but for all everywhere.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.*

Be praised O Lord our God, Ruler of the universe, Creator of the fruit of the vine.



PAIR #10 LEADS:

CHAD  
GAD-YA

CHORUS

My father bought  
for two zuzim  
Chad Gadya (4)

1. Then came the cat  
And ate the kid  
CHORUS
2. Then came the dog  
And bit the cat  
That ate the kid  
CHORUS
3. Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
CHORUS
4. Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
CHORUS
5. Then came the water  
And quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
CHORUS
6. Then came the ox  
And drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
CHORUS
7. Then came the butcher  
And killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
CHORUS
8. Then came the angel of death  
And slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
CHORUS
9. Then came the Holy One,  
blessed be He  
And destroyed the angel of death  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
CHORUS

PAIR #10 LEADS:

1. Slowly

Hi-me ma tov m-ma ma in she-vei d -

chim gam ya - chad. Hi - me ma -

Fine 2

tov she-vei d - chim gam ya chad.

D. Cal Fine

HINE MA TOVI

הנה מה טוב ומה נעים,  
לכתב אחים גם יחד.

Here is what's good, nothing's better.  
Brothers who dwell together.

## LESSON IX

### Modeling The Eucharist

#### GOAL:

1. To provide students with an opportunity to experience a Roman Catholic Mass and Eucharist celebration.

#### OBJECTIVE: Students will be able to...

1. Describe in their own words the Mass they witnessed, with particular emphasis on the Eucharist celebration.

#### MATERIALS:

Permission slips

Means of transportation to the parish (if not within walking distance).

#### ACTIVITY (approximately 2 hours):

Lesson VIII is a field trip to a local Roman Catholic parish to witness a Mass and Eucharist celebration. The parish should be contacted well ahead of time and permission slips should be sent home and returned to the school prior to the visit. Ideally, a meeting should be set up between the parish priest and the students, either immediately before or after the Mass, in order to answer students' questions and go into more detail about the Eucharist and the particular liturgy chosen for that day. In addition, a tour of the parish might be arranged.

#### EVALUATION (5-10 minutes):

Encourage students to share their impressions of the Mass and the Eucharist ceremony. Ask if anything in particular surprised them or confused them.

## LESSON X

### Shared Symbols - Different Meanings

#### GOALS:

1. To have students focus on those symbols which are common to the Passover Seder and the Eucharist.
2. To have students see how and why each tradition interprets and employs the symbols differently.
3. To convey to students that knowing how a tradition interprets and uses its symbols can tell us something about what that tradition espouses.

#### OBJECTIVES: Students will be able to...

1. Cite at least two symbols which are common to the Passover Seder and the Eucharist, and...
2. Explain how and why each tradition interprets the symbols differently.

#### MATERIALS:

1. Students' notes from lessons IV and VI (For purposes of their own reference)
2. Copies of the Eucharistic Liturgy used in lesson VI
3. Copies of the Haggadah used in lesson VIII
4. Slides from lesson I
5. Slide projector
6. Movie screen

#### SET INDUCTION (5-10 minutes):

Draw on the board the following:

\$        ?        %        5        !        B

Ask students to define each item.  
(A dollar sign; a question mark; a percentage sign; the number five; an exclamation point; the letter B).

Now, ask students what all the items have in common.  
(They are all signs, or symbols).

Encourage students to offer their own definition of "symbol".  
(Examples: A symbol is something that stands for something else. A symbol is something concrete that represents or suggests another thing that cannot in itself be represented or visualized).

Next, draw the following on the board:



Ask students to define each item.

(Note: Here the definition is open for interpretation; one symbol can have multiple meanings. For example, the first sign Aquarius. ♀ is the sign for the planet Venus, or it stands for "female". ○ can be the letter O, the number zero, a circle, or the sign for a full moon. ☆ can be a Jewish star (Magen David), or simply a six-pointed star. † can be the sign of Christ, or simply a cross without any connection to Jesus).

Ask students if they can differentiate between the first and second set of symbols drawn on the board.

(The first set contains symbols whose meanings are known and commonly agreed upon; e.g., ? is a question mark. By contrast, the second set of symbols is open for interpretation and can have a multiplicity of meanings. The meaning of the symbols depends on the interpreter's background and/or the context in which they are being used. An astronomer reading an astrological report in which the sign ♀ appears will understand it to mean Venus, while a feminist seeing the sign ♀ in a Ms. Magazine article will interpret it to mean female).

#### ACTIVITY I (15 minutes):

Begin as follows:

- We are now going to examine some symbols which fall into the second category, i.e., they have different meanings, depending on who is employing them and for what purpose.

Have students generate a list of the symbols which one encounters at a Passover Seder, and another list of the symbols found at a Eucharist celebration. Write their answers on the board, as follows:

#### Symbols of the Passover Seder

Matzah  
Wine  
Paschal Lamb  
Egg  
Greens  
Bitter Herbs  
Charoset

#### Symbols of the Eucharist

Bread  
Wine  
Paschal Lamb

Ask students to compare the lists. What commonalities do they find?  
(Both rituals involve bread (or matzah), wine, and the paschal lamb).

Have students explain how the shared symbols of the Passover Seder and the Eucharist are interpreted, each by their respective traditions.

It might be helpful for students to refer to their notes, especially from lessons IV and VI, to the Eucharistic liturgy and the Haggadah, and to recall what they learned from the model Seder and Eucharist ceremony.

Answer Guide:

#### PASSOVER:

Matzah - Matzah is a reminder of the unleavened bread which the Israelites took with them as they left Egypt in great haste. Exodus 12:39 relates how God revealed himself to the Israelites and saved them before the bread they were baking had time to rise - "They baked the unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry."

Wine - Drinking wine is a part of nearly all Jewish rituals. Wine is a symbol of joy and sustenance. At the Passover Seder, four cups of wine are consumed. The four cups are a reminder of the four promises of redemption recorded in Exodus 6:6-7 - "I will bring you out"; "I will deliver you"; "I will redeem you"; "I will take you to be my people".

Other interpretations of the four cups of wine include:  
The four monarchies which are to precede the final redemption (Daniel 7); the four corners of the earth; the four seasons of the year.

Paschal Lamb - A lamb shank is placed on the Seder plate as a reminder of the paschal lamb which the Israelites sacrificed in Egypt, (and later at the Temple in Jerusalem). In accordance with God's command (Exodus 12:7), the Israelites smeared the blood of the lamb on their doorposts as a sign to the angel of death to pass over the Jewish homes, thereby saving them from the tenth plague -the killing of the first born of Egypt. The paschal lamb is thus a symbol of deliverance.

#### EUCCHARIST:

Bread - Bread is a symbol of Christ's body. The believer who partakes in the bread, or host, at the Eucharist ceremony maintains that the bread actually becomes the body of Christ. Hence the bread rises above the symbolic level, becoming the "real presence" of Jesus.

Wine - Wine is symbolic of Christ's blood. The believer maintains that the wine consumed at the Eucharist becomes the actual blood of Christ.

Paschal Lamb - In the Eucharistic liturgy and, indeed, throughout Christian Scriptures, Jesus is referred to as the "Lamb of God", sacrificed for the expiation of man's sins. See especially the words of the minister during Communion Rite - "This is the Lamb of God who takes away the sins of the world"; cf. John 1:29 - "Behold, the Lamb of God, who takes away the sins of the world!"

#### ACTIVITY II (10-15 minutes):

De-brief and draw conclusions from Activity I by facilitating the following discussion:

1. How different are the Jewish and Catholic usages and interpretations of the symbols - bread, wine, and paschal lamb?

(They are quite different! In the context of the Passover Seder, the bread (matzah), wine, and paschal lamb are understood as symbols emerging out of the activities, shared experiences, and hopes of the Jewish people. The matzah recalls the unleavened bread which the Israelites hastily made and took with them as they journeyed from slavery to freedom. The wine symbolizes the ultimate redemption, of which the Exodus serves as the classic paradigm. The paschal lamb is the symbol of sacrifice which helped save the Israelites from death in Egypt and later, in the days of the Temple, served as the object of atonement for the people's sins.

In the Eucharist, the symbols of bread, wine, and paschal lamb are all focused on the individual figure of Jesus. He is the bread (flesh), the wine (blood), the paschal lamb (object of self-sacrifice for the atonement of man's sins).

2. Why do you think the Passover Seder and the Eucharist share some of the same symbols?

(Note: You may have to provide the following information). In the first place, the symbols of bread and wine, flesh and blood, and a sacrificial animal are archetypal symbols "which reach back into the origins of man's consciousness" (Tad Guzie's Jesus and the Eucharist, p.55).

Secondly, the Last Supper seems to have taken place either during or near the season of Passover. The exact date is debatable, as consensus is lacking among the various Gospel accounts, as well as among modern critical scholars. Whatever the case, there is some time connection between the Passover and the first Eucharist celebration (i.e., the Last Supper) and this aids in establishing a link between the two

rituals. Furthermore, by incorporating some of the old, known symbols of the Pasover Seder into the relatively new ritual of the Eucharist, the first adherents to Christianity, particularly those of Jewish origin, were more likely to accept the Eucharist ritual. Finally, the symbols chosen lent themselves to new interpretations. The focus was shifted from the matzah of the Israelites to the flesh of Jesus Christ, from the blood on the doorposts in Egypt to the blood on the cross at Calvary, from redemption from slavery to salvation from sin).

CLOSURE (10 minutes):

Show the slides from Lesson I (Salvador Dali's "The Last Supper" and Moses Lieb ben Wolf's painting "Seder"). Ask students to study the slides carefully, taking particular notice of the use of symbols. How do the paintings compare? Who/what is at the center of each work? (i.e., In Dali's piece, Jesus is the focus of attention. He distributes the bread and wine to the apostles at his side. In Wolf's work, the symbols of the seder plate are the central attraction, around which sits the family). In the background of each work is open sky, with sunlight and clouds and a sense of the infinite. What does this tell us? (Perhaps, that the scene in the foreground is a precursor to the days of sunlight - i.e. the ultimate redemption, of which the scene in the foreground is the classic paradigm).

EVALUATION (15 minutes);

The following questions serve as an evaluation for this lesson, as well as the course as a whole.  
(Depending on the time factor and teacher preference, students can respond orally or in written form).

- Do you view the slides any differently now than you did at the beginning of the course? (e.g., do you notice details now that you didn't pay attention to before?)
- Do you feel more knowledgeable now of the scenes depicted in the slides than you did at the beginning of the course?
- If you were visiting a museum with a friend and came across Dali's "The Last Supper" and Wolf's "Seder", how would you explain the contents of each work to your friend? What particular symbols/features would you focus on? How would you compare and contrast the two works? Assume your friend has never seen these paintings before, nor is your friend very familiar with the Passover Seder or the Eucharist.



Additional Questions for Evaluating the Course (Optional): .

- Were your hopes/expectations for this course met? Explain.
- Was there one lesson or aspect of this course which you particularly enjoyed?
- Was there anything about the course that you did not enjoy?
- Do you have a desire for further study of Judaism and/or Catholicism and/or other religious traditions?  
(Note: The teacher should be prepared to suggest additional sources for study. See bibliography. Also, research study opportunities available in your community).

## ANNOTATED BIBLIOGRAPHY

### GENERAL REFERENCE BOOKS:

#### On Judaism:

Steinberg, Milton. Basic Judaism. New York: Harcourt Brace Jovanovich, 1947.

A classic work providing a general overview of Judaism. Good, quick reference for teacher and high school student alike. Sections include: "The Nature of Judaism"; "Torah"; "God"; "The Good Life"; "Israel and the Nations"; "Practices"; "Law"; "Institutions"; "World to Come".

#### On Catholicism:

McBrien, Richard P. Catholicism. Minneapolis: Winston Press, Inc., 1981.

An extensive volume covering the history, theology, and ritual practices of the Catholic church. Highly detailed and most appropriate for teacher use. Especially helpful are the discussion questions and glossary at the end of the book. Superb section on the sacraments, particularly the Eucharist (chapter XXI).

McPortland, Joanne. We Catholics Believe. Los Angeles: Franciscan Communications, 1984.

A 63 page pamphlet designed to give a general overview of Catholic beliefs. Good for quick reference and student use. Available through Franciscan Communications in Los Angeles.

### BOOKS ON THE HISTORY AND CELEBRATION OF PASSOVER:

Goodman, Philip. A Passover Anthology. Philadelphia: The Jewish Publication Society, 1961.

An excellent teacher resource. Includes sections on the history of Passover, the development of the haggadah, Passover traditions, Passover in art, literature, and music (from Biblical to modern times). Provides good ideas for Passover projects (model Seder, games, arts & crafts), as well as Passover songs, poems, short stories (with age appropriateness considered). Includes several black and white photographs and illustrations, extensive bibliography, and glossary of Passover terms.

Raphael, Chaim. A Feast of History. New York: Gallery Books, 1972.

A scholarly work and haggadah in one. The first half of the book is an explanation of Passover (history and celebration) and the development of the haggadah. Of particular interest is a section on "Passover in the New Testament" (pp.82-86). The latter half of the book is a beautifully presented haggadah in English and Hebrew. The entire work is replete with photographs, drawings, and reproduced illuminated manuscripts. Good teacher resource. Also suitable for use by high school students.

Segal, J.B. The Hebrew Passover: From the Earliest Times to A.D. 70. London: Oxford University Press, 1963.

A classic work on the origins of Passover and its celebration up to the year 70 A.D. Good background reading for teacher. Extensive notes and bibliography. See pp.33-37, 241-247 for discussion of Passover in the New Testament.

Siegel, Richard; Strassfield, Michael; Strassfield, Sharon. The First Jewish Catalog. Philadelphia: The Jewish Publication Society.

A brief account of the history and celebration of Passover (pp.139-145). A few photographs. A good, quick reference for teacher and high school student.

Trepp, Leo. The Complete Book of Jewish Observance. New York: Behrman House, Inc./ Summit Books, 1980.

See chapter 15, pp.168-195. Good overview of the history and celebration of Passover. A few photographs of ritual objects and Seder celebration. Can be used as a teacher's resource. Also suitable for high school student's use.

Waskow, Arthur. Seasons of Our Joy. New York: Bantam Books, 1982.

Nice section on the history and celebration of Passover (chapter 9, pp.133-163). A contemporary, philosophical bent. Good for teacher and student use.

#### BOOKS ON THE LAST SUPPER AND THE EUCHARIST:

Deiss, Lucien. It's the Lord's Supper. New York: Paulist Press, 1976.

A thorough explanation of the ritual and history of the Eucharist. Written with a conviction that the Last Supper was an actual Passover Seder. Good teacher reference and suitable for high school student's use, but should bear bias in mind.

Feeley-Harnik, Gillian. The Lord's Table: Eucharist and Passover in Early Christianity. Philadelphia: University of Pennsylvania Press, 1981.

An interesting anthropological study of food symbolism in the Jewish and Christian traditions. An entire section is devoted to a discussion of The Last Supper and its possible links to the Passover Seder (see pp.108-148). Generally a teacher's reference but sections may be used effectively with high school students.

Guzie, Tad. Jesus and the Eucharist. New York: Paulist Press, 1974.

A beautifully written book on The Last Supper and the Eucharist, with particular attention on the use and meaning of symbols. Clear and concise, Guzie's work is a must for any serious study of the Eucharist. A superb teacher reference.

Schoenfield, Hugh J. The Passover Plot. New York: Bernard Geis Associates, 1965.

A brave attempt to reconstruct the historical Jesus. Easy to read and rather entertaining. Good as teacher reference and for use by high school students. Considers the problem of inconclusive evidence with regards to the question: Was The Last Supper a Passover Seder? See especially chapter 10 - "The Plot Matures", pp.127-142. Good notes and bibliography provided.

Smolarski, Dennis C. Eucharistia. New York: Paulist Press, 1982.

A scholarly and detailed study of the Eucharistic prayer. Of particular interest to the teacher are the sections dealing with the Jewish origins of the prayer, the meaning of the prayer's component parts, and the interconnections between the Eucharist, Church, and Christian theology.

#### HEBREW BIBLES:

The Jerusalem Bible. Jerusalem: Koren Publishers Jerusalem Ltd., 1983.

A nicely laid-out Bible with Hebrew on one side and English translation on the other side. The Exodus story can be found on pp.63-81.

The Holy Scriptures. Philadelphia: The Jewish Publication Society, 1955.

This Bible also gives the Hebrew text with English translation. The translation differs somewhat from the Jerusalem Bible. See pp.125-160 for the Exodus story.

NEW TESTAMENT TEXT WITH COMMENTARIES:

Anchor Bible Series -

The following are all invaluable teacher resources. The pages recommended for use deal with the issue of the Last Supper. (Note: The Gospel According to Mark was not available for review).

Albright, W.F. and Mann C.S. Matthew. Anchor Bible Series, Vol. 26. New York: Doubleday and Company, Inc., 1971.  
See pp. 318-327.

Brown, Raymond E. The Gospel According to John XII-XXI. Anchor Bible Series, Vol. 29A. New York: Doubleday and Company Inc., 1966.

All of Part One of Brown's work focuses on the Last Supper. See particularly pp. 555-558; "The Date and Nature of the Last Supper" and "Comparison of the Johannine and Synoptic Accounts of the Meal".

Fitzmyer, Joseph A. The Gospel According to Luke X-XXIV. Anchor Bible Series, Vol. 28A. New York: Doubleday and Company Inc., 1985.  
See pp. 1376-1406.

The Interpreter's Bible -

The following contains excellent commentaries, notes, and a clear presentation of the New Testament text. Essential for the teacher and can be used, in parts, by the high school student. See also the essays at the beginning of each Gospel for good information and a synopsis of the Gospel.

Buttrick, George Arthur, chief editor. The Interpreter's Bible. New York: Abingdon Press, 1952. Volumes VII and VIII.

Vol. VII - "Gospel According to Matthew" - See pp.572-576.

"Gospel According to Mark" - See pp.872-878.

Vol. VIII - "Gospel According to Luke" - pp.373-380.

"Gospel According to John" - pp.677-680.

The New Oxford Annotated Bible With Apocrypha - Revised Standard Version. New York: Oxford University Press, 1973.

A good resource. Contains Old and New Testament, Apocrypha, extensive notes, articles, and colorful maps of Ancient Near East.

Throckmorton, Burton, Jr., ed. Gospel Parallels: A Synopsis of the First Three Gospels. Nashville: Thomas Nelson, Inc., 1979, Fourth Edition Revised.

A clear presentation of the Gospels of Matthew, Mark, and Luke. Arranged in easy-to-read parallel form. The texts conform with the second edition of the Revised Standard Version of the Bible. Helpful notes, commentaries, and definitions of terms. Lists of Church Fathers, non-canonical Gospels, and index of non-canonical parallels. A basic, necessary resource, especially for the teacher.

ENCYCLOPAEDIA JUDAICA ARTICLES:

Encyclopaedia Judaica. Jerusalem: Keter Publishing House Jerusalem Ltd., 1972.

A scholarly reference; superb teacher resource. Each article provides a bibliography.

"Christianity" - 5:505-515. See particularly the section: Jewish Origins and Influence on Ritual and Liturgy.

"Haggadah, Passover" -7:1079-1104. A lengthy article with six pages of photographs of various haggadot. Article is divided into following sections: Introduction; Component Parts; Ritual Acts; Textual Elaborations; Commentaries; Manuscripts and Editions; Illuminated Manuscripts; Printed Editions of Illustrated Haggadot; Musical Rendition.

"Passover" - 13:163-174. Names and History; The Seder; The Laws and Customs of Passover (See particularly the sub-sections: Critical View; Passover in the New Testament); In Art. Includes several photographs of seder rituals and ritual objects for Passover.

PERIODICALS:

Guzie, Tad, "The Real Last Supper", Sign, 58: 29-35, February, 1979.

An interesting analysis of the historicity of the Last Supper. Discussion of the fine line between fact and interpretation.

Keeping Posted (Leader's Edition), April, 1976: 3-23.

A good collection of articles, lesson plans and bibliography for the teaching of Passover (history, customs, haggadah).

Zeitlin, Solomon, "Jesus and the Last Supper", Jewish Quarterly Review, April, 1948.

A fine, scholarly article that asks the question: "Was the Last Supper of Jesus a Passover Seder?"

HAGGADOT:

There are many haggadot in the Hebrew Union College Library and in the Tartak Learning Center. For the purpose of exposing students to a variety of haggadot, I would suggest looking at the following:

Kohen, Gershom. The First Known Printed Passover Haggadah. Prague 1527. Reproduced by The Orphan Hospital Ward of Israel. Includes a short introduction by Dr. Aaron Rosmarin, English translation, notes, and pictures of intricate woodcuts.

Levin, Meyer. An Israel Haggadah. New York: Harry N. Abrams, Inc., 1970.

A nice, easy-to-follow haggadah with photographs of Israel and different Israeli families celebrating the Seder (e.g.; Jews of Kurdistan, Bokharan, Eastern European background). Good introductory remarks about the Seder by Levin.

HAGGADOT CONTINUED...

The Pesach Haggadah. Jerusalem: Jerusalem Bible Publishing Co., Ltd.

Reproduction of Old Venetian Haggadah with added English translation. Beautifully laid-out and illustrated.

Podwal, Mark. Let My People Go - A Haggadah. New York: Darien House, Inc., 1972.

Large haggadah, all in black and white, incorporating the plight of Soviet Jewry as a theme. Dramatic pen drawings of Russia and Soviet Jews.

Rothenberg, Dr. Beno, Ed. The Passover Haggadah. Tel Aviv: E. Lewin - Epstein Ltd. Publishers, 1963.

Beautifully presented haggadah in Hebrew and English. Many pictures of Egypt, Israel. archeological finds, maps. Very educational.

Waskow, Arthur I. The Freedom Seder. Washington D.C.: Micah Press, 1969.

Very interesting blend of the traditional and the contemporary. Incorporates as themes: Civil Rights; Soviet Jewry; Holocaust. Includes passages from Gandhi, John XXIII, Midrash Rabbah, Exodus.

Yerushalmi, Yosef Hayim. Haggadah and History. Philadelphia: The Jewish Publication Society of America, 1975.

A panorama in facsimile of five centuries of the printed haggadah. Compiled from collections at Harvard University and The Jewish Theological Seminary of America. Eighty-five pages on the history of the haggadah. Selected bibliography. A good book for an overview of hundreds of haggadot.

MEDIA:

Slides -

There are literally hundreds of slides available thru the Skirball Museum on the subject of Passover. One can put together an original slide show, or rely on the excellent slide show compiled by Susanne Kester.

Kester, Susanne. Passover Slide Show - Illustrations From Haggadot 14th to 20th Centuries.

Fifty slides of haggadot and Seder scenes, fully scripted.



Recordings - All available from the Hebrew Union College Library.

"The Fifth Cup - A Spirit Explosion. Produced by Norman Simon and Gershon Kingsley, with Theodore Bikel. 1974.

A new-age Passover record; the Jew's answer to "Godspell". Takes the themes of Passover and sets them to jazzy tunes. A novel idea and one which may best be used alongside other, more traditional Passover albums.

"Passover". Yehoram Gaon, Cilia Dagan, Shula Cohen. Israel: CBS. Two album set. (No date).

Beautifully arranged and executed album by Israeli artists. Songs interspersed with dramatic English narration by Irving Kaplan; tells the story of the Exodus, the order of the Seder, and includes many traditional songs (e.g.; "Chad Gadya"). Can be used effectively with high school students.

"Songs For Passover in the Sephardic Tradition". Yehoram Gaon. Israel. (No date).

A wonderful collection of traditional sephardic Passover melodies, sung in Ladino and Hebrew. Can be used in conjunction with Ashkenazi tunes (Example - Compare "Chad Gadya" in this album with "Chad Gadya" in album above).

#### THE SKIRBALL MUSEUM:

In addition to the extensive Passover slide collection mentioned previously, the Skirball Museum has many beautiful ritual objects for the Passover holiday. Several objects can be viewed in the museum galleries (seder plates, haggadot, Elijah's cup). Some objects may be taken out on loan. Arrangements are made thru the Museum offices.