

THE PASSOVER RITUAL	THE LAST SUPPER
<p>The meal begins after sunset, with everyone reclining rather than sitting.</p> <p style="text-align: center;">Cup 1: The cup of sanctification</p> <p>A cup of wine is mixed and placed in front of the leader, along with a bowl of parsley. He blesses the wine, says a prayer to sanctify the day, and blesses the parsley.</p> <p>Everyone washes hands. Then they dip parsley in vinegar or salt water and eat it.</p> <p style="text-align: center;">Cup 2: The <i>haggadah</i> cup</p> <p>The main meal is served, but not yet eaten; the second cup of wine is mixed and placed before the leader. Someone asks questions designed to give the leader an occasion to give an interpretation of all the foods on the table.</p> <p>All sing Part 1 of the Egyptian Hallel (Psalm 113).</p> <p>Blessing and distribution of the second cup.</p> <p>All wash hands for the main meal. The leader blesses and distributes the unleavened bread. When everyone has eaten, they say a grace after meals.</p> <p style="text-align: center;">Cup 3: The cup of blessing</p> <p>The leader blesses and distributes the third cup.</p> <p>All sing part 2 of the Hallel (Psalms 114-118).</p> <p style="text-align: center;">Cup 4</p> <p>The fourth cup is blessed and distributed to end the ceremony.</p>	<p>“When it was evening, he reclined at table with the twelve disciples” (Matt 26:20). [RSV “sat” is incorrect.]</p> <p>In ancient times, wine was made as a concentrate and then mixed to drinkable proportions just before consumption. This seems to be the historical root of the mixing of water and wine at Mass.</p> <p>“And as they were eating, he said, ‘Truly, I say to you, one of you will betray me. And they were very sorrowful, and began to say to him one after another, ‘Is it I, Lord?’ He answered, ‘He who has dipped his hand in the dish with me will betray me’” (Matt 26:23-24). [RSV erroneously inserts the word “bread” in Mark 14:20.] Compare John 13:26, “It is he to whom I shall give this morsel when I have dipped it.” [Many translations say “bread” instead of “morsel” here, but the Greek word <i>psumion</i> means a “morsel” of any food.] Judas departs into the night.</p> <p>“And he took a cup, and when he had given thanks he said, ‘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” (Luke 22:17-18).</p> <p>“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” (Luke 22:19). Note that the ritual already included an interpretation of the food, but now Jesus is decisively <i>re</i>-interpreting it.</p> <p>“The cup of blessing which we bless...” (1Cor 10:16).</p> <p>“And likewise the cup after supper, saying, ‘This cup which is poured out for you is the new covenant in my blood” (Luke 22:20). “And he took a cup, and when he had given thanks he gave it to them, saying, ‘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” (Matt 26:27-28).</p> <p>“And when they had sung a hymn, they went out to the Mount of Olives” (Matt 26:30).</p> <p>It seems that Jesus ended the Passover meal without drinking the fourth cup. When he distributed the third cup, he said, “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” (Matt 26:29); as noted above in Matt 26:30, he and the disciples departed after singing the final hymn.</p>

Passover Reenactment Foods

What you need		What it means
<u>Wine:</u>	This should not be in cups but in a single container, because the ceremony requires that it be served four times during the meal.	Although the Old Testament nowhere mentions the drinking of wine as part of the Passover, by the time of Jesus it was obligatory because joy was a moral duty at Passover time (Mishnah Pesah 10:1).
<u>Parsley:</u>	Participants need sprigs of parsley on the side, because they are supposed to dip a sprig in a dish of salt water.	The parsley represents the hyssop used to put the lamb's blood over the door.
<u>Salt water:</u>	There is no need for each person to have an individual bowl of salt water, but a bowl should be within reach of every participant. Vinegar can be used instead.	The salt water represents the tears of the oppressed Israelites in Egypt; either salt or vinegar can represent the bitterness of slavery.
<u>Lamb:</u>	This should be roasted, not boiled or fried. This is the element that tied the Passover to Jerusalem: the lamb had to be sacrificed at the Temple.	At the first Passover, the Israelites killed a lamb, put its blood over the door to avert the angel of death, and ate the lamb roasted. God commanded them to eat the lamb as part of the Passover remembrance (Exod 12:1-13).
<u>Flatbread:</u>	The unleavened bread could be made of wheat, barley, spelt, rye, or oats (Mishnah Pesah 2:5).	God's final plague was so powerful that Pharaoh ordered the Israelites out of Egypt immediately, and so they had no time to let their bread rise but ate it unleavened; God commanded them to eat unleavened bread as part of the Passover remembrance (Exod 12:15-20). The absence of leaven, which is a corrupting agent, also signifies purification from sin (1Cor 5:6b-8).
<u>Bitter herbs:</u>	Lettuce, chicory, pepperwort, endives, or dandelion (Mishnah Pesah 2:6).	The third element commanded by God as part of the Passover (Exod 12:8), the bitterness of the herbs signifies the bitterness of slavery in Egypt (Mishnah Pesah 10:5).
<u>Charoset:</u>	This is a relish made out of apples. There is no one way to make it; the main thing is that it should be a paste rather than a liquid.	This was an optional element (Mishnah Pesah 10:3). It signifies the mortar Israelite slaves used to make the pyramids of Egypt.

[Handout prepared by Dr. Jeremy Holmes]