

THE PASSOVER CELEBRATION AND THE JEWISH ROOTS OF THE MASS

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The Eucharist

- Saint Paul – 55 C.E. (1 Corinthians 11:23-29)
- Saint Justine Martyr – 145 C.E.
- Historical Question:
- Why did the first Christian Jews come to believe, in such a universal (catholic) way, in the Real Presence of Jesus Christ in the Eucharist?



The Blood of Christ

- The Jews had a strict prohibition against drinking blood.
- Leviticus 17:11 said that the “life is in the blood,” and so they were absolutely forbidden to ever drink blood.
- Abomination!
- Paul – 1 Corinthians 10:16
- Jew – Christian?



The Eucharist

- It is precisely through their Judaism that the first Christians came to understand and to believe in the Real Presence.
- For Jewish Christians:
- The Eucharist is a **New Passover**.
- The Eucharist is the **New Manna** from heaven.
- The Eucharist is the **New Bread of the Presence**.



The First Jewish Christians

- They knew the Old Testament and the prophases of the Old Covenant.
- These prophases were fulfilled in Christ and in the Eucharist.
- The reason that many Christians, and even Catholics today, don't believe in the Real Presence is because they don't really know the Old Testament prophases and therefore can't see the fulfillment in the Eucharist.
- If we start thinking more like first century Jews, we can better understand the Eucharist.



The Jewish Hope for Salvation

- The Jews of the first century were waiting for the coming of the Messiah.
- The messiah would be a military conqueror?
- Dead Sea Scrolls – a Messiah who would come and bring spiritual blessings, atonement, hope for a **New Exodus**.
- The **New Exodus** is the key to understanding the mystery of the Eucharist.



The New Exodus

The First Exodus

- Deliverer Figure
- Freed from slavery in Egypt
- Journey to the Promised Land
- Worship and Sacrifice – Tabernacle/Temple
- Destination – Jerusalem

The New Exodus

- Messiah
- Israelites & Gentiles freed from sin & death
- **New Journey** to a **New Promised Land – New Eden**
- A **New Temple** – the Permanent House of God
- **New Jerusalem**



This is the world that Jesus entered. He was the Fulfillment—the New Passover

- To have a **New Exodus** you need a **New Passover**

The Old Passover: (the 10th Plague)

- A father (priest) from each household would sacrifice an unblemished male lamb.
- Kill the lamb and pour its blood into a golden basin.
- Spread the blood of the lamb on the doorposts of the home (Sign of the Covenant).
- Eat the Lamb.



The Passover

- Later Judaism at the time of Christ:
- A child had to ask, "Why this night is so different."
- "It is because of what the Lord did for me when I came out of Egypt." (Exodus 13:8)
- They were Spiritually brought back in time to **participate** in the sacrifice of the First Passover.



The Old Passover

- The Jews believed that somehow they were spiritually brought back in time to **participate** in the First Exodus event. Every sacrifice was a **participation** of the one sacrifice on that First Passover night.
- **Mishnah** – The Jews are to give thanks – God had set them free.



The New Passover

- The Last Supper was a celebration of a Passover Feast
- **What is missing?**

- No **Levitical Priest** present
- No **Passover Lamb**

- This not any ordinary Passover.
- The focus is on the Bread and Wine
- This is the **New Passover of the Messiah** that the prophets had foretold. Jesus had replaced the elements of the Old Covenant with himself in the New Covenant in his blood which is poured out.



The New Passover

- **New Priests** – to offer the sacrifice of flesh and to offer the sacrifice of blood. "Do this – do what? – in remembrance of me." The priest of the New Covenant. (12 apostles)
- **New Lamb** – Jesus is replacing the sacrifice of the Lamb with the sacrifice of himself.
- "Take and eat, this is my body."
- **New Sacrifice** – not the flesh and blood of an animal, instead bread and wine – his body and blood. (The New Sacrifice of the Messiah)
- Jesus **fulfilled and replaced** the sacrifice of the Old Covenant in himself.



The Eucharist



- They were participating in the **New Passover**, the one that Jesus accomplished on the night of the Last Supper.
- Every celebration of the **New Passover** (the Mass) brought them back spiritually to the night of the first New Passover, the night of the Last Supper which anticipated the sacrifice of Calvary.
- In every Eucharist celebrated they were brought back to the **First New Passover** and they were set free.
- In the Old Covenant they had to eat the Lamb to be saved. In the **New Covenant** they must also eat the Lamb.

The New Passover – the Eucharist

- The First Passover was not completed by the death of the victim. **You had to eat the lamb.**
- You had to receive the life of the sacrifice that was given for you. Your sins were transferred to that sacrifice, and you had to receive it in order to experience new life. Its life was offered for yours.
- 1 Corinthians 5:7,8 – “Our Paschal Lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast (the Eucharist).”



The New Manna

- If Jesus was going to inaugurate a Exodus, what food will he give them for the journey?
- Exodus 15 (Red Sea miracle)
- Exodus 16 (Complaining and Whining)
- The Jews wanted to go back to Egypt.
- That's the temptation of the Spiritual Life.
- Morning – Manna – “Bread from Heaven”
- Evening – Quail – “Flesh from Heaven”



The Manna – The Bread from Heaven

- Manna was white and tasted like wafers made with honey
- Why honey? – A foretaste of the Promised Land - Hope
- They **collected** the Manna (double portion on Fridays) and **placed it in a golden urn** and **put it in the tabernacle** – in the heart of the tabernacle, in the Ark of the Covenant – to show that this bread was **a gift from heaven, a sign of his presence, a promise of his salvation. (Exodus 16)**



The Eucharist – The New Bread from Heaven

- What does Jesus say about the **New “Bread from Heaven” – The New Manna?**
- Lord's Prayer
- John 6 – the Bread of Heaven Discourse.
- “Give us this **day** our **daily** bread.” – the Manna of the Old Testament.
- In Greek it's – our epiousios bread
- Epi – on, above or over (super) Ousios – substance, being or nature
- Jerome (360 C.E.) – “Give us this day our **super-substantial** bread.” The New Manna of the New Exodus
- CCC - 2837



The New Manna

- John 6: 48-51
- John 6: 51-55
- John 6: 60-62
- How could the early Church come to understand the Real Presence of Christ in the Eucharist?
- **The New Manna:**
- If the Eucharist is the **New Manna**, it cannot be ordinary bread.
- The Old Covenant Manna cannot be greater than the New Covenant fulfillment.
- “Your ancestors ate the Old Manna...”

The New Manna

- If the Eucharist is the **New Manna**, it is his crucified **and** risen flesh. (What if you saw the Son of Man ascending?)
- Is Jesus's risen body bound by space and time?
- He can appear where he wills, when he wills and under whatever appearance he wills. (Road to Emmaus)
- The **Resurrection** is a key to understanding the Eucharist.
- He has taken his flesh and blood into eternity – Heavenly Manna – a sacrifice until the end of time...



The New Bread of the Presence

- Show Bread
- In the First Exodus the worship of God was centered on the tabernacle – portable temple.
- In the center – in the **Holy of Holies** – was the Bread of the Presence.
- Exodus 25 – building the tabernacle:
- The Ark of the Covenant
- The Golden Lampstand
- The Bread of the Presence



The Tabernacle of the Old Testament

- The Ark of the Covenant with statues of angels on it represented the throne of the invisible God.
- Golden Lamp Stand (Menorah) 7 candles (tongues of fire) always lit
- Bread of the Presence (on a golden table on the right)



The Bread of the Presence

- Leviticus 24 –
- 12 cakes of bread (flat unleavened round wafer)
- Set out every Sabbath Day by priests as a sacrifice on behalf of Israel.
- “A Perpetual Due” – continually before the Lord as a covenant forever (an everlasting covenant)
- The lampstand candles had to be kept burning continually.
- Take Bread of the Presence out – cover it with a veil
- Hebrew – Presence or Face – the Bread of the Face of God – an unbloody sacrifice – bread and wine (Liv. 25)



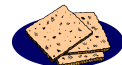
The Bread of the Presence

- 1 Samuel 21- David and his men fleeing from Saul
- Bread of the Presence
- Only for priests – celibate when they sacrifice
- Matthew 12:1-8
- Something is here that is greater than the Temple – the dwelling place of God on earth. It's where heaven and earth meet.
- What could be greater? God in the flesh.



The Bread of the Presence

- My apostles are like David's followers and I am like David.
- Like David and his followers, they could work on the Sabbath and eat the Bread.
- Jesus and his disciples are the New Priests
- They will work on the New Sabbath and offer New Bread of the Presence.
- The priests worked, offered the Bread and ate it.



The Eucharist – the New Bread of the Presence

- The Old Bread of the Presence communicated the Presence of God.
- The Eucharist is the true Presence of God.
- Jesus is claiming the Priesthood.
- Jesus is the New Temple (John 2)
- What sign? Destroy this Temple...
- His Body is the new dwelling place of God on earth, the **New Temple**, and in it is the **New Bread of the Presence**.



The Jewish Synagogue

- The synagogue originated during the Exile.
- After the Return and the rebuilding of the Temple, the use of the synagogue actually increased.
- Jesus and the apostles choose to teach in the synagogue.



The Synagogue Worship

- Totally centered on the Word of God
- The Word was proclaimed and the people responded by prayer.
- First reading - Pentateuch
- Second reading was from the prophetic books.
- Explained or interpreted the Torah passage
- Messianic



The Kaddish

- "Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his Kingdom during your life and during your days, and during the life of all of the house of Israel, even speedily and at a near time."



Jesus and the Synagogue

- Nazareth
- Isaiah 61:1-2; Luke 4:18-20
- On that day the synagogue liturgy became **the Christian Liturgy of the Word** – the proclamation that salvation is already here.
- The Promise revealed by the Prophets and the Patriarchs was fulfilled in Christ.



The Apostles and the Synagogue

- The apostles continued to teach in the synagogue.
- Antioch, Philippi, Thessalonika, Corinth
- The Christian Liturgy of the Word evolved from the synagogue worship.
- Saint Justin the Martyr (7)



The Christian Liturgy

Synagogue Service

- Readings – Law & Prophets
- Prayer - Psalms
- Sermon
- Profession of Faith
- Collection for Poor
- Priestly Blessing

Liturgy of the Word

- Readings – Law & Prophets, Gospel
- Psalms
- Sermon
- Profession of Faith
- Collection for Poor



The Passover Meal

- Jesus celebrated a **Passover Meal** with his apostles.
- Corpus of Civil and religious rules – **Mishna**
- Seder (order)



The Passover Meal

- Blessing over the First Cup of wine (9)
- Requisite foods brought forth
- Unleavened Bread Divided & Undivided
- Blessing over the Undivided Bread (9)
- Blessing over the Divided Bread



The Passover Meal

- The youngest child questions the father –
- Why is this night different than every other night?
- Joshua 24 (9)
- Exodus 12
- “It is because of what the Lord did for me when I came out of Egypt.” (Exodus 13:8)



The Passover Meal

- Psalms of Praise – Hallel
- Blessing of the Second Cup
- Blessing Over the Food
- The Meal Begins
- Followed by reading and prayers
- Blessing Over the Third Cup (11)
- Blessing Over the Fourth Cup
- Psalms 115-118
- Benediction (11-12)
- “Blessed is he who comes in the name of the Lord.”
- Final Hymn



The Last Supper

- The answer to the prayer for Messianic Redemption
- Washing the feet of the apostles (Jn 13)
- Said Prayers
- Consecrated Bread (13)
- Meal
- Consecrated Wine (13)
- Hymns were sung (Mk 14; Mt 26; Lk 22)



The Development of the Eucharist

The Eucharistic Prayer:

- Recalls the past
- Re-presentation in a single event which brings the others to completion

- Praise the Lord for Creation
- Praise for Redemption
- Institution of the Eucharist
- Expectation of the Final Coming of Christ
- Final Doxology (EP 4)



The Development of the Eucharist

The Passover Meal

- Praise God of Creation
- Praise for redemption of Israel
- Re-enact salvation of Israel
- Expectation of the Messiah
- Palms of Praise

Eucharistic Prayer

- Praise the God of Creation
- Praise for redemption through Christ
- Re-enactment of Salvation
- Expectation of the return of the Messiah
- Final Doxology

The Eucharist - Back to the Cross – Forward to the Resurrection – and is His Presence Here and Now

- New Passover** – The Eucharist takes us back in time to a present reality - the night when Jesus died for us. The reason we celebrate this Eucharist is what the Lord did for me.
- New Manna** – a promise of what is to come – the life of the new world to come – a foretaste - a pledge of our resurrection – “I will raise him up on the last day.”
- New Bread of the Presence** – We need God here and now. The New **Bread of the Face** of God – the Manna will cease at the end of time and we will see God face to face.

EUCCHARIST AS THE REAL PRESENCE

God's love for us is poured out in the sacrament of the Eucharist, where Christ is truly present for us, giving us life and healing.

Through the Eucharist Christ is physically with us as he promised until the end of the age.

“Behold I am with you always, even until the end of the age.”

(Matthew 28:20)

