The Liturgy of the Three Festivals
CG-LITGY-592
Fall 2014-2015
(7-29-2014 Preliminary: subject to revision)

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Description
This course is a study of some of the liturgies unique to the Three Festivals. We will focus on the fourth b’rakhah of the Amidah; common piyyutim; Hallel; and the Haggadah.

For each liturgical unit, we will use three approaches. The first is historical, considering the text as recorded in rabbinic sources, noting chronological development. Secondly, we will observe literary features, looking at style, theme, and use of language. Finally, we will analyze the theological message. Each of these approaches (or a combination of them) can be further explored in the student's written work.

Requirements
1. Participation in class discussion that exhibits preparation of all materials (hence, attendance is key). (10%)
2. Participation in the oral quiz at the beginning of each class session. (10%)
3. 5 outlines of liturgical units. (10%)
4. 3 (out of many possible) written assignments (3-4 p., typewritten) as indicated on the syllabus, due after completing a unit. (20% each)
5. Preparation of piyyutim as assigned in class. (10%)
6. Oral presentations as noted. (10%)

No requests for the grade of Incomplete will be granted except in cases of catastrophe, student’s own hospitalization, or death in the immediate family. Should you have any special concerns, you must speak to the instructor at the first class session.

Required texts (bring to every class):
Koren Siddur (Ashkenaz), commentary by Jonathan Sacks (this for Parts 1 and 2 only).
A standard Haggadah (this for Part 3 only).

Required readings are drawn from the following (and are on library Reserve):
Philip Goodman, The Shavuot Anthology.
J. Heinemann, Prayer in the Talmud.
Reuven Hammer, Entering Jewish Prayer.
Ismar Elbogen, Jewish Liturgy (trans. R. Scheindlin).
My People’s Passover Haggadah, vol 2, ed. Lawrence Hoffman and David Arnow.
**Important Haggadot:**
*The Shalom Seders.*
*San Diego Women’s Haggadah.*
*The Journey Continues.*
*The Stolen Legacy.*
*Jewish Liberation Haggadah.*

**Recommended Texts:**
Menachem Kasher, *Hagadah Shelemah.*
*The Schechter Haggadah*, comm Joshua Kulp; esp the historical commentaries.
Joseph Tabory, *JPS Commentary on the Haggadah.*
Lawrence Hoffman, *Beyond the Text*, esp. 75-108.
*My People’s Passover Haggadah, vol 1*, ed. Hoffman and David Arnow; esp commentaries by Arnow, Brettler, Gillman, and Gray.
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Syllabus
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PART ONE: Hallel and Amidah

I. Hallel
A. Study: Koren 733-743.
B. Read: Hammer 239-249; Heinemann 144-150; (Goldschmidt 64-68).
C. Outline: Note the literary structures/components, moods, and themes.
D. Write one of the following (or similar):
   1) Discuss the theology and practice of Hallel in (for example) an essay, a
d'var t'fillah, or a synagogue bulletin article. You might compare and contrast the practice
   of P'sukei d'Zimra and its special psalms for holidays.
   2) Make a lesson plan that addresses the structure, the meaning, and the
   practice of Hallel.

II. K'dushat ha-Yom b'rakhah
A. Study: Koren 776-781; 811-825.
B. Read: Elbogen 111-117; (Fleischer 93-103).
C. Outline this b'rakhah, both versions; note literary seams, moods, and themes;
note additions for Shabbat. Note only the insertion points of Tal and Geshem.
D. Write one of the following (e.g.):
   1) In a d'var t'fillah, essay, etc., discuss the theology of the fourth
   b'rakhah/ot for the Festival Amidah, comparing and contrasting that of Musaf with the
   other services.
   2) Make a lesson plan for both fourth b'rakhot.

PART TWO: PIYUTIM

Read: Elbogen 219-237.

III. Tal and Geshem
A. Study: Koren 840-851.
B. Read: Elbogen 170-172.
C. Prepare to discuss: What are the main themes of these piyyutim? Why were
   they written? Why do they appear in the liturgy where they do?
D. Write: As usual.
IV. Hoshanot
   A. Study: Koren 852-855; skim 856-873.
   B. Read: Elbogen 175-176; Heinemann 139-150.
   C. Prepare to discuss: What are the main themes and images of these piyutim? What is their characteristic style? Why were they written? Why do they appear in the liturgy where they do?
   D. Write: As usual.

V. Akdamut
   A. Read: Goodman, Shavuot Anthology 91-95; Koren 792-795.
   B. In a brief outline, note the themes/ideas. Summarize in a couple sentences what this poem is about and why it is read at the particular liturgical moment that it is (which is when?).
   C. Write: As usual, perhaps arguing why this piyut’s recitation is or is not relevant for today’s worshiper (e.g., How do you convince your ritual committee to include or exclude it?)

PART THREE: THE HAGGADAH
After completing any of the following units, you may write a 3-4-p. essay, d’var Torah, etc.; or prepare a lesson plan; or reflect upon any secondary reading you consider relevant, e.g., from the assigned readings, the recommended readings, or other helpful texts.

VI. The elements and structure of the standard Haggadah
   B. Outline the standard seder, i.e., make a list of the usual components (e.g., Kiddush, Karpas b’rakhah, Hallel pt. 1, Eliyahu, et al.).
   C. Outline in more detail the material additional to Hallel pt. 2, distinguishing where the ‘regular’ Hallel ends and other text begins. Where is that additional text from?

VII. Biblical period: Pesah and Matsah.
   A. Read handouts: What holiday/s is/are being celebrated, when, how, why, and where? What symbolic meaning do matzah and maror have?
   B. Arnow, “Passover in the Bible and Before,” MPPH vol 2, 9-14; (Bokser ch. 2): How is redemption understood in the biblical period? What changes post-70 in the meaning of the holiday? How do the symbols change and evolve?

VIII. Tannaitic period: Elevation of Matsah and Maror; Debut of Harosets.
   A. Read: Arnow, “Passover for the Early Rabbis,” MPPH vol 2, 15-19; (Bokser ch 4, 5, 6, 7.).
   B. Mishnah and Tosefta
      1. Read: mPes 10 and tPes 10, in MPPH vol 2, 225-234.
         a. List the differences between the M and T versions. Summarize those differences in a couple sentences.
      2. The question of the symposium.
a. Read: Joseph Tabory, “Towards a History of the Paschal Meal,” in Bradshaw/Hoffman, vol 5; (Bokser ch 5).

b. How do the M and T versions compare regarding the influence of the symposium on the seder?

IX. Expansion of the Haggadah using midrashim and the midrashic style; similar expansions of the Mishnah’s seder.
   A. Goldschmidt 22-23 (handout provided): Note differences among the three versions of the Four Sons baraita. Why is this baraita added to the Haggadah?
   B. mBer 1:5; tPes 10:12: Why do you think the tPes parallel is added to the Haggadah?

X. The Amoraic period and later developments: The Egg, Karpas, and Hazeret.
   A. (Goldschmidt 7-19, 48-72.); gemara handouts.
   B. Pes 116a-b: from "Mathil" until 2d mishnah: What Q does the gemara ask, and what is/are the A/s? What does the story of Rab Nahman illustrate regarding the formation of the Haggadah?
   C. Pes 114b: from “Mai shani tavshilin" until “u-vishula”. What do you learn from this passage?
   D. Pes 115a: “Amar Ravina amar li” until “maror d’raban””; Hashta d’lo itmar” until “zekher l’mikdash b’Hillel: What do we learn regarding the relative status of matzah and maror?
   E. Pes 119a: “Tanya nami hayav adam l’same’ah” until “v’yayin y’same’ah l’vav enosh.” Again, what do you learn here?

XI. Geonic-era haggadot.
   A. Read: Arnow/Hoffman, MPPH vol 2, 235-247; (Goldschmidt 73-84).
   B. Kasher 41-44, 99-110 -- Hebrew pagination; Sa'adya only.
      a. NB the treatment of haroset and the second dipping.
      b. How does Saadya’s seder compare to ours structurally?

XII. Modern liturgical changes within the Haggadah along Movement-ideological lines; or, How are the texts of the Haggadah made relevant?
   B. Study: the commentary on one or two traditional rubrics in one Haggadah from each movement, or from two Haggadot of the same movement. Come prepared to present and discuss your observations, referring to Balin where relevant.
   C. Write: a 3-4-p. summary of your observations.

XIII. Responses to the state of Israel and the Holocaust in the Haggadah.
   A. Study: See how two modern Haggadot deal with (or ignore) these two historical events; look particularly at the section of Eliyahu haNavi and Sh’fokh. Come to class prepared to discuss your observations, referring to Balin, “Modern Transformation,”
XIV. Reinterpretations of the Haggadah along political lines: Inserting a political agenda into the Pesah story.

A. Look at: the 4 Questions in two of the following (or similar) Haggadot, referring to Balin, “Modern Transformation,” in Bradshaw/Hoffman, Passover and Easter vol 5, 204-211:

2. Feminist Haggadot: San Diego Women's Haggadah; The Journey Continues; The Stolen Legacy.

B. Prepare to present your observations orally.
C. Write: as usual.