

Why is this Seder different: A collection of ideas, resource and tips to help you make a truly memorable Seder.

Seder checklist

Seder plate

Order of the Seder – The 15 Steps

Order of the Seder – In 4 Sections

Why is this Seder Different – for young children?

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Images of the Seder

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Template: Seder Bingo

Template: Seder passport

Template: Seder ticket

Suggested Reading & Further Resources

Seder Checklist

Seder Plate

Roasted hard-boiled egg (Beitza)

Roasted chicken wing or neck (Zeroa)

Parsley/Celery/Cucumber (Karpas)

Horseradish (Maror)

Grated horseradish/lettuce (Hazeret)

Charoset

Orange (Optional)

On the table

3 Matzot (covered)

E l i j a h ' s c u p

Snacks (Optional)

At each place setting

Wine cup

Side plate (For spills and wine drops during the plagues)

Cushion

Haggadah

Karpas/Matzah/Maror/etc (if not handed out by leader of Seder)

S e d e r ' t r o l l e y '

Wine (Lots! Enough for 4 cups per person plus 1 for Elijah)

Jug of water, bowl and towel (for hand washing)

Parsley/Celery/Cucumber (Lots! 1 portion per participant)

Small dish of salt water (for dipping Karpas)

Serviette or bag to cover Afikoman

Matzot (Lots! For the Motzi-Matzah and Korech)

Chunks of horseradish

Grated horseradish

Romaine lettuce (1 leaf per person)

Charoset (Lots!)

Hard-boiled eggs (-1 per person) s y o u r c u s t o m

Jug of salt-water

Treats for children (for good questions and answers)



MAROR

Bitter herbs
symbolizing the
bitterness of slavery
(often horseradish or
romaine lettuce)

BEITZA

Roasted, **hard-boiled**
egg, symbolizing the
second sacrifice
offered on festivals

ZEROA

Roasted shankbone
symbolizing the
sacrificial Paschal
lamb (is not eaten)

KARPAS

Green vegetable for
dipping into salt
water (often celery,
parsley or potato)

CHAROSET

Sweet condiment
made of apples, nuts
and wine, symbolizing
the mortar used by
the Israelite slaves

CHAZERET

More bitter herbs
(often grated
horseradish)

SEDER PLATE

The traditional Seder plate has 6 items (as per diagram) but there are many variations. The plate, and the items on it, are used in various rituals throughout the night to help tell the story of the Exodus. Some families have one central plate – others have many around the table – or even a small one for each participant. The Yemenite seder has no plate at all. Instead, the items are scattered around the table so that the table itself acts as the seder plate.

BEITZA – ROASTED HARD-BOILED EGG

The roasted egg symbolizes the *korban chagigah* or festival sacrifice. This was a meat offering that was roasted in the temple and then eaten as part of the Seder meal. Since the destruction of the Temple, this sacrifice cannot be offered. To show our mourning for this loss, the sacrifice is represented by an egg – the symbol of mourning (given to mourners after a funeral). It is not eaten, but some have the custom of eating hard boiled eggs in salt water to remember this sacrifice.

ZEROA – SHANK BONE

A roasted lamb shankbone – or a chicken wing/neck. This symbolizes the *korban pesach*, a lamb sacrifice offered in the Temple and then roasted and eaten as part of the Seder meal. Because this sacrifice can no longer be offered it is only represented but never eaten. Some Ashkenazi Jews have custom not to even touch it during the Seder. For this reason, many Ashkenazi Jews do not eat roasted food (ie roast beef or chicken) for the seder meal.

MAROR – BITTER HERBS

These represent the bitterness of slavery and are eaten to remember the harshness of that time. It is usually (raw) horseradish or a bitter lettuce, e.g. romaine. Some people use curly parsley dipped in vinegar.

CHAZERET

These are extra bitter herbs, used to lettuce Hillie
or grated horseradish.

KARPAS

A green vegetable which is dipped into salt water. Usually parsley (but not if parsley is used for maror), celery or potato is used. There are a number of reasons for the karpas. It either stems from the karpos used in the Greek symposium and reflects that this is a night when we are free. Or it is used to spark questions – we dip vegetables at the start of the seder when usually we would begin a meal with bread. Or it reflects the pain of the slaves who could only eat simple foods.

CHAROSET

A sweet brown mixture representing the mortar used by the Israelite slaves. Ashkenazi Jews make it using apples, nuts, wine and cinnamon. Sephardi recipes include dates, honey. The ingredients are taken from the list of food in Song of Songs that the author compares Israel to. (Song of Songs is read on Pesach).

Order of the Seder The 15 Steps

1		Kiddush
2		Washing the hands
3		Karpas – green vegetable
4		Break the middle matzah
5		Tell the story
6		Washing the hands
7		B l e s s i n g “
8		Blessing for Matzah
9		Maror – Bitter Herbs
10		H i l l e l ' s
11		Festive meal
12		Afikoman
13		Grace after Meals
14		Hallel
15		Conclusion

Order of the Seder – In 4 Sections

1st cup – Sanctifying	
	<ul style="list-style-type: none"> ○ Kiddush ○ 1st cup of wine
	<ul style="list-style-type: none"> ○ Leader of the Seder washes his/her hands
	<ul style="list-style-type: none"> ○ Dip the green vegetable (usually parsley) in salt water
	<ul style="list-style-type: none"> ○ Break the middle matzah

2nd cup – Storytelling	
	<ul style="list-style-type: none"> ○ Ha Lachma Anya – The Story of Matzah ○ Ma Nishtanah – The Four Questions ○ Avadim Hayinu – “ We were slaves ” ○ The story of the Rabbis of Bnei Brak ○ The Four Sons ○ Vehi Sheh Promidea ○ Rabbinic Explanations ○ Ten Plagues ○ Dayenu – “ E n o u g h ! ” ○ Seder symbols – Pesach Matzah & Maror ○ Hallel (1st half) ○ 2nd cup of wine

3rd cup – Satisfying	
	○ All Seder participants wash their hands
—	○ Two blessings for Matzah – eat the Matzah
	○ Eat the Maror (with Charoset)
	○ H I I I red with Maror and Matzah sandwich
	○ Festive meal
	○ Hunt for – and eat - the Afikoman
	○ Grace After Meals
	○ 3rd cup of wine
	○ P o u r i n g E l i j a h ' s c u p &

4th cup – Singing	
	○ Festival Hallel – Psalms of Praise
	○ 4th cup of wine
	○ Counting the Omer (2 nd night only)
	○ Seder songs:
	Adir Hu
	Who Knows One?
	Chad Gadya
	○ Next Year in Jerusalem

1st cup Sanctifying

	<ul style="list-style-type: none">○ The Seder starts with Kiddush. Traditionally we use red wine. There is a custom among some Ashkenazi Jews to use white wine. This is in response to blood libels, so that nobody could accuse them of using Christian blood during the Seder.
	<ul style="list-style-type: none">○ Leader of the Seder washes their hands. (Some have the custom that everyone washes their hands as having your mark of freedom. However, the usual blessing for washing the hands is not said.
	<ul style="list-style-type: none">○ The leader of the Seder dips pieces of the green vegetable into salt water and passes to all the participants. The blessing is said and the vegetable is eaten.○ Traditionally, celery or parsley is used.
	<ul style="list-style-type: none">○ The leader of the Seder breaks the middle matzah and puts the smaller part back in between the two others.

2nd cup – Storytelling

- **Ha Lachma Anya** – this paragraph is said while the leader of the Seder holds up the bigger part of the broken middle matzah. After the paragraph is said, the leader of the Seder wraps it in a serviette (or special bag) and this is the Afikoman. (See Section 3)
- **Ma Nishtanah** – The Four Questions – usually recited by the youngest participant, but often sung by everyone together.
- Before Ma Nishtanah is said the 2nd cup of wine is poured out.
- Some people have the custom of removing the plate from the table while the four questions are recited.
- The Seder continues with lots of paragraphs telling the story of the Exodus. These can be recited in Hebrew or English, by the leader of the Seder or by other participants in turn.
- English versions of these paragraphs, special songs and commentaries can be added whenever and wherever you want.
- The 'highlights' of this section
 - **Avadim Hayinu** – " We were slaves "
 - The story of the **Rabbis of Bnei Brak**
 - **The Four Sons**
 - **Vehi Sheva** – The Promise
 - **Rabbinic Explanations**
- **Ten Plagues** – the ten plagues are each read out in turn. They should be recited slowly, and a drop of wine is lifted out of your cup with your little finger for each plague.
- **Dayenu** – " E n o u g h " one of the most popular songs in the Seder. Sing it at the top of your voice!
- Seder symbols – **Pesach Matzah & Maror** – this the most important part of the Seder. These three paragraphs explain the reason for the Paschal sacrifice, and for eating Matzah and Maror. These paragraphs must be read out in a language everyone understands.
- The middle matzah and a piece of maror are lifted up when the paragraphs are read out.
- Hallel (1st half) – the first few paragraphs of Hallel are recited (or sung).
- **2nd cup of wine**

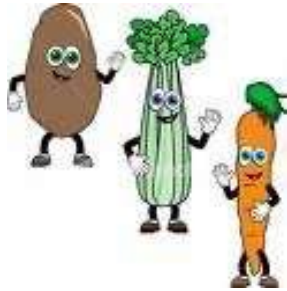
3 rd cup Sanctifying	
	<ul style="list-style-type: none"> ○ All Seder participants wash their hands. <i>B</i> someone else wash your hands as a symbol of freedom.
	<ul style="list-style-type: none"> ○ Two blessings for Matzah we say the usual blessing for <i>B</i> et) and then a special <i>B</i> blessing for matzah. ○ The leader of the Seder should give each participant two pieces of matzah taken from the top two matzot. Alternatively, you can give each participant or pair of participants three matzot of their own to use for this section of the Seder. ○ Eat the matzah.
	<ul style="list-style-type: none"> ○ Maror should be eaten together with Charoset. ○ Some take chunks of horseradish and dip it into the charoset. Others use a romaine lettuce leaf, put a spoonful of charoset inside, and wrap the lettuce around it. ○ The blessing is recited and the maror should be eaten quickly.
	<ul style="list-style-type: none"> ○ Maror and Matzah sandwich using grated horseradish and the bottom matzah. ○ A spoonful of grated horseradish is put between two pieces of the bottom matzah and eaten while the paragraph is recited.
	<ul style="list-style-type: none"> ○ Festive meal Bon Appetit ○ It is traditional to start the meal with hard-boiled eggs in salt water. The egg recalls the sacrifices of the Temple and the salt water commemorates the fact that the Temple is destroyed.
	<ul style="list-style-type: none"> ○ Hunt for and eat - the Afikoman. ○ Some traditions say the leader of the Seder hides the Afikoman and the children try to find it. If they find it, they get a prize. Others say that the children steal the afikoman and the leader of the Seder offers them a reward for telling him where it is. ○ <i>v</i> <i>B</i> <i>B</i> <i>B</i> <i>B</i> Seder until everyone has eaten a piece of the Afikoman.
	<ul style="list-style-type: none"> ○ Grace After Meals before starting grace after meals, the third cup of wine is poured. ○ 3rd cup of wine ○ <i>B</i>cup to the top and then open the door. While the door is open, recite the paragraph and wait to see if the wine goes down. ○ Close the door

4th cup Singing

- Festival Hallel – Psalms of Praise
 - This is the Second half of the regular Hallel that is said in shul on Festivals. The first half is said before the meal.
 - **4th cup of wine**
 - Counting the Omer (2nd night only)
 - The period between Pesach and Shavuot is exactly 7 weeks and is known as the Omer. Certain activities are prohibited during these 7 weeks, such as listening to music, because it is considered a period of mourning.
 - The 33rd day of the Omer is known as Lag B'Omer. The laws of the Omer do not apply on that day.
 - Every night of the Omer is counted, from the 2nd night of Pesach until the night before Shavuot – 49 nights in all.
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- **Chassal Siddur Pesach** – my personal favourite (because my Grandpa taught me a great tune when I was little – and Seder is all about family traditions!)
 - Next Year in Jerusalem
 - Seder songs – lots of fun at the end of the Seder, especially for the children. The most famous ones are:
 - Adir Hu
 - E c h a d M i - W h o k n o w s O n e ?
 - Chad Gadya

Q. Why is this Seder Different? (for younger children)

A. B e c a u s e t h e c h i l d r e n



I t ' s a l o n g t o m a t u n t i l w e g e t t o t h e m e a l . C o v e r t h e t a b l e w i t h f r u i t a n d v e g e t a b l e s n a c k s – c a r r o t s t i c k s , c e l e r y s t i c k s , a p p l e s e t c – a n d l e t y o u r g u e s t s m u n c h t h e i r w a y t o t h e m e a l .

A. *Because the children are running the show!!*



T o m a k e t h e c h i l d r e n f e e l r e a l l y s p e c i a l , g i v e t h r e e m a t z o t a n d a S e d e r p l a t e t o e a c h o n e . (I t d o e s n ' t a p p e a r t o a l l t h e a r e a " s t u f f " o n i t w i l l d o) . T h e y c a n a l l t e t c . T h i s s a v e s t i m e , a v o i d s p i l l s , a n d i s g r e a t f o r t e a c h i n g t h e m h o w t o r u n t h e i r o w n s e d e r o n e d a y !

A. Because the children are playing games!!

Games are a great way to keep the children involved and entertained, especially during the morning. Here are just a few selections:

The Seder night Telephone.



Using a children's toy phone, you can interrupt points by 'phoning' the children who for who might be calling include:

- It's the police! An afikoman has been police with their enquiries. They must interview your Seder guests to find out what they know about this crime.
- It's pharaoh! The Israelite slaves are must build a pyramid using wooden blocks. You can time them to see who can build a pyramid in the quickest time.
- It's Elijah! Is it time to visit your intervals during the evening. By the end, the children will be shouting NOT YET!!! as soon as they hear the phone younger children.)

Seder Bingo.

Each child is given a Seder Bingo card. These can have Hebrew words taken from the Haggadah, English words or pictures. You can even laminate them and use them as place mats for the children. The first to complete the card is the winner. (If you want to make the evening less competitive, you can put the words all the children finish together at the same time.)

When I left Egypt I took with me...



An old favourite – each child lists one thing that they took with them when they left Egypt. The next child has to list all the items already mentioned, and add one new item. This is great to keep the children entertained while the meal is being served.

Seder Taboo.



This can be played by children and adults. On the card is a word related to Pesach. You have to describe that word without using three forbidden words also listed on the card. For example, can you describe MAROR without using the words BITTER, HERB or SLAVERY?



A. *Because the children are dressing up!!*

The Seder story is great for drama games. You just need a little imagination – and your dressing up box (tea towels and dressing gowns ready...) It's also perfect for a mixed age group. Older children can read from a short script while younger ones can improvise. Here are a few ideas to get you started:

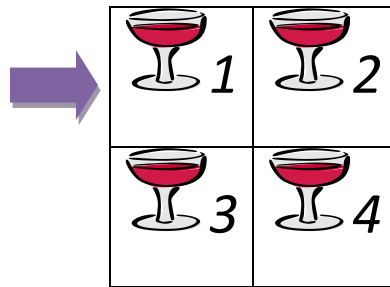
- Ha lachma Anya – the children dress up as tramps and knock on the door. “ We are poor and hungry and we have no money. Can we eat with you? ”
- Avadim Hayinu – the children dress up like ancient Israelites carrying matza on their backs (pillow cases work well as sacks – if you don't mind crumbs in your bed!!) The adults ask the children/Israelites where they have come from, and the children explain the story of the Exodus.



A. *Because the children cannot join in without their travel documents!!*

The Seder recalls a journey from slavery to freedom. What better way to recreate that journey than issuing travel documents to all the children? You can hand out a ticket and passport to each child. (Children can't take their seats be used as a reward for any pre-Seder chores that need doing!) The passport lists the child's name, age, and occupation. For a occupation, you can list various jobs that need doing during the Seder. This can then be the responsibility of that child. Examples would be Wine-Pourer (for older children!), Matzah-Breaker, Charoset-Spooner, Hand-Washer etc.

A. Because the Haggadah is on the wall!!



The Seder has lots of 'signposts', such as the 15 steps of the Seder, the 4 cups of wine, and the 4 sons. Make wall charts listing the 15 steps and/or the four cups of wine. Using a large arrow and either blue tac or butterfly pins, prompt the children to move the arrow to the next step or cup of wine. This will ensure that the children (and the adults) can easily follow the Seder and see where you are up to at any given point.

A. Because the children are singing the Haggadah in English!!



There are loads of songs in English that parallel sections of Maggid, such as the Four Sons and the story of the Rabbits. These songs follow this part of the Seder story, and, of course, adults can join in too. (My personal favourite is an introduction to the Seder, sung right at the beginning, to the tune of the Muppet Show theme. It never fails to get things off to a great start!)

Start your Seder with a song!

The Matzah Show (to the Theme of the Muppet Show)

It's time to burn some chametz
It's time to bless the lights
It's time to start the Seder, on the Matzah Show tonight

It's time to put some plagues on
Give pharaoh one last fright
It's time to raise the 4 cups, on the Matzah Show tonight

It's time to ask some questions
It's time to sing all night
It's time to get things started on the most sensational
Inspirational, celebrational, Sederational
This is what we call the Matzah Show!!!!

The Frog Song (can be sung before the 10 Plagues)

One morning when Pharaoh awoke in his bed
There were frogs in his bed, and frogs on his head
Frogs on his nose and frogs on his toes
Frogs here, frogs there
Frogs were jumping everywhere.

The five Rabbis at Bnei Berak

Of Rabbi Eliezer a story is told
Of Rabbi Yehoshua that scholar of old
Elazar ben Azaria, Akiva the Sage
And Tarfon for wisdom renowned in his age
In Bnei Berak they at Seder dined well
And the whole long night through the old tale did retell
How God in his mercy with miracles and might
Took out our ancestors from darkness to light
Their students in the morning were staggered to find
Their rabbis still talking, still awake and reclined
They knocked on ~~the~~ say door " Our rabbis "
" It is time for shema for behold it is day . "

The Ballad of the Four Sons (sung to the tune of "Clementine")

1. Said the father to his children
At the Seder you will dine
You will eat your fill of matzah
You will drink four cups of wine.

2. Now this father had no daughters
But his sons, they numbered four
One was wise and one was wicked
One was simple and a bore.

3. And the fourth was sweet and gentle
He was young and he was small
While his brothers asked the questions
He could scarcely speak at all.

4. Said the wise son to his father
"Would you please explain the laws
Or the customs of the Seder
Will you please explain the cause?"

5. And the father proudly answered,
"As our fathers ate in speed,
Ate the Paschal lamb 'ere midnight
And from slavery were freed."

6. "So we follow their example
And 'ere midnight must complete
All the Seder; and we should not
After twelve remain to eat."

7. Then did sneer the son so wicked
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

8. If yourself you don't consider
As a son of Israel
Then for you this has no meaning
You could be a slave as well."

9. Then the simple son said softly,
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery."

10. But the youngest son was silent
For he could not ask at all.
And his eyes were bright with wonder
As his father told him all.

11. Now dear children, heed the lesson
And remember ever more
What the father told his children
Told his sons who numbered four.

Who knows one?

Who knows one? I know one!

One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows two? I know two!

Two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows three? I know three!

Three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows four? I know four!

Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows five? I know five!

Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows six? I know six!

Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows seven? I know seven!

Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows eight? I know eight!

Eight are the days of the brit milah. Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows nine? I know nine!

Nine are the months til the days of the brit milah. Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows ten? I know ten!

Ten are the Ten Commandments. Nine are the months til the days of the brit milah. Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows eleven? I know eleven!

Eleven are the stars in Joseph's dream. Ten are the Ten Commandments. Nine are the months til the baby's born. Eight are the days of the week. Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who know twelve? I know twelve!

Twelve are the tribes of Israel. Eleven are the stars in Joseph's dream. Ten are the Ten Commandments. Nine are the months til the baby's born. Eight are the days of the week. Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

Who knows thirteen? I know thirteen!

Thirteen are the attributes of Hashem. Twelve are the tribes of Israel. Eleven are the stars in Joseph's dream. Ten are the Ten Commandments. Nine are the months til the baby's born. Eight are the days of the week. Seven are the days of the week. Six are the books of the Mishna. Five are the books of the Torah. Four are the mothers and three are the fathers and two are the tablets that Moses brought. One is Hashem, one is Hashem, one is Hashem...in the heaven and the earth.

From Sacrifice to Symposium

Originally, the term "Seder Pesach" meant the Order of the Seder after the Temple's destruction in 70 AD, the Rabbis created a symposium (*sym* – together, *posium* – drinking wine). At these banquets, guests would:

- Recline on divans
- Drink lots of wine
- Have servants pour wine for them and wash their hands
- Eat appetizers (called *karpos*) dipped in sauces, followed by a banquet
- Discuss politics, philosophy and/or history
- Finish with an *epikomom* (*epi* - after *komon* – procession) – essentially, a drunken celebration

The Rabbis decided that Jews should enjoy a similar symposium on Pesach. At the Seder, participants would:

- Recline in their chairs
- Drink 4 cups of wine
- Wash each other's hands (nowadays, someone washes the seder)
- Eat vegetables (called *karpas*) dipped in salt water followed by a festive meal
- Discuss the history and moral/religious ideas of the Exodus story

So the Seder was originally an attempt to replace the Order (Seder) of Sacrifices with a copy of the Symposium. It was an experience of affluence and freedom based on the most aristocratic of their contemporaries.

But, there are some differences:

- The symposium was for the rich only – we specifically invite the poor to join our Seder (" Let all who are hungry come and eat ")
- Only adults were allowed to attend the symposium – we specifically invite children to join the Seder and begin the discussion (" Ma H Nish Patur ")
- Only men attended the symposium – women are included in the Seder, in fact, unlike most time-bound commandments, women are specifically expected to participate in the Seder.
- Only the richest food was served at the symposium – we eat maror and matzah at the Seder, to recall that alongside the wine of the rich there is the bread of poverty
- We don't end with – our *epikomom* is a final piece of matzah.

The Four Parents

In the Haggadah, we read about four sons – the Wise, the Wicked, the Simple and the One who is unable to ask - and the focus has traditionally been on them and their questions. But what tends to be overlooked is the character of the parent, and in particular, the answers that he gives.

THE CONFORMIST FATHER - The wise son asks a formulaic question. It is lifted directly from the Biblical narrative and contains no original thought. There is a sense that the son is asking the question that the father wants to hear. In turn, the answer that the father gives is also formulaic and impersonal. A rehearsed question is met with a rehearsed answer. The son might appear wise, but it isn't his wisdom, when wisdom fails to notice that he has raised a son who is unable to offer an original insight into his tradition. He simply wants his son to conform. As parents, are we also guilty of silencing our children's independence? Do we also stifle their questions because we prefer to have children who just 'do the right thing'?

THE CHALLENGED FATHER - The wicked son is angry and he asks a very angry question. More crucially, he feels disconnected from his surroundings. His question, on the surface, is similar to that of the wise son, but comes from a personal perspective, albeit one of hostility and pain. The father, rather than giving a formulaic, rehearsed response, is forced to answer personally. He does instead, he is moved to share his true feelings with his son. It is the wicked son who forces the father to think deeply and personally about his heritage and values. As parents, do we overlook the opportunity to think deeply and honestly about our lifestyle and values, when our rebellious children question them? Do we interpret challenging questions as unfounded criticism and rejection?

THE OVERBEARING FATHER - The simple son asks a simple question, "This is what God did for me in Egypt." He is terrified. The answer that the father gives is not only terrifying (alluding to the might of God and the power of the Exodus) but it also automatically includes the son in the story - "God took us out of Egypt." The father wants to force the son to accept his account by a mixture of guilt (God can be) and guilt ('You are part of this'). Do we fail to let them decide for themselves the ethical, moral and religious path that they want to take?

THE EGOTISTICAL FATHER - The son who does not know how to ask remains silent. And the father immediately fills that silence with a short quote from the Bible which is written in the first person - "This is what God did for me." The father's heritage has affected him personally before the child has time to make up his own mind and come to his own conclusions. Without being asked, the father offers personal experiences and opinions. As parents, do we jump in too soon to tell our children what we feel and believe, before they have a chance to make up their own minds? Are we too quick to fill our children's silence with our own thoughts?

Charoset Recipes from around the World

Ashkenazi Charoset

6 peeled apples, coarsely chopped
2/3 cup chopped almonds
3 tablespoon sugar, or to taste
½ teaspoon cinnamon
grated rind of 1 lemon
4 tablespoon sweet red wine

Combine all the ingredients, mixing thoroughly. Add wine as need. Blend to desired texture - some like it coarse and crunchy, others prefer it ground to a paste. Chill. (Makes 3 cups.)

Egyptian Charoset

1 lb raisins
8 oz pitted dates
2 cup water
1/4 cup sugar
1/4 cup chopped walnuts or pecans

Cover raisins and dates with water and let stand for 1 hour. Add the sugar, and blend or food-process until roughly chopped. Transfer to a heavy saucepan and simmer for 20 minutes or until fruits are cooked and water is absorbed. When cool, stir in chopped nuts. (Makes 4 cups.)

Yemenite Charoset

1 lb fresh dates
1 lb raisins
¾ lb almonds
1/2 lb walnuts
3 pomegranates, peeled and seeded
1 tablespoon mixed spices (equal parts cinnamon, pepper cumin, cardamom, cloves & ginger)

In a food processor, chop all the fruits, including the pomegranate seeds and juice and the nuts. Add the spices, adjusting each to your taste. (Makes 7 cups.)

Tunisian Charoset

- 1/2 lb walnuts
- 1/4 lb dried apricots
- 1/4 lb dried prunes, stoned
- 3 peeled apples, cored and quartered
- 1 large orange, with skin, quartered
- 1/2 cup sweet wine
- 2 tablespoon brandy
- 1/2 teaspoon cinnamon
- 1/8 teaspoon ground cloves
- 1/8 teaspoon nutmeg
- 1 tablespoon lime juice
- 2 tablespoon matzo meal (or as needed)

Using the steel blade of a food processor, chop very fine, but not to a paste, the walnuts, apricots, prunes, dates, apples and orange. Add the wine, brandy, cinnamon, cloves, nutmeg and lime juice. If needed, add enough matzo meal to make a mortar-like consistency. (Makes 6 cups.)

Persian Charoset

- 25 dates, stoned and diced
- 1/2 cup unsalted pistachios
- 1/2 cup almonds
- 1/2 cup golden raisins
- 1 1/2 peeled apples, cored and diced
- 1 pomegranates
- 1 orange, peeled and diced
- 1 banana, sliced
- 1/2 cup sweet red wine, to 1 cup
- 1/4 cup cider vinegar
- 1/2 tablespoon cayenne
- 1 tablespoon ground cloves
- 1 tablespoon ground cardamom
- 1 teaspoon cinnamon
- 1 tablespoon black pepper

Combine all the fruits and nuts. Add the wine and vinegar until a pasty consistency is achieved. Add the spices and blend well. Adjust seasonings. (Makes 5 cups.)

Seven-Fruit Charoset from Surinam

8 oz unsweetened coconut
8 oz chopped walnuts or 8 oz ground almonds
1/4 cup sugar
1 tablespoon cinnamon
8 oz raisins
8 oz dried apples
8 oz dried prunes
8 oz dried apricots
8 oz dried pears
4 oz cherry jam
sweet red wine

Combine everything except the jam and wine in a pot. Cover with water and simmer over a low heat. Periodically, add small amounts of water to prevent sticking. Cook at least 90 minutes. When it is cohesive, stir in the jam and let stand until cool. Add enough sweet wine to be absorbed by the charoset and chill. (Makes 5 cups.)

Venetian Charoset

10 oz dates, chopped
12 oz figs, chopped
2 tablespoon poppy seeds
1/2 cup chopped walnuts
1/2 cup chopped almonds
1/2 cup pine nuts
grated rind of 1 orange
1/2 cup golden raisins
1/2 cup chopped dried apricots
1/2 cup brandy
honey, to bind

Combine all ingredients, using just enough honey and brandy to make everything bind together. (Makes 4 cups.)

Images of Seder Night

Philadelphia 1950



Copenhagen 1918



Warsaw Ghetto 1942



Seder (The Passover Meal) (Der Oster-Abend) 1867
Moritz Daniel Oppenheim (Germany, 1800-82)
Oil on canvas



US Naval Base (location undisclosed) 2008



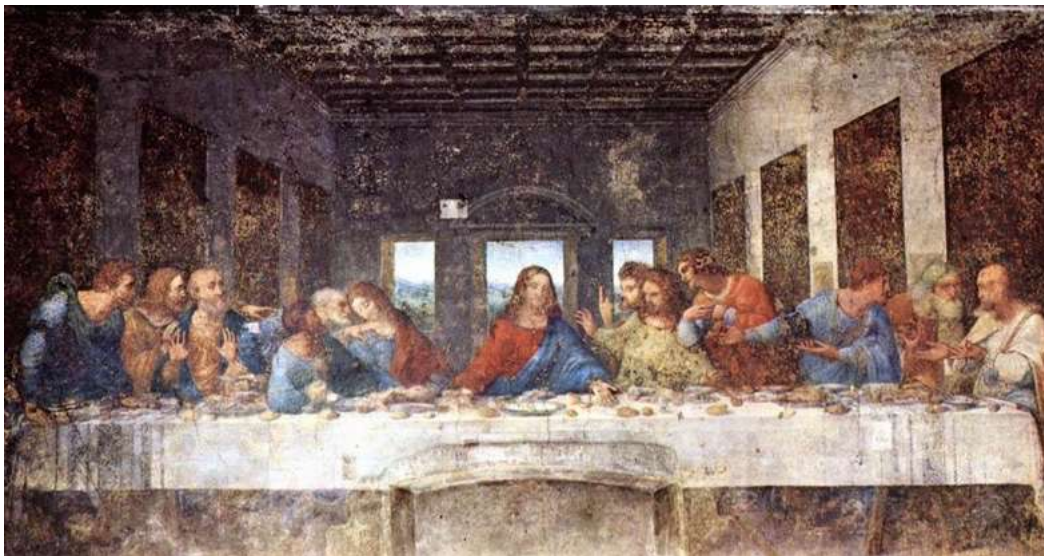
Montreal 1944



Drawing from 15th Century German Haggadah



Jerusalem 1 BC



Hadramaut, South Yemen 1932



The White House, Washington DC, 2012



Illustration from Barcelona Haggadah c. 14th century



MAROR

BITTER

HERB

SLAVE

WINE

FOUR

CUPS

KIDDUSH

CHAROSET

NUTS

WINE

CEMENT

HAGADDAH

STORY

SEDER

PESACH

PHAROAH

KING

EGYPT

PLAGUE

MATZAH

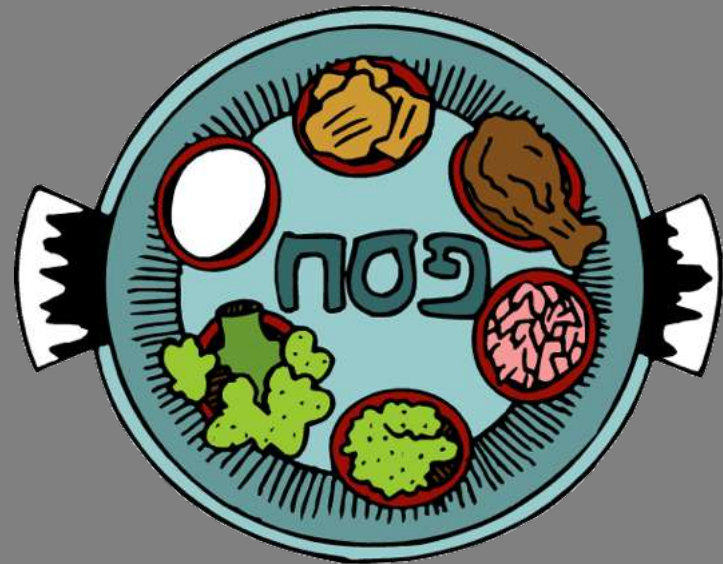
UNLEAVENED

CARDBOARD

BREAD



PASSPORT



ANCIENT EGYPT

ATTACH
PHOTO
HERE

FAMILY NAME: _____

FIRST NAME(S) _____

HEBREW NAME _____

DATE OF BIRTH _____

COUNTRY OF BIRTH _____

OCCUPATION _____

TICKET FOR TRAVEL ON FOOT

NAME:

DEPARTING FROM:

EGYPT

DESTINATION:

THE LAND OF ISRAEL

VIA:

THE WILDERNESS

DURATION OF JOURNEY:

40 YEARS

TIME OF DEPARTURE:

NOW!!

PLEASE NOTE: NO BREAD MAY BE EATEN FOR THE FIRST 8 DAYS OF THIS JOURNEY!



