

"Wherefore is this night distinguished
from all other nights? On all other
nights we may eat either leavened or
unleavened bread, but on this
night only unleavened bread ..."
Passover Haggadah



מה נשתנה
הלילה הזה
מכל הלילות
שבכל הלילות
אנו אוכלין חמץ
ומצה הלילה
הזה כלו מצה

DOING PASSOVER

A How-To, Why-To Manual

St. Louis Hillel Center
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St. Louis Hillel Center
Foundation for Jewish Campus Life

Passover 5757, 1997

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Dear Student,

With Passover just around the corner Hillel is happy to reproduce this booklet on how to prepare for Passover and lead a Seder. Passover contains so much Jewish tradition and detail it can sometimes prove to be a very inundating and confusing holiday. But there is so much to be gained religiously, spiritually, intellectually and personally from the Passover experience that it is well worth the effort and exploration.

From the removal of chometz (leaven), to Passover food, to putting together a Seder for your friends, this booklet should help to serve as an introduction and guide. It contains a basic outline of the Seder, tips for leading one of your own, and alternate readings and study to make your seder creative and relevant to the current issues that concern you. It also has lots of basic recipes for Passover to help get you through those wonder bread withdrawals.

If you have any questions about the Seder or Passover please feel free to contact me at Hillel, 726-6177 or by e-mail at <hshafner@artsci.wustl.edu>.

Wishing you an exciting Passover, a fulfilling exodus, and an inspiring trip to your promised land,

Rabbi Hyim Shafner 😊

This booklet was originally assembled by Rabbi Lynn Koshner in 1995 for the St. Louis Hillel Center.

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PREPARING YOUR HOME FOR PASSOVER

Because the home is the center of Jewish life, even if you are celebrating Seder elsewhere, you will want to prepare your home or room for Passover. Many people take advantage of the onset of Passover to do a major spring cleaning. At the very least, you will want to prepare your kitchen for the week of special foods ahead.

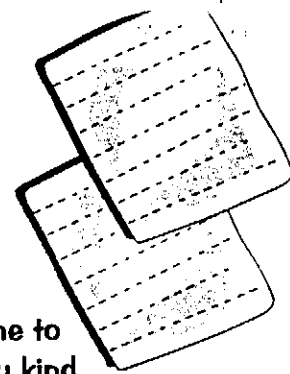
You might want to have special dishes, pots and utensils kept (or purchased) just for Passover. This will help to emphasize the special nature of Passover. If you do have special dishes, then your cleaning will include cleaning the cabinets, and putting your daily dishes away from the week, replacing them with your Passover ones. You may also want to line your cabinets with shelf liner or tinfoil so that your Passover dishes do not come into contact with anything that has touched chametz.

On Passover we are taught to abstain from eating chametz (leaven) or any food which has come into contact with chametz. The Book of Exodus teaches "No leaven shall be found in your homes" (12:19) and "No chametz shall be seen within your borders" (13:7).

You will want to consider removing all chametz from your home. Some typical examples of food with chametz include: cereal, bread, crackers, cookies, cakes and pies. You may want to participate in the ceremonial removal of chametz.

If you choose to remove chametz from your home, you can give it to your neighbor, donate it to the homeless through Project Stone Soup (just drop it off at the Catholic Student Center and be sure it is labeled Stone Soup) or sell it ritually. When chametz is sold, it is sold by a rabbi to a non-Jew. After Passover, the rabbi buys the chametz back again. For the duration of the sale-time, the chametz is not your property, although it is not physically removed from your home. If you want more information on selling your chametz, please call the Hillel office at 726-6177.

WHAT NOT TO EAT ON PASSOVER



When the Jews fled from Egypt, they left so quickly that they did not have time to let the bread rise. In commemoration of that flight, we refrain from eating any kind of leavening during Passover.

The prohibition against eating chametz on Passover includes foods and beverages made from the following five grains: wheat, barley, rye, oats and spelt. Also, foods which have come into contact with any chametz cannot be eaten.

Modern Ashkenazic practice is to refrain from eating rice, peas, and all types of beans in addition to the five grains.

Chametz includes:

- All grains (wheat, rye, barley, oats and spelt) and their derivatives
- Leavened bread, cakes, biscuits, crackers, and cereals, and any store bought baked products not containing a "kosher for Passover" label
- Any product with flavoring made from grain alcohol, such as vanilla extract, brandy, beer or liquor
- Legumes such as corn, beans, soy beans, lentils, lima beans, and any product made from them.

Look for "kosher for Passover" labels on the following foods: matzah, matzah flour, Passover noodles, candies, cakes, cookies, jams and jellies, cheeses, milk and butter, canned or processed foods, salad oils, shortenings, vinegar, beverages, alcohol, gelatin, relishes, dried fruits and prepared horseradish.

The following foods don't need "kosher for Passover" labels if they are unopened or in a natural state: coffee, tea, sugar (except confectioners' sugar which is forbidden since it contains cornstarch), salt, pepper, spices, fruits, nuts, vegetables.



BIDIKAT CHAMETZ or THE SEARCH FOR LEAVEN

On the evening before the First Seder, a formal search for leaven is held. This symbolizes the final removal of all chametz from the home. Before the search begins, it is traditional to hide 10 small pieces of bread to be sure you find something. The search is traditionally carried out in the dark, by candlelight. Use a feather and a wooden spoon to collect the chametz. Sweep the chametz onto the spoon using the feather. Then, drop the chametz into a paper bag. The chametz is then set aside until the next morning when it is burned together with the feather and the spoon. The following blessings are recited:

Before the search:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו
על בעור-חמץ:

*Baruch Atah Adonai Elohaynu Melech ha'olam asher kidshanu bemitzvotav
v'tzivanu al bi'ur chametz. Amen*

Praised are You, Adonai our God, Ruler of the universe, who has sanctified us through Your commandments and commanded us to remove all chametz.

After the search:

כָּל-חֲמִירָא וְחֲמִיעָא, דְּאִכָּא בְּרִשּׁוּתִי, דְּלֹא חֲמִיתָהּ וְדְלֹא
בְּעֵרְתָהּ, וְדְלֹא יָדַעְנָא לָהּ, לְבָטֵל וְלִהְיוּ הַפְּקָרָא, כְּעִפְרָא דְאַרְעָא:

*Kol chamira vechamiya de'ikah virshuti dela chamitay u'dela vay'artei udela yadana
lay libtayl ve'lehavay hefker ke'afra de'ara.*

All chametz in my possession which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth.

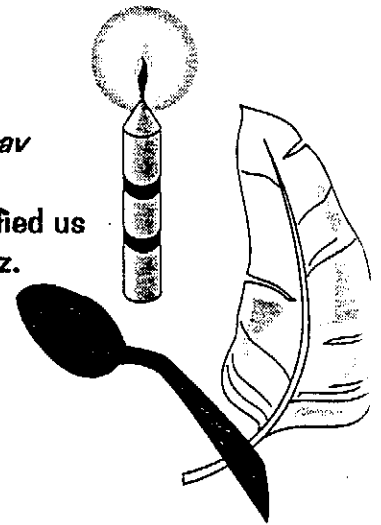
The next morning:

כָּל-חֲמִירָא וְחֲמִיעָא, דְּאִכָּא בְּרִשּׁוּתִי, דְּחִמִּיתָהּ וְדְלֹא חֲמִיתָהּ,
דְּבִעֵרְתָהּ וְדְלֹא בְּעֵרְתָהּ, לְבָטֵל וְלִהְיוּ הַפְּקָרָא, כְּעִפְרָא דְאַרְעָא:

*Kol chamira vachamiya de'ika birshuti (dechamitay u'dela chamitay devayartay u'dela
vayartay libtayl ve'lehavay hefker ke'afra de'ara.*

All chametz in my possession, whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth.

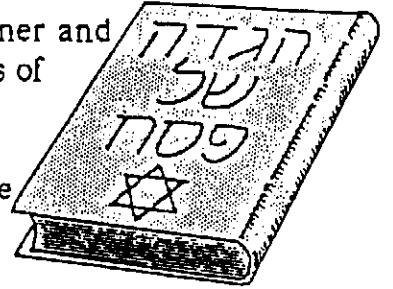
NOTE: From the time of the burning of the chametz, no leaven is eaten (you've just burned the last remnants of it!). However, matzah is not eaten until the Seder.



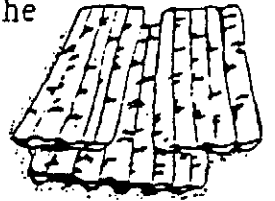
THE SYMBOLS AND THEIR MEANING:

Seder: The Hebrew word meaning "order", referring to festive dinner and the accompanying ritual procedure, held the first and second nights of Passover.

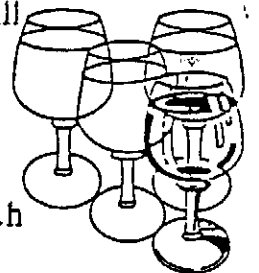
Haggadah: The Hebrew word meaning "narration" or "telling". The Haggadah is the special prayer book used for the Seder.



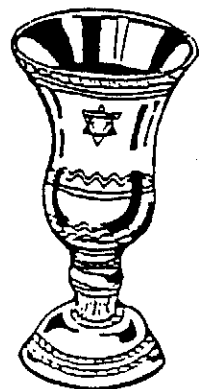
Matzah: Unleavened bread. Matzah is made from flour and water, quickly kneaded and baked so that there is no time for fermentation to take place. The Matzah reminds us of the bread which did not have time to rise when the Israelites hurriedly departed from Egypt. There are three matzot on the table. Some say they represent the three Biblical Jewish divisions: Priest, Levite, and Israelite. Others explain that the three are symbolic of God, Israel and Torah and the eternal bonds between all three.



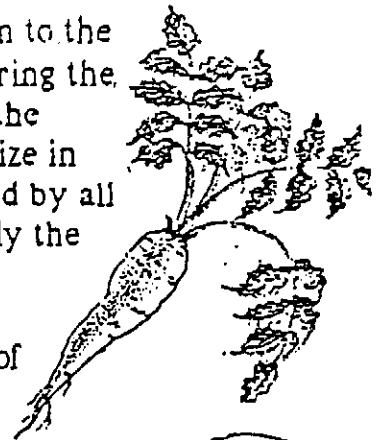
Four Cups of Wine: Symbolic of the four promises of liberation made to the Israelites. There are two cups of wine in the service before dinner, and two in the portion of the Seder which follows dinner. The four cups are based on the four promises God made to the Jews in Exodus 6:6-7. "Say therefore to the Israelite people: I am the Lord. (1) I will free you from the burdens of the Egyptians and (2) deliver you from their bondage. (3) I will redeem you with an outstretched arm and through extraordinary chastisements. And (4) I will take you to be My People and I will be your God."



Cup of Elijah: A custom which began in the 18th century. Elijah was a 9th century BCE prophet who is traditionally viewed as the forerunner of the Messiah. Our hope and belief in a coming Messianic Age is symbolized by the Cup of wine poured for Elijah and left in the center of the table for him. The fifth cup is based on the fifth, as yet unredeemed promise contained in Exodus 6:8 "And I will bring you into the land which I swore to give to Abraham, Isaac and Jacob, and I will give it to you for a possession, I the Lord."



Afikomen: From the Greek which means "dessert". The name given to the middle of the three matzot. The middle matzah is broken in half during the Seder. Half of it is wrapped in a napkin, and hidden. After dinner, the children look for it. The child who finds the Afikomen receives a prize in exchange for it. The Afikomen is then divided into pieces and shared by all of the participants at the Seder. A bit of the afikomen is traditionally the last thing eaten for the evening.



Marror: Bitter herbs, like horseradish. Symbolic of the bitterness of slavery.

Beitzah: Egg. Symbolic of life which is renewing itself at Springtime. Also symbolic of the Passover free-will burnt offering at the Temple in Jerusalem.



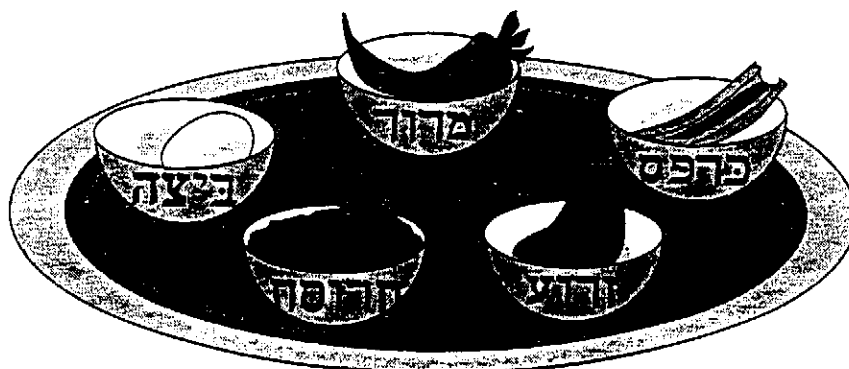
Charoset: A mixture of apples, raisins, cinnamon, and wine; with the color of clay or mortar, and the consistency of the bricks our ancestors made in Egypt.

Zaroah: Roasted lamb bone. Recalls the sacrifice of the Pascal lamb during the first Passover in Egypt, offered in gratitude by the Jews for God's having passed-over the first born sons of the Hebrews. The blood of the lamb was smeared on the doorposts of the jews as a sign for the angel of death to "pass over" that home, not killing the first-born.



Karpas: Greens. Symbolizing the green of spring, and the hope for the future. Also recalling the meager food available to the Hebrew slaves in Egypt.

Salt Water: Recalling the tears of our ancestors as they suffered through the years of slavery.



HOW TO SET YOUR SEDER TABLE



The following items are needed for your Seder Table:

1. A Seder Plate, arranged with the following items:

Beitzah (roasted egg), symbolic of the special festival sacrifice

Zaro'ah (roasted shank bone), usually burned or scorched, symbolizing the sacrifices brought to the Temple in ancient times

Maror (bitter herbs), often in the form of a horseradish root, symbolic of the bitterness of slavery

Karpas (greens), parsley or lettuce

Charoset, a mix of apples, nuts, wine and cinnamon; symbolic of the mortar used by Jewish slaves in building for Pharaoh

NOTE: Your seder plate may be a ceremonial one, especially designed for the Passover Seder, with five sections, one for each of the above items. An Israeli seder plate will have six sections, with separate areas for lettuce and parsley. A seder plate with either five or six sections is acceptable. If you do not have a special seder plate, use any nice plate and arrange the items on different parts of the plate.

2. A Plate of three matzot (matzah in plural), each separated by napkins, with either a ceremonial matzah cover, or a napkin on top. The middle matzah is the afikomen (explained later on).



3. A cup of wine or grape juice at each place setting, and enough wine or juice for each participant to have four cups.

4. An additional cup of wine, designated as "The Cup of Elijah" is placed in the center of the table, near the seder plate.

5. A dish of salt water is within easy reach of each place setting.

6. Enough of each of the items on the seder plate must be available so everyone can have some of each.

7. A Haggadah is needed at every place setting, or to be shared between two people.

8. Two candles in candleholders (if you don't have any candleholders, make some out of tinfoil) and matches are placed in an aesthetically pleasing location on the table.

9. An additional plate of matzah is needed
10. A napkin in which to wrap the afikomen or a special afikomen holder should be placed next to the place setting of the seder leader.
11. A prize or prizes for the finder of the afikomen should be nearby.
12. You may want to leave an empty chair at your seder table, a symbol of Jews who are not free to join in the celebration of Passover.
13. Place a pillow on each chair if you plan to have participants recline.
14. Flowers are a great addition.
15. If washing will be a part of your seder, provide a cup, basin and towel.



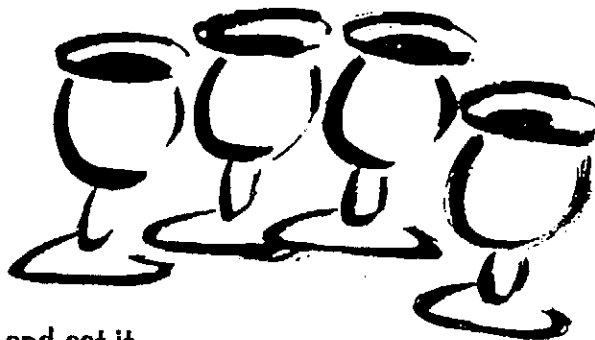
ORDER OF THE PASSOVER SEDER

- | | |
|--|----------------|
| 1. Say Kiddush o'er the grape
And taste how sweet was our escape | KADESH |
| 2. Dip hands | BOORCHATZ |
| 3. Then greens we dip | KARPAS |
| 4. And in two the matzah rip;
Take the cover, put half inside
And the other half now hide. | YACHATZ |
| 5. Tell the tale of slavery's woe
And how God let our people go. | MAGID |
| 6. Dip Hands | RACHATZA |
| 7. Praise God for bread
With freedom's matzah we are fed. | MOTZI MATZAH |
| 8. To eat the bitter herb we strain
That we might taste brickmakers' pain | MAROR |
| 9. Hillel said: Mix herbs again
With matzah's promise: pain will end | KORECH |
| 10. The tale continues as we dine | SHULCHAN ORECH |
| 11. Who will the hidden matzah find? | TZAFOON |
| 12. Thank God for all our food | BARECH |
| 13. And now with praise | HALLEL |
| 14. This feast conclude. | NIRTZAH |

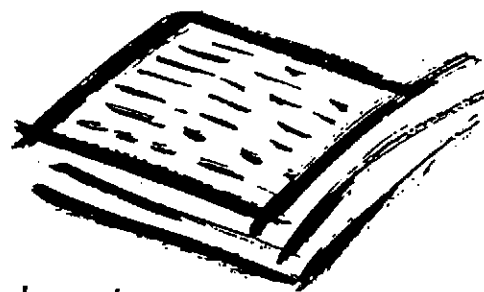


BASIC PROCEDURE OF THE SEDER

1. Bless the festival candles
2. Kiddush, bless the first cup of wine
3. Wash the hands
4. dip the parsley in salt water, say the blessing, and eat it
5. Break the middle matzah and hide half of it as the afikomen
6. The Four Questions
7. Explanation of the symbols on the seder plate and Elijah's cup



8. Bless and drink the second cup of wine
9. Bless the matzah and eat it
10. Bless the maror and eat it between matzah
11. Make and eat a Hillel sandwich with matzah, maror and charoset
12. Dinner is finally served and eaten!
13. Search for the Afikomen and then its ransom. Then each participant eats a bit of it.
14. Birkat Hamazon (Blessing after meals)
15. Bless and drink the third cup of wine
16. Hallel is said
17. Bless and drink the fourth cup of wine
18. Join in singing seder songs



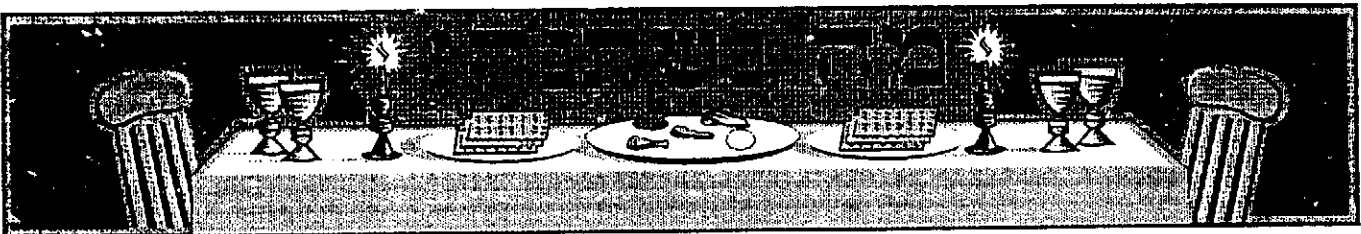
19. Conclude seder with "L'Shannah Haba'a b'Yerushalayim" "Next Year in Jerusalem"



HINTS FOR CONDUCTING SEDER

1. Decorate your table, and if desired, the room in which you are holding Seder.
2. Make sure everyone has a Haggadah, or can easily share with someone nearby.
3. Don't be too formal. Seder should be fun, informal, and a real celebration.
4. Put your imagination to work! No two Seders are every the same. Each Seder is made unique by the personality of the one who conducts it and by its participants.
5. Feel free to add your own comments and readings. Discussion and individual reactions to passages in the Seder will also enhance your Seder.
6. Your knowledge of Hebrew will determine how much of the service you read in Hebrew. Study the Haggadah before the Seder and decide which sections you will read, and what you want to read in Hebrew, in English, or in any other language you may want to add. There is no set length of time the Seder should take.
7. Remember, the idea is to retell the story, including everyone in the recitation so that all feel as if they personally were redeemed from slavery. Reciting the blessings together, and singing the Passover songs together will help create that sense of inclusion, as well as adding some joyful harmony to the Seder.
8. If there will be young children present, remember, they have a minimal attention span. Have something active prepared for them to do. Perhaps they can draw pictures of the Exodus while you are doing the Seder. Coloring books about Passover are available in Jewish bookstores and are also helpful.
9. Hiding the Afikomen--Take a half piece of matzah wrapped in a napkin just like the one that will be used during Seder, and hide an afikomen before the seder begins, and before the other participants know that you are hiding it. Or, give the afikomen to the children to hide, and have the adults search for it. If they cannot find it (which of course they never can!) then they have to ransom it back for the children, giving each child a present in exchange for the afikomen. If there are no children at your Seder, consider writing a scavenger hunt search with complicated clues leading to the afikomen.

10. When you have finished reading the first part of the Hagaddah, washed your hands, and eaten the matzah and the maror-enjoy your dinner!!!
11. After dinner, the hunt for the afikomen takes place.
12. Don't skip the conclusion of the Seder. It is the most enjoyable part of the Seder! Sing, drink the rest of the wine, let Elijah the Prophet in to join you, and have a great time!
13. Remember, this is your seder. There is no right or wrong. Feel free to add any traditions you believe will have meaning for you and your participants.
14. Real roasted lamb bones are hard to come by. If you want to use the real thing, go to Simon Kohns, or to Sols, two kosher butchers in town. If you are buying meat there, they will give you a piece of a lamb bone. Otherwise, use a roasted chicken neck.
15. For real horseradish (not the stuff that comes in white or red in a jar), go to Schnucks. They sell horseradish roots. To prepare the horseradish, use a carrot peeler to make enough thin slices for everyone. Beware! Real horseradish is potent!
16. If you have a large gathering, you may want to make two Seder Plates, or even three, so that everyone can easily see the plates, and everyone has access to the special foods on them.
17. Have a very happy Passover.



SPECIFIC PLACES THAT BEG FOR YOUR CREATIVITY

1. The Four Questions: In ancient times, they were spontaneous!

Ideas:

- 1. Ask each guest to bring a question to the Seder.**
- 2. If there are children present, have them write down questions as you progress through the Seder**
- 3. Have guests write down a question and put them in a large bowl. Then, choose some randomly, and have everyone try to answer them.**
- 4. Write your own Four Questions. What questions would you want to ask God about Passover, freedom, and dignity?**
- 5. Use the creative reading enclosed.**
- 6. Be creative--what other ideas do you have?**

2. The Four Sons

Ideas:

- 1. Add the four daughters. What would they be like?**
- 2. Describe who these sons and daughters might be in today's world.**
- 3. Consider four generations (including your own) and discuss the differences between them.**
- 4. Discuss why this story is included in the Hagaddah.**
- 5. Use any of the creative Four Sons readings attached.**
- 6. Be creative--what other ideas do you have?**

3. The Ten Plagues

Ideas:

- 1. Describe ten modern plagues as well as the traditional ones.**
- 2. Ask each guest to describe a plague they have experienced.**
- 3. Ask each guest to describe a modern plague.**
- 4. Use any of the creative Ten Plagues readings attached.**
- 5. Be creative--what other ideas do you have?**

4. Elijah's Cup

Ideas:

- 1. Ask each guest to take a portion of his own cup of wine and pour it into Elijah's cup while sharing his or her vision of Redemption.**
- 2. Discuss the importance of each of us in working towards Redemption.**

3. Pick one area in which there is a great deal of work to be done before we reach Redemption, and discuss what you as a group can do to help.
4. Have each participant make a Redemption Pledge, pledging a particular action they will do in the next year to help make this world a better place.

5. The Three Matzot

Ideas:

1. Add a fourth, the Matzah of Freedom, remembering those who are not free to celebrate the Seder. Use any of the Matzah of Hope/Freedom readings attached, or write your own.
2. Add a fourth Matzah of Freedom, and have each participant share something they will try to do to reach a higher level of personal freedom.

6. The Maggid, the Passover Story

Ideas:

1. Add readings, poems, or your own personal experiences which parallel the emotions and events of the narrative.
2. Ask your guests to do the same.



An Ethiopian Family Gathers for the Seder in Israel



We are told that when we recite the story of the first Passover, we must feel as though it happened to us, in our time.

For some Jews, the Passover story is really still happening. For them, the escape from bondage to freedom is as much a part of life as sunrise and sunset.

This true story comes from an Ethiopian Jewish girl named Elana. Today, after years of waiting, her dream of reunification with her family in Israel has finally been realized. Her story speaks as the Haggadah does, of bondage and freedom, of parents and children, of longing, love and hope in Jewish families.

We read it tonight because on the Festival of Freedom, we must remember those who are not yet free.

An Ethiopian Passover Story: 1989

When I was a little girl in Ethiopia several years ago, my big sister ran away to reach the Israel of our dreams.

The police came to our house and demanded of my father, "Where is your daughter?"

He would not tell them, so they took him to jail

While he was in jail, Passover came. During Passover, like all Jews, we eat only unleavened bread. We also eat chickpeas. There is not much else we can eat during Passover in Ethiopia.

I knew my father could not get Passover food in jail and I was afraid he would have to break Passover to keep from starving. I cried and cried.

So when Passover was ended, and everyone else went back to eating other food, I myself kept Passover for an extra week—for my father.

Many months later, they let my father out of jail. He told us that during Passover he only drank water and ate a few chickpeas when he could get them. He was very hungry, but he would not break Passover.

Today I am in Israel with my sister. My father and my mother and my two little brothers are still in Ethiopia. I still cry for them.

But someday I know we will all be together for Passover. We will sit together at our Seder table and sing of freedom.

That will be my true Passover. May it come soon, for my family, and for all Ethiopian Jews, and for all Israel.

Elana

1. Elana

2. Elana's father

3. Elana's mother

4. Brother in boarding school

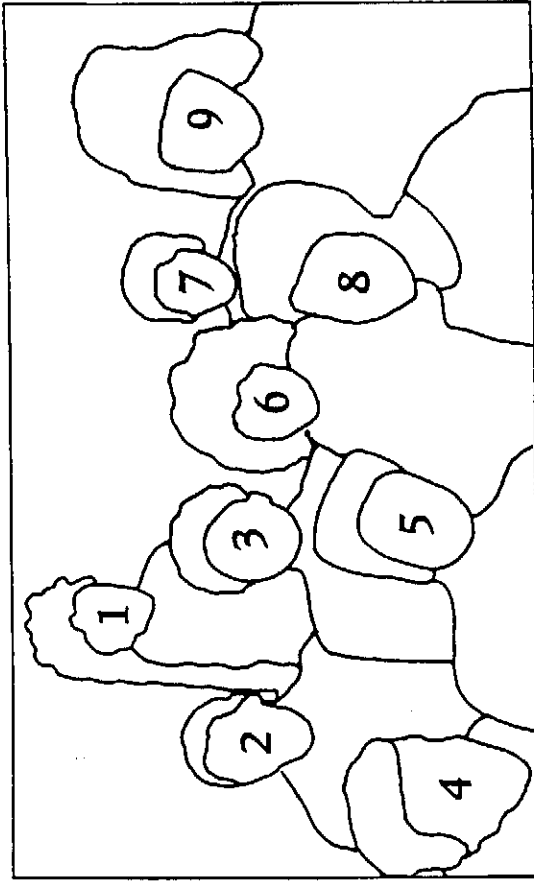
5. Brother in the army

6. Sister, now a social worker

7. Little brother living with parents

8. Cousin

9. Sister who ran away to Israel, now a student



An Ethiopian Passover Story: 1990

This year, my family came home. My mother, my father, my little brothers came to me in Israel at last.

How can I tell you what I felt?

For five years I cried in the night because I thought I would never see my loved ones again.

For five years I held out my arms, but I could not reach so many miles to touch them.

And then—they came home.

The day we were all together again, we held each other and cried, this time for happiness.

We kissed many, many times, as Ethiopians do.

My little brothers had gotten very big in the five years we were apart, and at first they did not know me. But I knew them, for in my dreams I watched them grow.

Now, I will teach them Hebrew. I will show them Israel. I will say to them, "All this is yours. You have come home."

In a little while, we will sit together at our Seder table in Jerusalem, just as I prayed. My youngest brother will ask, "Why is this night different from other nights?" We will give them the ancient answers of our tradition.

But at my Seder table, we will also answer: "Because tonight we are together at last."

And for that we will thank our G-d, we will thank our true and eternal homeland Israel, and from the bottom of our hearts, we will thank thousands of American Jews who helped my family stay alive and come home. We will bless you because you made it possible for us to say, "This year in Jerusalem."

May you bring all my people to freedom and safety and joy, soon and in our day.

Elana

An Ethiopian Passover Story: 1991

This year, my family will have our first Israeli Seder together.

Last year, when NACOE brought my mother, my father and my brothers to Israel, they came just before Passover. My father made an Ethiopian Seder like the ones he made in the village when I was little.

We do what the Bible says. We dress for making a journey. We eat lamb and do not leave any for the next day.

We tell the story in Amharic, the language of our village.

It is very beautiful but sad, because at an Ethiopian Seder we talk about how the Jews had to suffer to reach the Promised Land.

But this year, my family are now Israelis! My biggest brother is in the army. My father and mother learn Hebrew at the absorption center.

This year, my father says, "I will make an Israeli Seder!" We study together in a special Hagaddah, with Amharic and Hebrew.

Our Israeli Seder will be very joyful. But there will be sadness, too, because Jews still have to suffer to reach Israel. My family is here but many families of my friends still cannot come. We will feel their tears at our Seder. I will remember my own tears while my family tried so long to come.

Dear American friends who helped my family, we all send you our love, from our Seder table to yours. With your help, I believe in my heart Israel will bring all my people home. Until then, do not forget us.

We are still waiting at the Red Sea.

Elana

the
fifth
question



Why is this Passover different from all others?

מָה נִשְׁתַּנָּה הַפֶּסַח הַזֶּה מִכָּל הַפֶּסָחִים ?

Because this year the Jews of Ethiopia are celebrating in their ancient homeland—the land they call Jerusalem.

Cut off from world Jewry for over 2000 years, they kept strictly the traditions of our people and faith.

Time did not bend their will, nor did adversity destroy the strength of their spirit.

Famine, war, and persecution did not dim the light of their faith.

They walked to freedom through desert and jungle, facing obstacles that would have deterred others.

Many died—but many lived.

Out of refugee camps they have been transported to the land of their dream.

Now they celebrate in freedom in Israel.

We pledge our total support and concern. They are now ours once again. Our lives are interwoven forever.

THE RANSOM OF THE AFIKOMEN: for those still in bondage

The ransom of the afikomen provides a unique opportunity to incorporate a symbolic act with the obligatory Mitzvot of redeeming the captive and feeding the hungry.

Participants should feel free to include in this ceremony words on behalf of Ethiopian Jews still waiting in Addis Ababa to come home to Israel, the nation's homeless, those caught in the crossfire in Sarejevo, or anyone, in fact, who is still held in bondage--physical or spiritual.

Finder of the Afikomen (Holding the afikomen):

I have found this half of the matzah, the afikomen.

Leader:

I have the other half. Where did you find your half of the matzah?

Finder:

I found it in the _____.

Leader:

And now, we who have enjoyed this delicious, bountiful Seder meal must share what you have found. We will share the afikomen as our final dessert, and in doing so we will also remember and provide for those still in bondage, who cannot partake of this matzah of freedom.

Finder:

What is the ransom you will give for this afikomen?

Leader:

I will give you _____. And in memory of our own escape from Egypt, and to help free those still in bondage, I will give _____ to tzedakah (specifically to _____).

Participants:

We, too, pledge to honor the memory of our own escape from Egypt by helping to free those still in bondage and we, too, will give generously to tzedakah during this week of Passover.

Leader:

As I receive this Afikomen, may it be an offering for all our people who suffer. May this be the fulfillment of Rabbi Maimonides' convictions that the greatest of all mitzvot is the redemption of captives.

(THIS PRAYER IS TO BE INSERTED IN THE PASSOVER SEDER BEFORE OPENING THE DOOR FOR ELIJAH.)

The Fifth Child

THE ONE WHO CANNOT ASK

שאינו יכול לשאול

On this night, we remember a fifth child. This is a child of the Shoah (Holocaust), who did not survive to ask.

Therefore, we ask for that child - Why?

כנגד בן המישי מדברת כנסת ישראל:
בן השואה שנספה ואינו יכול לשאול
לפיכך אנו שואלין בעדו, "מדוע?"

We are like the simple child. We have no answer. We can only follow the footsteps of Rabbi Elazar ben Azariah, who could not bring himself to mention the Exodus at night until Ben Zoma explained it to him through the verse:

In order that you REMEMBER the day of your going out from Egypt, all the days of your life. (Deut. 16.3)

כבו התם אנתנו, ומה נאמר, מה נדבר, מה נצטדק!
אין לנו אלא ללכת אחרי רבי אלזר בן עזריה שאמר,
"לא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא

"The days of your life" indicates the daylight and the goodness of life. "All the days of your life" means even in the darkest nights when we have lost our firstborn, we must remember the Exodus.

שנאמר ילמען תזכר אתיוס צאתך מארץ מצרים
כל ימי חייך (דברים טו). " דבר אחר: ימי חייך-ימי

We answer that child's question with silence. In silence, we remember that dark time. In silence, we remember that Jews preserved their image of God in the struggle for life. In silence, we remember the seder nights spent in the forests, ghettos, and camps; we remember that seder night when the Warsaw Ghetto rose in revolt.

(Iiji the cup of Elijah)

האור והטוב; כל ימי חייך-הלילות שבהם אבדו לנו
בכורינו ולא את בכורינו בלבד. (והיבין אנו לזכור את יציאת מצרים.
וכנגד שאלתו אנו יושבין ודוממין.

In silence, let us pass the cup of Elijah, the cup of the final redemption yet-to-be. We remember our people's return to the land of Israel, the beginning of that redemption. Let us each fill Elijah's cup with some of our wine, expressing the hope that through our efforts, we will help bring closer that redemption.

יושבין ודוממין וזוכרין את החשך.

We rise now and open our door to invite Elijah, the forerunner of the future which will bring an end to the nights of our people.

יושבין ודוממין וזוכרין שקימו בני עמנו צלם אלו-הים במאבק המינים.
יושבין ודוממין וזוכרין אנו את לילות הפסח בנער, בגטו, ובמחנה.

We sing as they did:

Ani Maamin

אני מאמין באמונה שלמה בביאת המשיח:
ואף על פי שיתמהמה, עם כל זה אני מאמין:

אנו זוכרין את ליל הסדר שבו קמו ומרדו בגטו ורשא.
יושבין ודוממין אנו ומעבירין מיד ליד כוס הגאולה, כוסו של אליהו.

Ani maamin b'emunah shleimah, be'iat Hamashiach, V'af al pi s' yitmameah, im kol zeh ani maamin.

For I firmly believe in the coming of the Messiah, and even though the Messiah may tarry, in spite of this, I still believe.

אנו מזכרין את שיבת בני עמנו לציון ראשית צמיחת גאולתנו.
אנו מוזגין את הכוס בתקנה שבזכות מעשינו תקרב שעת גאולתנו.

נעמד ונפתח את הדלת ונזמין את אליהו שיביא קץ ללילות עמנו.
נשיר כמותם: אני מאמין

אני מאמין באמונה שלמה בביאת המשיח:

ואף על פי שיתמהמה, עם כל זה אני מאמין:

TEN MODERN PLAGUES

Leader:

As we recite the Ten Plagues upon Egypt, we pause to think about those modern plagues which afflict our own generation.

Reader:

Discrimination. In many places in the world, even in our own country, people face discrimination because of their race, religion, gender, or sexual preference.

Participants:

Tonight we affirm that all people should have the right to equal treatment under the law.

Reader:

Poisoning of our Earth. We have polluted our environment instead of protecting it.

Participants:

Tonight we affirm that the air we breathe, the water we drink, the food we eat, the good earth all around us--all these should be humanity's common heritage, now and for generations to come. We pledge to do our best to preserve and protect our world.

Reader:

Ravages of War. In too many places, the death and destruction of war never ceases.

Participants:

Tonight, we affirm that the peoples of the world should be able to live together peacefully both within a nation and across borders. We pledge to help create and support shalom, peace, whenever possible.

Reader:

Economic Injustice. Too often our nation's policies deny the poor dignity and opportunity, and leave them out on the streets, homeless and alone.

Participants:

Tonight we affirm that even the poorest among us has within them a spark of the Divine, and deserve both dignity and the fulfillment of basic human needs, including shelter. We pledge to help maintain that spark.

Reader:

Chemical Dependency. For some, alcohol or drugs have been abused to the point where an individual's humanity is lost in the haze of addiction.

Participants:

Tonight, we affirm that wine must never be more than a symbol of joy and sanctification. Chemicals will never become a Pharaoh of our own creation holding us in bondage.

Reader:

World Hunger. Each year, countless thousands die from starvation due to spreading famine and political control of resources.

Participants:

Tonight, we affirm that all people have the basic human right to receive enough food. We pledge our support to help make starvation a plague of the past.

Reader:

Religious Intolerance. We know, see and experience the truth that religious intolerance still runs deep in this country.

Participants:

Tonight, we affirm that this nation was founded on the principles of freedom and equality for all religions. We pledge not to remain silent in the face of intolerance.

Reader:

Unemployment. Millions of unemployed men and women suffer degradation and indignity.

Participants:

Tonight, we affirm that being able to be self sufficient is essential to human dignity. We pledge to try to help pave the road from degradation to dignity.

Reader:

Denial of Human Rights. Oppressive regimes seek to extinguish the light of freedom in many corners of the world.

Participants:

Tonight, we affirm our belief that freedom must never perish for any of God's children and we pledge to speak out against oppression wherever we find it.

Reader:

Threat of nuclear holocaust. We have given our children an inheritance of nightmares; the nightmare of a nuclear cloud hangs constantly over their heads.

Participants:

Tonight, we affirm that our children and all children deserve dreams of a peaceful world. We pledge to work to make those dreams reality.

The Matzah of Unity



*(To be recited during the Seder at Yachatz
—when breaking the middle Matzah)*

• We are about to take the middle matzah and divide it in half. As we break this matzah and set it aside, we link ourselves symbolically with all Jews who have lived under conditions of oppression.

• We will not conclude our Seder until the missing piece of matzah is found and brought again to our table. That action reminds us of the indestructible unity, binding all Jews together as a world family.

• In Jewish tradition, matzah is "the bread of affliction," used on the road to redemption. As we celebrate Pesach, our festival of freedom, we know that the theme of the Exodus continues to resonate around us.

• Jews of the former Soviet Union encountered decades of distress. Struggling to live as Jews, many sought valiantly to leave for Israel. Many suffered harassment; some endured prison; and some lost their lives.

• At last, most Jews can leave the country that represented a prison for so long. For now, the door to freedom remains open. We walk with them in their Exodus and commit ourselves to help them in their quest for a new and better future for themselves and their children.

• We also remember those Jews who still remain behind. We pledge our vigilance, our support and our solidarity with them, as they endeavor to sustain their community, reaffirm their Jewish identity and courageously resist anti-Semitism.

• As Jews from the former Soviet Union, Ethiopia and other countries settle in Israel by the hundreds of thousands, we know that their reunification with the Jewish people requires our caring and loving concern. May we be worthy of that challenge.

• We pray that all Jews will find renewed freedom this year—with Israel at peace. Amen.

Prepared by the United Jewish Appeal Rabbinic Cabinet and the National Conference on Soviet Jewry in honor of Pesach 5755—Passover 1995.



UNITED
JEWISH
APPEAL

99 Park Ave., Suite 300
New York, NY 10016

NCSJ
730 Broadway, 2nd Flr
New York, NY 10003

Dinnertime!

A relatively traditional menu would include:

Gefilte fish with horseradish

Chicken soup with matzah balls

Brisket of Beef or Turkey and Stuffing

Potato Kugel or Matzah Kugel or Farfel and Mushrooms

Vegetables

Salad

Fruit Compote, Macaroons, Sponge Cake, and any other Passover cakes

Coffee and Tea

Conversion Table

<u>Ingredient</u>	<u>Passover Substitute</u>
Baking Powder, 1 tsp	1/2 tsp baking soda + 1/2 tsp cream of tartar
Bread Crumbs, 3/4 cup	12 oz box of crushed soup nuts
chocolate, 1 oz	3 Tbsp cocoa + 1 Tbsp shortening or Passover chocolate bar
Confectioner's Sugar, 1 cup	1 cup minus 1/2 tsp of granulated sugar, + 1/2 tsp potato starch
Cornstarch	Potato Starch
Flour	Equal amounts of cake meal and potato starch sifted together
Flour to thicken sauce	Potato starch or egg yolk

Basic Recipes



Charoset:

Combine 3 peeled, chopped apples with 1/2 cup chopped walnuts. Add 1 tsp cinnamon, 2 or 3 tsp sugar or honey, and 1/3 cup sweet red wine. Refrigerate.

Toasted Matzah Farfel:

2 cups matzah farfel
2 beaten eggs
1/4 tsp salt
1 large onion
1/2 to 1 cup chicken boullion
3 Tbsp chicken fat

Combine farfel with egg and salt. Spread in a thin layer in greased baking pan. Bake at 350, stirring occasionally until light brown, and dry (about 20 minutes). Meanwhile, fry the onion in chicken fat, and boil the boullion. Add farfel to boullion, and cover the pot. Stir occasionally until liquid is absorbed. Mix in onion and chicken fat. Add additional salt, and pepper to taste.

Mock Lukshen Kugel:

6 raw potatoes, peeled
cold water
3 eggs, separated
salt and pepper to taste
1 small onion, grated
1/4 cup matzah meal
oil

Grate onions coarsely into medium bowl with enough cold water to cover potato. Beat egg yolks well, with salt and pepper. Drain potato, add yolks, onion and matzah meal. Beat egg whites until stiff and fold in. Pour entire mixture into a 7 by 11 greased pan. Bake at 375 for 1 hour or until brown crust has formed. Serves 8.

Potato Mushroom Kugel:

1/2 lb fresh, sliced mushrooms
3 stalks of celery
1 large chopped onion
1 minced clove of garlic
1/2 stick margarine
2 large potatoes, peeled and sliced
4 large eggs
1/4 cup water
1 tsp salt
dash pepper
1/2 cup matzah meal



Saute mushrooms, celery, onion and garlic in margarine until onion is clear. Transfer to large mixing bowl. Slice and add potatoes. Beat eggs, water, salt, and pepper, add matzah meal. Combine with vegetables. Bake in well greased 8 by 8 baking dish. Bake 55 minutes at 350 or until puffed and golden.

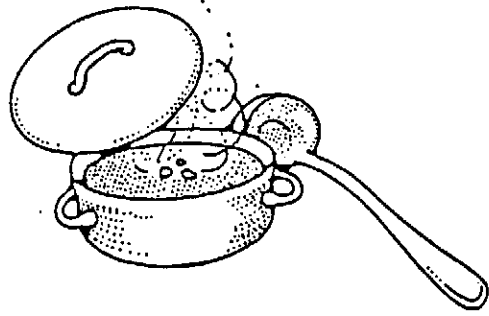
Passover Rolls:

2 cups matzah meal
1 Tbsp salt
1 Tbsp sugar
1 cup water
1/2 cup oil
4 eggs

Combine matzah meal, salt and sugar. Bring oil and water to a boil, add matzah meal and mix well. Beat in eggs thoroughly, 1 at a time. Allow to stand for 15 minutes. With oiled hands, shape into rolls, and place on well greased cookie sheet. Bake 375, 50 minutes or until golden brown. Yield: one dozen rolls.

Matzah Balls:

3 Eggs separated
3/4 cup matzah meal
1/2 tsp salt



Beat egg whites until stiff. Put salt into egg yolks and stir. Fold yolk mix into egg whites. Slowly add matzah meal, folding as you add it. Note: You may not need all the matzah meal. Let stand between 5 and 15 minutes. Drop by ball into your chicken soup. Lett cook about 35 minutes. Yield: one dozen balls.

Fluffy Matzah Balls:

4 tbsp chicken soup
4 tbsp chicken fat or melted margarine
2 tsp salt
1/4 tsp nutmeg
1/4 tsp ground ginger
2 tbsp grated onion
2 tbsp chopped parsley
2 shakes paprika
1 cup matzah meal
4 large eggs

In large bowl, combine everything except eggs. Stir in 1 egg at a time with wooden spoon. Refrigerate at least a few hours. Bring 8-10 quarts water to boil. Add 1 tbsp salt. Wet your hands with warm water, and form mixture into balls the size of walnuts. Drop into water and let simmer until balls are fluffy and float to top, about 20 minutes. Remove with slotted spoon. Add to chicken soup.



Carrot Tzim mis:

3 carrots, sliced
4 sweet potatos
3 tart apples, sliced
1/2 cup brown sugar
salt and pepper
3 Tbsp chicken or vegetable fat
1/2 cup water

Cook the carrots and sweet potatoes until tender. Drain. Shred carrots, and cut up potatos into small pieces. Pare, quarter and slice the apples, but not too thin. Alternate layers in a 2 1/2 quart baking dish, season with brown sugar, salt, pepper and fat. Add water or fruit juice if desired, and cover. Bake at 350 for 30 minutes, or until apples are tender. Remove cover and continue to bake until top is golden brown. Serve hot.

Mushroom Stuffing:

1 1/2 cup thin sliced onion
8 oz mushrooms, sliced
3/4 cup margaring
1 1/2 cup boiling water
1 lb matzah farfel
3 oz potato pancake mix
5 eggs
1 tsp salt
1/2 tsp white pepper
1 Tbsp oil
matzah meal for dusting
1 1/2 tsp paprika

In skillet, brown onion and mushroom in margarine, and cool. In mixing bowl, pour boiling water over onions and mushrooms. In small mixing bow., blend farfel, potato pancake mix, then add to onion/mushroom mixture. Add eggs, cold water, salt, pepper and mix together well. Mixture will resemble potato pancake mixture--somewhat liquid. Oil and dust with matzah meal a 11 by 16 by 2 inch pan. Put mixture in it, dust top with paprika, and bake in preheated oven at 350 for minimum of 1 hour. Cool 10 minutes.

Sponge Cake:

1 1/2 cup sugar
lemon or orange rind
9 eggs separated
1 cup matzah cake meal
8 oz orange juice
1/4 cup potato starch
dash salt

Sift sugar and measure. Add to well beaten egg yolks. Mix about 15 minutes. Add rind and juice. Mix well. Sift cake meal, potato starch, and salt. Add to mixture and beat well. Fold in stiffly beaten egg whites. Pour ingredients into ungreased tube pan and bake 1 hour at 325. Place tin foil loosely over top if starts getting brown too soon.

Mandlebread:

3 eggs
3/4 cup sugar
3/4 cup matzah meal
3/4 cup matzah cake meal
1/2 cup oil
1 tsp salt
1 cup chopped nuts
coconut, optional
grated orange or lemon rind, optional

Beat eggs well, add sugar, salt and oil. Reduce mixture speed to low and add cake meal and matzah meal to which you have added the nuts. If desired, add coconut and grated rind. Let stand 45 minutes until thickened. Shape into two bars or more and bake on ungreased cookie sheet at 350 for 30 minutes. After baking, slice, and dip in cinnamon and sugar. Rebake until sides are golden brown.

Chocolate Crisps:

4 oz of hazelnuts (1/2 cup)
6 Tbsp softened margarine
1/4 cup
1/3 cup unsweetened cocoa powder
1 Tbsp instant coffee
1/2 cup sugar
1 egg
1/2 tsp vanilla extract

Preheat oven to 350. Place hazelnuts in foil pan and bake for 15 minutes. Cool in a towel for 2 minutes, then remove skin and chop finely. Grease a 9" square pan with margarine, then line with greased wax paper, and dust with cake meal. Meanwhile, melt margarine, cocoa and coffee together in a double boiler. Then remove from heat, stir in sugar. Add egg, cake meal and vanilla. Combine well. Fold in hazelnuts. Spread batter evenly in pan, without going all the way to the sides. Bake 12 minutes, or until firm to the touch. Leave cake rest for one minute, then invert it on a cooling rack. After completely cool, use a serrated knife to cut into 1" by 2" strips.

Macaroons:

2 cups flaked unsweetened coconut
3/4 cup macadamia nuts
2 egg whites
pinch of salt
3/4 cup sugar
cake meal

Preheat oven to 325. Toast coconut in oven until pale golden brown, stirring often. Toast macadamia nuts until begin to color, then cool, and chop them fine. Beat egg whites and salt until stiff. Beat sugar in to egg whites, and continue beating until mixture is again stiff. Fold in nuts and coconut. Then, butter and dust with cake meal your cookie sheet. Press teaspoons of dough into one inch balls and set them one inch apart on the cookie sheet. Bake 10 minutes, or until lightly browned. Yield: 4 dozen

Fruit Stuffing:

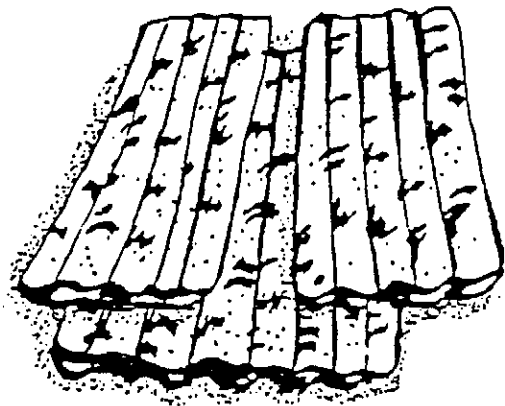
6 tbsp chicken fat
2 cups matzah farfel
1 chopped onion
1 cup dried chopped apricots
1/2 cup raisins
1 tsp cinnamon
1/2 cup tsp salt
pepper
1 egg

In large skillet, heat 3 tbsp oil or fat until very hot. Fry farfel until evenly browned, 5-10 minutes. Remove from skillet. Fry onion in remaining fat until tender, but not brown. Add apricots, raisins, cinnamon, salt, pepper, and fried farfel. Mix well. Remove from heat. Stir in egg, mix thoroughly. Makes 1 quart.

Matzah Stuffing:

4 matzot, broken into bits
1/2 cup water
1 medium chopped onion
3 tbsp fat
1/2 tsp salt
dash pepper
1/2 tsp sugar
2 beaten eggs
1 tbsp chopped dill

Sprinkle crumbled matzot with water. Brown onions in hot fat. Add salt, pepper, sugar and egg. Mix well. Add to onions. Stir lightly over low heat until mix is slightly dry. Cool. Add dill.



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lemon or orange rind
9 eggs separated
1 cup matzah cake meal
8 oz orange juice
1/4 cup potato starch
dash salt

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