

“And You Shall Tell Your Son On That Day”:
Teaching Families to Teach Themselves about
the Passover Haggadah

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S.

With appreciation to Rabbis Richard Sarason and Sam Joseph
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With love to Michael
without whom I would not have made it to this day

and with gratitude and love to my parents,
John and Sharon Sklar
who taught me to love the Passover Seder.

Rabbinic Thesis Digest

"And You Shall Tell Your Son On That Day": Teaching Families to Teach Themselves about the Passover Haggadah

This thesis contains a program for the teaching of the Passover Haggadah. It is specifically geared toward families with children in grades 1 through 5, and contains appropriate programming for the religious school, adults (as separate from children), families, and includes programs to be held both in the synagogue and the home. This range of programming suits the type of learning necessary to create a true Passover Seder experience. It represents a careful synthesis of the research into the current state of affairs of family education and its relationship to the Passover Haggadah, as well as a detailed analysis of available materials.

The initial chapter provides a thorough look at the traditional Haggadah itself, an important starting place for any program on the Haggadah. It is only through a complete understanding of the modes and rubrics of the Haggadah itself that families will find the flexibility to create their own Passover experiences.

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INTRODUCTION

Perhaps the most widely-observed Jewish holiday is the festival of Passover. Jews all over the world gather around their family tables for the Seder meal, each year recreating the ancient rituals that recall our Exodus from Egypt. Thousands of Haggadot grace the shelves of libraries, synagogues, and homes, each version an attempt to offer a new interpretation of the Seder observance. Some do it through art, some through new translations or additional writings. All of these Haggadot, however, point to the problem that plagues many American Jewish families today: How to make the Seder interesting, compelling, and, perhaps most importantly, relevant to their own modern lives? Some families are certainly creative, writing songs or acting out skits. Others are decidedly not, choosing to stay with traditional texts and traditional melodies. But there are many families who, for lack of knowledge or ability, sing the Four Questions and eat a big meal, with little between, choosing to forego the ancient Haggadah entirely.

Why is this important to us as Jewish professionals? The Seder night is often out of our control, an event primarily held in homes rather than synagogues. We encourage our families to hold seders; some congregations may offer "Seder kits" and many orchestrate "model Seders" for the Religious School children, all with the intent of convincing reluctant congregants to take the holiday into their own homes. Congregants may feel inadequate, untutored or unskilled in the ways of

preparing and leading a Seder. They may attend a community Seder, or may not. Maybe they lack the courage to "try it on their own." It is the act of sitting around one's own family table, however, makes Passover a uniquely home-based, family holiday. We as Jewish professionals and organizations need to find a way to make the Seder accessible to those who are unfamiliar or uncomfortable with its workings.

After a preparatory examination of the Haggadah and the current state of family education regarding it, this thesis offers a full program to open up the Haggadah and the Seder to families. By allowing the whole family to participate in the process of learning about Passover and its accessories, the whole family will begin to take ownership of the holiday and the Seder itself. Components of the program, to be implemented in the weeks prior to the holiday, will include separate sessions for children and parents, family sessions, programs in the synagogue and smaller programs held in homes. It will not merely teach the basics of the Haggadah and the Seder, but will also give participants license to create for themselves, to take ownership of the religious experience and to gain insight into an ancient tradition.

Passover provides us with an excellent opportunity to bring the entire family into the action, to grant each member of the family an opportunity to learn together and to teach each other. There is no doubt that once the family begins the journey together, they will continue along its path. With this in mind, this rabbinic thesis hopes to impart to

families the desire, drive, and knowledge to take it all one step further, to fully integrate themselves into the material and make it truly a family learning experience.

CHAPTER I: THE HAGGADAH – AN OVERVIEW

In Exodus 13:8, we read: “And you shall tell your son on that day, saying: ‘This [the ritual of the Passover] is because of what the Lord did for me when I went forth from Egypt.’” This simple statement provides the rationale for the entire compilation of text known as the Haggadah shel Pesach, the Passover Haggadah. It is not, though, from this statement alone that the injunction comes. The injunction to explain the Passover ritual¹ to one’s children is repeated three other times in the Torah. Deuteronomy 6:20-21 says: “When, in time to come, your children ask you, ‘What mean the decrees, laws, and rules that the Lord our God has enjoined upon you?’ you shall say to your children, ‘We were slaves to Pharaoh in Egypt...’” Exodus 12:26-27 reads: “And when your children ask you, ‘What do you mean by this rite?’ you shall say, ‘It is a Passover sacrifice to God...’” Finally, Exodus 13:14 says: “And when, in time to come, your son asks you, saying, ‘What does this mean?’ you shall say to him, ‘It was with a mighty hand that God brought us out of Egypt...’”

This fourfold instruction is elaborated by the rabbis at Mishnah Pesachim 10:4 as a series of exemplary questions to be posed by the child and explained by the parent (the “Mah Nishtanah,” the “Four Questions”). This section is long and detailed in its explanation of what is to occur on the Seder night, but the eye is always toward maintaining the

¹ The injunction is not to share the story, per se, but to explain the ritual – the eating of the Passover sacrifice with matzah and maror. It is the ritual meal, the observance, that needs to be explained – because of its unusual character.

educational value of the evening. This concept of pedagogical primacy is further encapsulated in the Baraita of the Four Sons, found in the traditional text of the Haggadah²:

Concerning the four [types] of sons of which the Torah speaks: One wise, one wicked, one simple, and one that does not have the knowledge to ask [questions].

The wise one, what does he say? "What are the laws and rulings that God has commanded you?" And so you [should] answer according to the laws of Passover, [all the way up to the last one, which is,] "One does not eat anything after the Passover sacrifice, nor partake in afikoman."

The wicked one, what does he say? "What is this service to you?" "To you" and not to him! And because he has taken himself outside of the community and has failed to acknowledge God, you should say to him: "It is because of that which God did for me when I was taken out of Egypt." "For me" and not for him. If he had been there, he would not have been considered worthy.

The simple one, what does he say? "What is this?" And you should say to him: "With a strong hand God took us out of Egypt from the house of bondage."

And the one who does not have enough knowledge to ask, you should begin for him, as it is written: "And you shall tell your son on that day, saying, 'because of what God did for me when I went forth from Egypt.'"

This Baraita does not cite the verses in their biblical order, but instead positions the biblical texts according to their function in the meta-narrative that it creates.³ The midrashic narrative indicates that, regardless of the question and the manner in which it is asked, the command to explain the ritual and teach the story to one's children remains. From the most sophisticated questioner to the least comprehending, all are entitled to, and deserving of, a Seder night

² As well as in Mekhilta deRabbi Ishmael, Bo, 18, and Talmud Yerushalmi Pesachim 10:4, 37d, with some variants.

³ Nehama Leibowitz, *New Studies in Shemot* (Jerusalem: Haomanim Press, 1976), 206.

education. In fact, the Haggadah itself is almost entirely an educational document, a fulfillment of the injunction to educate every Jew about what is perhaps the most important event in Jewish communal memory.⁴

In b. Pesachim 109a⁵, we read of Rabbi Akiva's practice of distributing nuts and parched grains to the children so they would stay awake and be able to ask questions on this important night. Rabbi Eliezer also teaches there that the matzot are meant to be eaten quickly, so the children will not fall asleep. In a modern sense, this means that the Seder must not conclude at too late an hour, an important educational precept as well⁶. The Seder is mandated to be a family event, for the rabbis teach (Pesachim 109a) that one is duty-bound to make his children and household rejoice on the festival. R. Akiva, the story is told, only sent students home early from the Beit Midrash on two occasions, both so that children could be involved in the holiday celebrations: on Yom Kippur, so that children could eat, and on Passover, so that children wouldn't fall asleep at the Seder table. There is no question that the Seder was meant to be a family event. In fact, on this night, the children actually take some control: according to late medieval custom, until they agree to relinquish the "stolen" afikoman to their elders, the

⁴ Shimon M Glick, "The Haggadah as Educational Model," in *Judaism and Education*, (ed. Haim Marantz; Beersheva: Ben Gurion University Press, 1998), 151.

⁵ These are in fact baraitot that first appear in Tosefta Pisha 10:4, 9.

⁶ Interestingly, this precept is not followed in traditional circles. It is considered praiseworthy by some to continue very late into the night.

evening cannot end! Their role is integral to the educational precepts of the evening.

This does not mean that children are the entire focus of the night. In fact, b. Pesachim 116a notes that, if there is no child present, then the wife must ask her husband the appropriate questions, and if he is unmarried, he must ask himself! To indicate the importance of the recital, it even states that two scholars knowledgeable about Passover must still “ask” each other the questions, in order to perform the evening’s activities. There is something for everyone contained within the text of the Haggadah; it could be considered the first and most successful intergenerational family education program.⁷

BRIEF HISTORICAL OVERVIEW

The original Passover evening event was a fluid retelling of the story, without the specific rubric and ritual that we have today. According to Javier Cattapan, it was only “under the influence of the Geonim that one finds the first attempts at a Haggadah, i.e., a real book from which the leader of the Seder would conduct the ritual of the eve of Passover.”⁸ Three major forces shaped the Seder liturgy: the biblical story, the historical situation at the end of the Second Temple period, and the adaptation of Hellenistic culture by the Jews. The biblical text

⁷ Julie Auerbach, “The Pesach Seder: A Rabbinic Intergenerational Family Education Program,” in *CAJE Jewish Education News* 16:2, 29.

⁸ Javier Cattapan, “The Geonic Commentary on the Passover Haggadah” (Rabbinic thesis, Hebrew Union College, 1998), 16.

obviously plays a large role in defining the story to be told on the Seder night. The changing religious observances entailed by the destruction of the Second Temple also had great impact. Animal sacrifice, the central element of the Passover observance, would be difficult to replace after the Temple's destruction. The rabbinic model of study and the synagogue observances were the "replacement" for the Temple worship. The symposium style of the Seder meal is a direct reflection of the influence of Hellenistic culture on Jewish customs at the time. These three factors taken together lead to the ritual and text of the Haggadah as it has come down to us today.⁹

The Haggadah, as a text, was separated from the main prayerbook in thirteenth-century Spain.¹⁰ It was at this time that illuminated Haggadot began to appear, as well. The first printing of the Haggadah occurred as part of the prayerbook liturgy in 1485 by Joshua Soncino, but the first separately printed Haggadah didn't appear until 1526. In 1695, a printing of the Haggadah was done in Amsterdam with copper engravings. This printing set the example for many subsequent editions and printings of the famous work.¹¹ The Haggadah has also been accompanied by hundreds of different commentaries, many of them homiletical in nature.

⁹ It is, however, the rabbinical model that dominates; the Maggid section is quintessentially rabbinic in its midrashic study and rabbinic narrative style.

¹⁰ Nahum N. Glatzer, ed., *The Passover Haggadah*. (Schocken Books: New York, 1969), 11.

¹¹ Glatzer, 12-13.

The word “Seder” means simply “order,” as in “order of the service.” It refers to both the order of the meal and the order of ritual activities and recitations that take the place of the Passover sacrifice in the Temple and that, for the Rabbis, fulfill the biblical commandment to tell the story of the Exodus to one’s children (Exodus 13:8). There is a strict order to be followed, from the arrangement of the foods on the Seder plate to the details of the meal and its rituals. The main section of the Haggadah, the “Maggid” or “Telling” of the story of the Exodus, is not a straightforward retelling of the story as found in the Bible, but a rabbinic midrashic commentary that enlivens and adorns it. Aside from the words on the page, however, the Seder ritual is much more than just the story it tells. As the Haggadah says, citing Exodus 13:8, “This is what the Lord did for *me* when *I* came forth out of Egypt.” There is a great personalization of the story; it is not merely about the Israelites who happened to be present for the actual Exodus, but is a communal story, a story that is shared by all Jews, in all generations. The Seder dramatizes that; it is an opportunity to bring the past and the present together at the Seder table.

Many elements of the ritual itself illustrate how the story is communal and ongoing. The elaboration of the liturgy, including two different starting points woven together, as well as the physical actions, such as reclining and the varied and unique cultural customs that comprise Sedarim all over the world, all come from different parts of our history. The reclining, for example, is modeled on the eating behavior of

participants at a well-to-do Greco-Roman banquet and has nothing to do with the period of the Exodus itself. This demonstrates how Jewish history has impacted upon the changing performance of the Seder meal. While the modern Jew sees the Haggadah and its ritual as a single unbroken and unchanging ritual, a closer look reveals its patchwork nature and fluidity of compilation.

Eugene Mihaly explains this changing understanding of the Haggadah and the Seder in his article, "The Passover Seder as PaRaDiSe,"¹² as he links it to the traditional rabbinic mnemonic for four types of exegesis: *peshat*, *remez*, *drash*, and *sod*. These four give an increasingly deeper look at a text, and he uses them to define the meanings of the Passover Seder as well. On the level of *peshat*, the straightforward purpose of the Seder is to be didactic. "The Haggadah is a detailed lesson plan with precise instructions."¹³ It explains what should be taught (the story of the Exodus), how it should be taught (through lecture, discussion, questions, etc.), gives illustrations (the Seder plate), and a sample text. The brevity of this lesson plan in many places indicates that the liturgy is not to be fixed, but rather to follow the plan with a great deal of innovation and creativity.¹⁴ The level of *remez*, hints and allusions, helps the reader to see how the Haggadah is meant

¹² Eugene Mihaly, "The Passover Seder as PaRaDiSe," in *CCAR Journal* (April, 1996), 3-17.

¹³ Mihaly, 3.

¹⁴ Mihaly, 5.

to be evolving. There are few explicit references to “modern Pharoahs”¹⁵ but the *remez*, the implication, is very clear. According to Mihaly, the concepts of “slavery and freedom, the tyrant and liberator of the Haggadah are archetypes, paradigms.”¹⁶ In this way, they open the door to all understandings and all allusions, be they past, present, or future. The Talmud contains numerous explanations for the symbols of the Haggadah, giving modern Jews the same license to explore the hidden meanings of the ever-changing Haggadah. Mihaly links the levels of *drash* and *sod*, poetry and mystery, to the experiential understanding of the Seder. As noted earlier, the Seder experience is not merely receptive or passive, but an active, participatory endeavor. This experiential level comprises the deepest understanding of the story of the Exodus. It cannot, of course, be undertaken alone; rather it is intended to be a communal event, primarily in the community of the family.

Regardless of its fluidity and patchwork nature, there is a set framework for the Haggadah that all the various cultural and liturgical variations follow. This framework provides the “order” that is necessary for the Seder and yet allows for great freedom within it. The Mishnah’s explanation of this order was laid down in a pattern that is followed and elaborated in subsequent generations, yet it was not meant to fix the precise wording of all elements. The Mishnah makes clear the necessity

¹⁵ There are texts that make explicit the archetypal character of the narrative, which was replayed for the pre-modern Jew in every generation. The modern Jew, too, regrettably has not been spared this experience.

¹⁶ Mihaly, 18.

for Kiddush, Karpas, Maggid (within the framework of the meal), Pesach-Matzah-Maror, Hallel, Birkat HaMazon and Hallel-Birkat HaShir. Later geonic and medieval materials elaborate on these elements to create the following framework, as articulated in a medieval poem:

Kadesh	Sanctifying the First Cup
Ur'chatz	Washing the Hands
Karpas	Dipping the Greens
Yachatz	Breaking the Middle Matzah
Maggid	Telling the Story (ends with Second Cup)
Rachatzah	Washing the Hands
Motzi/Matzah	Blessing Over and Eating Matzah
Maror	Blessing Over and Eating the Bitter Herbs
Korech	Eating the "Hillel sandwich"
Shulchan Orech	The Festive Meal
Tzafun	Eating the Afikomen
Barech	Blessing after Meals and Third Cup of Wine
Hallel	Festival and Great Hallel (Psalms 115-118 & 136) and Fourth Cup
Nirtzah	Concluding Piyyut

A DEEPER LOOK AT THE RUBRICS OF THE SEDER

The Seder begins with the Kiddush, the sanctification of the first of four cups of wine. Two of the four cups are routine for festival observance: those over which are recited the Kiddush and Birkat HaMazon; the other two are associated liturgically with texts that deal with redemption. The drinking of four cups of wine also suggests a

Hellenistic symposium meal and symbolizes the “free” aristocratic status of the participants. The use of four cups additionally is interpreted as symbolic of the four verbs used to describe liberation in Exodus, chapter 6: “I will bring you out, I will deliver you, I will redeem you, I will take you to be my people.”¹⁷ The first sanctification is also the one that contains the blessing for the holiday of Passover and if need be, the Havdalah from the Sabbath. The required use of wine for Passover is discussed at length in b. Pesachim, chapters 9 and 10.

The Kiddush is followed by Rachatz (“u’rechatz” in the medieval mnemonic), the first hand-washing, which is unaccompanied by a blessing. This follows an ancient regulation that hands be washed whenever food is dipped into a liquid, a regulation that is generally not followed today except for the Seder meal.¹⁸ The food to be dipped occurs in the third section, Karpas, when some kind of greens are dipped into salt water. Although the dipping was generally a part of the meal, it was carefully maintained as a separate requirement of the Seder so as to increase the differences and stimulate the questions of the children, as noted in b. Pesachim 116a by R. Safrā: the obligation to dip is on account of the children, rather than a truly halachic obligation. It is interesting to note that one may only eat a small amount (an olive’s bulk)

¹⁷ This is a Talmudic homiletical interpretation found in Y. Pesachim 10:1, 37b.

¹⁸ Glatzer, 17.

so as not to require a blessing after the eating as well.¹⁹ The unusual nature of the handwashing without blessing might also be another stimulant to questioning – another reason that this night is different from all other nights.²⁰

The Yachatz section is brief, containing only a single action: the breaking of the middle matzah. This is also the point where one half of the middle matzah is wrapped up as the “afikoman,” a Greek word indicating the carousing at the end of a fellowship meal. Although the matzah is not eaten at this time, this action, too, is unusual. At any “ordinary” meal, one would present the bread and then say ha-motzi, followed by eating. On this night, the bread is merely presented and broken, but not yet blessed over. As this action is almost immediately followed by the Four Questions, it too could be perceived as another means of prompting the curiosity of young and old alike.

The Seder moves into the Maggid, the “Telling” section that comprises most of the Seder. It begins with a few brief lines in Aramaic, “ha-lachma anya”, which appear for the first time in geonic literature. This phrase characterizes the matzah as “lachma anya” in Aramaic or “lechem oni” in Hebrew, meaning bread of affliction or “poor man’s bread.” The rabbis homiletically interpreted this as “lechem she-onin alav

¹⁹ Rabbi Adin Even-Israel Steinsaltz. *The Passover Haggadah*. (Jerusalem: Carta Press, 2002), 16.

²⁰ Although early on, in Palestinian tradition, there was a blessing here, it is no longer found in the Haggadah text.

d'varim harbeh" – the bread that inspired the many words of the Haggadah.²¹

This introduction is followed by the Four Questions, questions usually posed by the youngest child present, yet scripted from the ancient text of the Mishnah. The Mishnah, Pesachim 10:4, contains a version of the Four Questions that is different from the one found in the later Haggadah. The Mishnah does not prescribe the actual wording or number of the questions; in fact, they seem more to be examples of potential questions that could be asked, given the biblical obligation, "When your son asks you..."²² Pedagogically, the Questions serve a major purpose in drawing the family together, by requiring the children to "make the first move" toward instigating the bulk of the Seder material, and by requiring the answers to come from the adults and the rest of the family. Similar to the role of the afikoman, the Four Questions also give children a great deal of control over the evening's activities. In good programmatic style, every member of the family has a job to do on this night.

The reply to the questions fills the rest of the Maggid section. First comes an overview, a preview of the story to come, in brief form: "We were slaves to Pharaoh in Egypt, and God took us out of there with a strong hand and an outstretched arm."²³ This is followed by two rabbinic

²¹ B. Pesachim 115b.

²² Glatzer, 22.

²³ Traditional Haggadah text (translation by the author).

tales which actually talk about how and when to tell the story, rather than telling the story itself. Then come the descriptions of the Four Sons, with their various styles of inquiring about the evening's rituals, based on the four injunctions to teach one's children about the Exodus. This is a part of the lesson plan of the Haggadah, an explanation for how to teach to different learning styles, which applies well to the concept of the Seder as a learning vehicle for the whole family. After these two instructional parts of the Maggid, the story begins again, this time in a different place: "In the beginning our ancestors were idolators."²⁴ This is a re-beginning, but with a new take on the story. It is not just about the Exodus from Egypt, this text reminds us, but about liberation from idolatry and false gods. In fact, both of these beginnings are listed in the Babylonian Talmud (Pesachim 116a) as "alternatives;" Shmuel began the first way and Rav began the second way, therefore we begin using both of their formulations.

The Maggid section then continues with a rabbinic midrash on Deuteronomy 26:5-8, a running commentary on these verses that tell a brief version of the Exodus story:

My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there, but there he became a great and very populous nation. The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. We cried to the Lord, the God of our fathers, and the Lord heard our plea and saw our plight, our misery, and our oppression. The Lord freed us

²⁴ Ibid.

from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.²⁵

This text was familiar to ancient Jews as part of the recitation in the Temple on Shavuot as the first fruits were brought.²⁶ The midrash is supplemented by a series of other midrashim on the plagues, followed by a hymn of thanksgiving, commonly known as “Dayenu.” While its style, a litany, is a common one in Jewish prayer, this text doesn’t appear until geonic or medieval texts. It reiterates all the good things God has done for the Jewish people from the Exodus through the entrance into the land of Israel. Many modern versions have extended the litany by mentioning more of God’s mercies after that time.

After the telling of the story comes a brief explanation of the three main symbols of the Passover meal: Pesach, Matzah, and Maror. Each is quickly explained and raised up, except for the Pesach. This is because, without the Temple, one is forbidden to make sacrifices. Lifting up the shankbone might be misconstrued as more than just a symbolic reference to the sacrifice. After this short section, the Maggid is concluded.

Although the “Hallel” section does not appear in the medieval mnemonic until a later point in the Seder, it is at this point that the Hallel is begun, with the first two psalms²⁷ followed by a benediction for redemption and an accompanying cup of wine. Then the Rachtzah,

²⁵ Deuteronomy 26:5-8, translation from Jewish Publication Society’s *Tanakh*.

²⁶ Glatzer, 30.

²⁷ See M. Pesachim 10:6.

Motzi/Matzah, Maror, and Korech sections come quickly, each with only a blessing or a few words to describe the actions. The hands are washed, this time with a blessing, the matzah and bitter herbs blessed over and eaten, and then the korech, the “Hillel sandwich” is put together and eaten, bringing the symbols together into one mouthful. After all this (today), the actual meal is served. Each of the unusual settings of handwashing, eating the various unfamiliar foods and blessing over them gives an opportunity for a different kind of experiential learning. This is also part of what makes the Seder such a unique family learning experience. It is multi-dimensional and often hands-on.

The Matzah section of the Haggadah is a fulfillment of the biblical injunction to eat unleavened bread. According to Rabban Gamliel (Mishnah Pesachim 10:5), matzah is a symbol of the redemption from Egypt. This symbolism makes it truly the central element of the Seder (after the destruction of the Temple and the cessation of the Pesach sacrifice), and its consumption the ultimate experiential element to understanding the redemption that the Seder celebrates. In fact, a Moroccan custom actually has the Seder participants follow the biblical explanation for the method of eating matzah: “[with] your loins girded, your sandals on your feet, and your staff in your hand, and you shall eat it hurriedly” (Exodus 12:11) – the participants actually tighten their

shoes, strap on a belt, and hold a stick in their hands while they gulp down the matzah.²⁸

Since the bitter herb, the Maror, is mentioned in conjunction with the Matzah in one of the Torah's explanations of the Passover sacrifice (Numbers 9:11), the two are eaten in close proximity to one another. Just as Rabban Gamliel's statement links matzah to the redemption from Egypt, the maror is deemed to represent the "bitterness" of slavery, which is physically tasted when the maror is consumed.

The Korech, or "Hillel sandwich" exists because of Hillel's literal reading of the verse from Numbers mentioned earlier: "with unleavened bread and bitter herbs shall you eat it." "It" in this case is the Passover sacrifice, and since it is unavailable, Hillel's sandwich consists of matzah, maror, and charoset, a mixture of fruit and nuts that is considered by the sages (Mishnah Pesachim 10:3) to be a condiment for the bitter herb. Although other sages agreed that as long as the elements were eaten in the same meal, it was acceptable, Hillel believed that all must be eaten literally together, and it is his custom that continues today in the form of Korech.²⁹

It is at this point, according to medieval custom, that the meal is eaten (Shulchan Orech). The Afikoman is eaten immediately after the meal (tzafun) and the Grace after Meals is recited (Barech). The afikoman

²⁸ Sue Levi Elwell, ed, *The Open Door: A Passover Haggadah* (New York: CCAR Press, 2002), 78.

²⁹ Steinsaltz, 64.

is meant to be the last taste anyone has at the meal, as a reminder of the Paschal lamb.³⁰ The Birkat HaMazon is concluded with an accompanying cup of wine, the third for the Seder meal.

This is followed by the custom of acknowledging a cup of wine poured for the prophet Elijah. This cup of wine is furnished for two very different reasons. The first, more popular, reason is the obvious connection that Elijah holds for Jews as the harbinger of the Messiah. In this function, Elijah is welcomed to the Seder meal in hopes that his coming will also foretell the speedy coming of the Messiah. The second, and actual, reason is drawn from halacha. There is a variant text to a baraita at b. Pesachim 118a, according to which R. Tarfon holds that one concludes Hallel over a fourth cup and recites Hallel Hagadol over a fifth cup. This was a matter of dispute, which was ultimately dealt with by pouring, but not drinking, a fifth cup. This became known as the "Cup of Elijah," who in the future will resolve all halachic disputes, including this one.³¹ A third, homiletical, reason is found in Y. Pesachim 10:1, where each of the four cups of wine is correlated to four utterances of Divine promise in Exodus 6:6-7. Some authorities, however, maintain that there is a fifth utterance, the statement made in verse 8: "and I shall bring you into the land..." This is considered a "final" redemption, and therefore worthy of its own cup of wine. In a kind of compromise, only four cups of

³⁰ Glatzer, 57.

³¹ Menachem Kasher, *Haggadah Shlemah* (Jerusalem: Torah Shlemah Institute, 1967), 94-95.

wine are drunk, but the fifth is filled. It is this cup of ultimate redemption that is then attributed to Elijah the Prophet.³²

The cup of Elijah is accompanied by opening the door of the house where the Seder is being celebrated. This is another part of the evening that is often handed over to the children. As a "hands-on" activity, it is perfect for small children tired of sitting at the Seder table. Welcoming Elijah is a perfectly reasonable explanation for opening the door, although there are others as well. One explanation is that the door is opened to fully illustrate the idea that Jews are protected from harm on this night³³ and have nothing to fear from leaving the door open. Another is that it serves as a precaution against evildoers who would lurk outside, hoping to "catch" the family engaged in activities that would serve as evidence for a false blood libel.³⁴ The reason for the opening is perhaps far less important than the activity itself, which breaks up a generally unexciting section of the Seder.³⁵

Then the recitation of Hallel is continued where it was left off, beginning with Psalm 115, and continuing with Psalms 116, 117, and 118. The Great Hallel, Psalm 136, is added to the usual Festival Hallel, and then followed by the fourth and final cup of wine.

³² Steinsaltz, 78.

³³ It is known as *Leyl Shimurim*, a night of watching and protection.

³⁴ Steinsaltz, 78.

³⁵ There is some evidence that an early Palestinian custom was to open the door at the beginning of the meal, to welcome to the Seder table all those poor and hungry who were in need of a place to celebrate the Pesach.

The Nirtzah, or conclusion, is a brief piyyut by Rabbi Joseph b. Samuel Tov Elem from the 11th century.³⁶ It is followed by the declaration: "Next year in Jerusalem!" It is common for the Seder to continue after this "official" conclusion, with traditional (Byzantine and medieval) hymns and songs to celebrate. Some Haggadah texts include the hymns and songs before the Nirtzah, as though they were an actual part of the Haggadah liturgy.

These concluding sections give families even more of an opportunity to live out the ancient symposium. With bedtimes suspended in favor of more rounds of Chad Gadya, children and adults alike are given opportunities to make the table a true family experience. In fact, the Seder is the most open of invitations. "The structure of the Seder permits, indeed requires, each person to join the ritual whatever his or her degree of learning, belief, social status, or ritual participation at other times," writes Baruch Bokser.³⁷ It is with this in mind that we turn to the issues of the Seder as family education.

³⁶ Glatzer, 85.

³⁷ Baruch A Bokser, *The Origins of the Seder*, (Berkeley: University of California Press, 1983), 81.

CHAPTER II: FAMILY EDUCATION AND THE PASSOVER HAGGADAH

The Passover Seder is clearly a unique opportunity for families to learn together. With this in mind, interviews were conducted with highly skilled religious educators, in order to assess their goals and opinions about family education and its relationship to Passover, primarily the Seder experience. The overall goal of the interviews was to determine what kinds of programming is currently being done, as well as to determine what are the needs of families in relation to Passover education. The educators chosen are considered to be some of the top in their fields, and their selection was based on an attempt to obtain a broad spectrum across the country.³⁸ The questions were determined but considered to be guiding; follow-up was a natural part of the conversation, and thus for some interviews, all the questions were not asked, but some were answered indirectly.

In advance of the interviews, the interviewer held the assumptions that these educators, the best in their field, would have set in motion grand-scale productions to teach their congregants about the Passover Seder. This assumption proved to be generally false. What seems to be the most successful programming in the minds of these highly skilled educators are smaller, more intimate and more creative types of teaching opportunities. Another assumption was that families have a great deal of

³⁸ The educators interviewed were: Rabbi Barry Diamond, Temple Emanuel in Dallas, Texas; Lynda Gutcheon, Congregation Ohabai Shalom in Nashville, Tennessee; Jo Kay, Director of School of Education, HUC-JIR, New York; Dr. Alan Levin, UAHF Regional Educator, Chicago Region; Sharon Morton, Congregation Am Shalom, Glencoe, Illinois.

fear and insecurity about the Seder experience, and this was proven to be generally accurate based on the interviews. It was also assumed that educators communicate and share programs among themselves, which also seemed to be less than accurate – many of them didn't know exactly what was going on in other congregations and it didn't seem particularly relevant to them. Overall, the interviews were interesting and enlightening.

Following is a summary of the interview findings, divided by the questions asked:

What do you see as the primary goal when teaching families about Passover?

The educators surveyed all seem to agree that families need to gain a level of comfort with their own Seder experiences, and this was the primary goal when teaching families about Passover. Many of them were concerned that families are not ready to bring the Seder into their own homes; they do not feel competent in preparing or leading a Seder meal. Beyond the idea of competence, however, the educators also felt that the Seder could be the kind of pivotal family event that it has been in Jewish history only if families were able to create the experience for themselves. As one of them said, "I think the primary goal is to give them permission to experiment with the Seder, and to view it as an experience and not

just a ritual.”³⁹ Another suggested that the goal of Passover education should be to make it “doable” for anyone.⁴⁰ In addition to this issue of competence, the educators expressed the desire to link the themes of the Seder to modern life. The issue of freedom in particular was mentioned by a few of the educators, with a goal of a “global understanding of the connection between what it means to be a free person in our society and how that is brought out in the holiday of Passover.”⁴¹

What was your most recent plan for a Family Passover program?

The educators surveyed indicated that nearly every synagogue has a congregational Seder as well as a model Seder program. These Seder programs are usually supplemented, however, by additional programming in the synagogue. For example, Sharon Morton explained a program in which families compiled their own Haggadot and made all the implements for a home Seder, and then the families got together and celebrated the holiday together. Lynda Gutcheon described a holiday social action program in which older children and their parents made chocolate covered matzah, sold it, and used the proceeds to serve a homeless shelter. These kind of creative programs really “give families

³⁹ Barry Diamond, Interview.

⁴⁰ Jo Kay, Interview.

⁴¹ Lynda Gutcheon, Interview.

permission” to break outside the traditional model of the Passover Seder and observance.⁴²

What questions do families most often ask you around Passover?

The consensus of the educators was that most families need a great deal of reassurance around Passover, to make sure that “what they’re doing is okay.”⁴³ Correct information is important to families also, as well as some of the other details that just seem “mysterious to families,”⁴⁴ such as how to determine which foods to eat and where to get an appropriate Haggadah. The families are very concerned about “doing it all,” and as Jo Kay explained, “what has been very freeing for people is to hear from a person in ‘authority’ that you don’t have to do it all, and you don’t have to do it all now, and you can take it on in pieces.”⁴⁵ Even though Passover is a holiday of questions, there is a definite fear of questioning and a sense of embarrassment. Many of the educators explained that the kinds of information that they provide their congregants are meant to head off the questions, because, as one of them explained, “Often I don’t give them the opportunity to ask because they would just sit there embarrassed and not ask at all.”⁴⁶

⁴² Diamond.

⁴³ Sharon Morton, Interview.

⁴⁴ Diamond.

⁴⁵ Kay.

⁴⁶ Gutcheon.

Have you “heard about” any programs that you feel are “ideal” or excellent examples of family programming for Passover?

What would be your ideal family program for Passover?

The educators were excited to share creative ideas, both their own and those of others. Alan Levin talked about a freedom assembly, a program to mark the end of the holiday of Passover. He also told of a program about short stories to use within the Seder itself. Barry Diamond described a “Passover extravaganza” of activities for families to do together. Many of the programs that educators had seen as most successful dealt with family memories of the Seder and improving the family participation in the Seder.

Many of the educators were reluctant to define an “ideal” program. Jo Kay was willing to define some elements of a program that would be ideal: “An opportunity to teach parents how to interact with their children – important even though not Jewish – as important as the text or skill that you learn. There should be opportunities for everyone to find something in the program that will move them forward.” Sharon Morton thought that an ideal program would give the information to parents in small doses, considering that many of them are uncomfortable with a religious school setting. The culture of the community is important, as well, Lynda Gutcheon stated, as it helps to define what programs are going to work and therefore be “ideal” for one’s own community.

What are some of your favorite resources for Passover, specifically Haggadot?

This question generated a set of answers that were very similar. Each educator was quick to mention the Family Participation Haggadah from the Hartman Institute. Aside from this specific answer, however, there was a pause and a vague response about the plethora of haggadot available and their general usefulness. The Hartman Haggadah really fills a missing link in the world of Jewish education, providing a resource that educators are pleased to use and pleased to recommend. One other resource was mentioned specifically by name, *The Art of Jewish Living: Passover*, by Ron Wolfson. This book is not a Haggadah itself, but rather a kind of workbook for families to learn about the Seder.

Conclusions from Interviews

Many of the educators surveyed were able to provide concrete evidence of successful programs. Others felt comfortable speaking on a theoretical or general level about Passover programming. The conclusions that can most easily be drawn from these interviews are as follows: 1) certainly there is no one way to do Passover programming; 2) there appears to be a great need for education in this topic area, as the educators were able to share many questions and insecurities expressed by families; and 3) there are only a few notable materials in this field, giving wide leeway to any developed programming.

ANALYSIS OF MATERIALS

The following pages contain analyses of various “family” materials for teaching and conducting the Passover Seder. Most of them are in the format of Haggadot, with the education element to take place within the framework of the Seder. The bulk of the non-Haggadah published material is meant to teach primarily about the holiday of Passover and its observances, rather than the Seder, which is left to the Haggadot. Nearly all of these materials contain the word “family” in the title, and that was the primary criterion for their selection. The materials were analyzed under the following headings: a general overview, to whom is the material aimed, a definition of the driving force behind the material, unique features of the material, and its applications in a family education setting.

Material: *Reliving The Exodus: A Gateway to the Haggadah: Texts, Activities, and Values*

Published by: Shalom Hartman Institute (1999)

By: Noam Zion, Bina Talitman, Leah Tal, Yisrael Pivko (translated by Ruchi Avital)

A general description/overview of the material (visual, layout, etc):

This material is a workbook, spiral-bound, 8.5 inches by 11 inches in size. It contains stories, photos, drawings, pencil games, writing

activities, and discussion questions. It is 96 pages long, with 8 chapters. The chapters deal with different concepts embodied in the Seder, such as memory and questioning, as well as the parts of the Seder and the details of its action. There is an entire chapter devoted to teaching the order of the Seder and the activities that occur at each "signpost" of the Seder. The material is accompanied (separate book) by a Teacher's Guide, which also includes a Haggadah Curriculum. The Teacher's Guide will be reviewed here with the workbook, while the Curriculum will be reviewed separately. The Teacher's Guide gives a lengthy explanation of the educational principles of the Haggadah itself and of the student book. Then each chapter is discussed in detail, giving expanded information as well as suggested activities and programs for each chapter.

For whom is this material aimed? The workbook is aimed at elementary school pupils and their families. Although it seems that the workbook should be used in a supplementary school setting, there are many activities that suggest working with a family member, usually parent or grandparent, and that would be difficult to complete without that team effort; activities such as quizzing grandparents about their own childhood Seders are hard to do without the family having that previous experience. The book, written in 1995 in Israel, does not lend itself well to an intermarried audience, as it would be difficult to share family Seder memories with the non-Jewish parent. There are not alternatives listed in

the book, but a teacher could certainly develop some in order to open this to children of intermarriages.

What seems to be the goal, the driving force, behind this product?

The authors of this book are dedicated to personalizing the Haggadah and the Seder. They have created an entertaining product that they hope will appeal to parents, teachers, and students alike. Their emphasis is on the experiential learning of the Haggadah.

What are some unique features of this program/material/Haggadah?

This material is unique in its depth and breadth. There are not many other student workbooks devoted entirely to the Haggadah. The expanse of the text allows for many varieties of use, and for many years of different activities from the same book. The book is also unique in its application of the educational principles of the Haggadah to the teaching about the Haggadah.

What are some ways this could be used in a family education

setting? Many of the activities in the book are suitable to be used in an intergenerational family program. There is no question that students and parents would find the activities enjoyable. There are ways that bits of the book could be taken out of the book and used within a larger program as well, probably to help overcome the lack of sensitivity to intermarried families. (It is, however, an Israeli product. Intermarriage is not a part of their cultural reality.)

Material: *The Haggadah Curriculum: A Multi-Year Curriculum for Family Education in the Jewish School* (To be used in conjunction with *A Different Night: The Family Participation Haggadah*)

Published by: Shalom Hartman Institute (1999)

By: Noam Zion

A general description/overview of the material (visual, layout, etc):

The Haggadah Curriculum is found as part of a larger book, the Teacher's Guide to "Reliving the Exodus." It is based on the *Family Participation Haggadah* by the same author, and provides four units of study based on different texts in the Haggadah and geared toward four different grade levels. Each unit of study has five parts: a conceptual introduction, a text study, a chance to develop creative ideas for the Seder, "homework:" to introduce the creative ideas at the student's own Seder, and a documenting and debriefing section. The fifth grade curriculum is based on the concept of questioning, and examines the Four Questions in textual detail as well as suggesting activities that involve different forms of questioning to take place at the Seder. The sixth grade program teaches about the "art" of storytelling, using the Maggid section of the Haggadah as text and suggesting a storytelling workshop to improve the students' abilities. The seventh grade program focuses on parent-child relationships, using the Four Children as a textual basis. The eighth grade program examines the idea of the Seder as symposium, and offers these older students an opportunity to create

their own discussions about slavery and freedom, vengeance and compassion, and assimilation and identity. There are also three background essays on questioning and the four children.

At whom is the material aimed? This material is specifically aimed at educators who wish to create a full cycle of Haggadah education at their schools. It is somewhat simplistic, giving primarily the bare-bones of a curriculum, so it also seems to be directed at a very knowledgeable audience, one that would have already thought of many of the ideas contained within this volume.

What seems to be the goal, the driving force, behind this product?

The curriculum is clearly designed to be a vehicle for the author's Haggadah. This isn't necessarily a negative, and certainly this material helps to create a more full product in the Haggadah and its complementary curriculum.

What are some unique features of this program/material/Haggadah?

The uniqueness in this concept comes in the idea that the teaching done about Passover should focus on the Seder night, rather than on any other parts of the holiday of Passover. The implication of the author is that the nuts and bolts knowledge about Passover will have been learned in the younger grades, to enable the older children to make a more in-depth study of the various themes and concepts in the Haggadah itself. This is a unique idea, to focus on one theme within the Seder, rather than trying to "do it all" each year.

What are some ways this could be used in a family education

setting? Each of the curricula would lend itself to an intergenerational family program for the grade level mentioned. Each of the concepts can be taught at both the appropriate grade level as well as be made interesting for adults to participate.

Material: *The Art of Jewish Living: The Passover Seder*

Published by: The Federation of Jewish Men's Clubs and The University of Judaism (1988)

By: Dr. Ron Wolfson (with Joel Lurie Grishaver)

A general description/overview of the material (visual, layout, etc):

The book is softbound and 330 pages long. It is divided into two main sections, the first explaining the Seder in detail and the second giving some of the nuts and bolts of preparing for Passover itself. The opening chapter of the book introduces a number of different families, each with different ideas of family, memory, and Jewish practice. These families help to tie the book together as their comments are peppered throughout the book. In addition, the book is illustrated with photographs of the families in action at different Seder activities. For each section of the Seder, there is an explanation of the main concept, a description of the objects involved, an actual explanation of the practice involved, some practical questions and answers, and some modern innovations. These help to explain each section of the Seder. There are also translations and

transliterations of the main Hebrew prayers. The second section gives information such as how to put together a Seder service, how to kasher for Passover, etc.

At whom is the material aimed? While the book seems to be aimed at the unaffiliated or the uncertain, there are also elements that will be interesting to more practiced Seder-makers. The length of the book does not indicate that the book should be used as a textbook for children, but rather is directed at adults and their own observance as adults.

What seems to be the goal, the driving force, behind this product?

The book is aimed at giving Jews the tools to create their own Passover and Seder observance. The clarity with which the authors spell out the details of the Seder and the Passover preparations make it clear that they are trying to create learned, independent Jews.

What are some unique features of this program/material/Haggadah?

The transliteration of the prayers was, at the time of the book's publication, somewhat unique. Today, the "user-friendly" details of the book make it unique in its field. It is accessible to the least knowledgeable yet not boring to those who understand a bit more about Judaism.

What are some ways this could be used in a family education

setting? This book would serve as an excellent resource for an intergenerational family program. As well, some of the innovations and concepts listed for the different sections of the Seder can be a part of a

family program explaining and designing a family's own Seder observance.

Material: *Mah Nishtanah? A Passover Haggadah for Children*

Published by: Shai Publishers (1985)

A general description/overview of the material (visual, layout, etc):

The Haggadah is a small, hardbound book, with 72 pages. It is brightly colored both on the outside and in, and is illustrated with both drawings and photographs of children engaging in the activities of the Seder. It contains translation (somewhat simplified), original Hebrew text, and transliteration. There are not many explanations, but instead simple instructions for what to do in each section of the service.

At whom is the material aimed? The Haggadah is aimed at small children, but could be used in conjunction with a fuller text as part of a Seder with children present. Older children could, as the authors suggest, use the book alongside another Haggadah.

What seems to be the goal, the driving force, behind this product?

The book provides a simplification of the Seder service as well as something for the children to hold and look at while the Seder is going on.

What are some unique features of this program/material/Haggadah?

The simple words and bright colors make this Haggadah uniquely useful at the Seder itself. Many books for young children are not suitable to be

used as the family's only Haggadah. This Haggadah is in fact full enough to use, but would be most effective if embellished upon by the wiser adults.

What are some ways this could be used in a family education setting? This book would make an excellent introduction as the most simple of Haggdot. Its sparse text could give families the liberty to add in their own customs and interpretations. On the other hand, its simplicity could "dumb down" the family's observance for older children and adults, and render the service a child-centered activity without a full family value.

Material: *A Singing Haggadah*

By: Ellen M. Egger

Published by: L'Rakia Press (1986)

A general description/overview of the material (visual, layout, etc):

The Haggadah is a thick volume (275 pages), approximately eight inches square. It is based on the Seders of the family of Rabbi Arthur Chiel, and contains a full traditional text, with musical staves interspersed to give the participants music at their fingertips. It is illustrated with line drawings, and the music staves also appear to be hand-drawn. At the back are blank musical staves, implying that there is music to be added to the Seder.

At whom is the material aimed? The material is aimed at families that want to add music into their Seder experience as well as families who have never done a Seder before. There is information on a “suggested simple Seder” as well as some of the details of preparing for a Seder meal, including a sample menu. This indicates that the book could appeal to those who have never prepared or participated in a Seder before.

What seems to be the goal, the driving force, behind this product?

The author’s intent is to faithfully transcribe the unique musical style of this particular family’s Seder. To that end, the Haggadah itself appears whimsical and fun, allowing for innovation and interpretation.

What are some unique features of this program/material/Haggadah?

The overwhelming amount of music and the concept that the entire Seder can be sung to various different tunes is perhaps the most unique feature of this Haggadah. Even if not used as the family’s primary Haggadah, it can serve as a nice resource to families looking for innovations in their own Seder.

What are some ways this could be used in a family education

setting? This Haggadah would be useful as a sample of an innovative Haggadah that provides “something different.” Should one wish to devote an entire program to this particular Haggadah, it would be a good opportunity for the families to learn to sing the various parts of the Seder together.

Material: *A Family Haggadah*

Published by: Kar-Ben Copies

By: Shoshana Silberman

A general description/overview of the material (visual, layout, etc):

This Haggadah is booklet-sized, and staple-bound. It is intended for an entire family, children and adults, and intended as a sampling of activities. Not all of the activities are intended for one Seder evening. It is printed in two-color graphics that are not very visually appealing to the modern eye. The book contains both Hebrew characters and transliteration, as well as translation. There are activities for which planning ahead is suggested, as well as discussion questions and games to play.

At whom is the material aimed? The material is aimed at families with children, primarily ages 3-12, although most of the activities are suitable for older children and adults as well. The Haggadah is intended to be a family activity, rather than just an evening event; to make the fullest use from this Haggadah, one would have to spend some time with it prior to the Seder night's use.

What seems to be the goal, the driving force, behind this product?

The driving force seems to be the desire for a fully traditional Haggadah made accessible through additional information, activities, questions, and illustrations. It gives Seder attendees more options for the

completion of the Seder, while still maintaining most of the traditional texts.

What are some unique features of this program/material/Haggadah?

The size and shape of this Haggadah make it easy for young hands to hold, as well as comfortable for adults. The regular-size print makes it seem less “juvenile” for the older children, and yet the discussion questions and activities can be geared toward all ages. Typically, Haggadot for young families have larger print and may bore older children and adults.

What are some ways this could be used in a family education

setting? This is a nice simple Haggadah that could serve as a resource for families in terms of ideas for extras to add into their Seder meal. It would also be easy to adapt this Seder into a communal meal or even a model Seder, and thus increase the family education value.

Material: *Family Haggadah: A Seder for All Generations*

By: Elie M. Gindi

Published by: Behrman House (1998)

A general description/overview of the material (visual, layout, etc):

This Haggadah is 8 ½ x 11 inches in size, and paper bound. It is illustrated with a mixture of photographs, drawings, and prints from illuminated Haggadot. There is Hebrew text with transliteration, as well as musical staves for some of the more commonly sung elements. The

sections of the service are divided up with intended roles for readers (i.e. "Participant who was born in springtime" and "Child") At the beginning of the book, the author indicates that the Haggadah is intended to serve as an approximately 45 minute service before the meal and 15 minutes after, which indicates a simplification of the traditional Seder liturgy.

At whom is the material aimed? This material is definitely aimed at families with children. The comments and the decorations in the Seder make it well-suited to them. It is particularly aimed, it seems, at children with good reading skills, as there are reading parts assigned to "Child."

What seems to be the goal, the driving force, behind this product?

This Haggadah is intended to provide a simplified yet interesting version of the Seder liturgy. The author is trying to create a Haggadah that is interesting in its words as well as its visual appeal, and this seems to be accomplished.

What are some unique features of this program/material/Haggadah?

The photographs sprinkled among the drawings and illuminations really give a sense of personalization to the text. They are photographs of children in different roles in the Seder; for example, a child surrounded by stuffed animals is the subject of the photograph illustrating the plague of beasts. In addition, this Haggadah includes the story of Moses and his role in the redemption from Egypt.

What are some ways this could be used in a family education

setting? This Seder contains many ideas and simplified wording that

make it a good resource for families engaging in a family program. In addition, its entertaining layout would make it a useful “model Seder” Haggadah. The Haggadah itself also provides inspiration to families that are feeling intimidated by the idea of running their own Seders.

Material: *The New Model Seder*

Published by: The Prayer Book Press of Media Judaica, Inc. (1971)

Edited by: Rabbi Sidney Greenberg and S. Allen Sugarman

A general description/overview of the material (visual, layout, etc):

This Haggadah is in booklet form, staple-bound. It is illustrated with line drawings and black-and-white photographs. There is Hebrew and English text with no transliterations. Although it is entitled “model” Seder, the only real abbreviation is in the Maggid section. In addition, this Maggid section includes the story of Moses.

At whom is the material aimed? The material is aimed at children with knowledge of Hebrew. The title suggests that the book would be used in a religious school setting, as a teaching tool for children, but it could also be used in a household that was familiar with the Seder text and the Hebrew language.

What seems to be the goal, the driving force, behind this product? It seems to provide a well-printed, somewhat brief service for teaching about the Seder in an experiential way. Published in 1971, it doesn't

seem to take into account intermarriage or any other concepts that would necessitate explanation of the Seder.

What are some unique features of this program/material/Haggadah?

This Haggadah contains as a supplemental reading Martin Luther King, Jr.'s "I Have a Dream" speech. This is a unique blending of American and Jewish culture within the Seder liturgy.

What are some ways this could be used in a family education

setting? This model Seder would be hard to use with parents and children today in a family education setting. The lack of transliteration, unfortunately, makes it difficult to make the program accessible to all families.

Material: *The Santa Cruz Haggadah: A Passover Haggadah, Coloring Book, and Journal for the Evolving Consciousness*

By: Karen G.R. Roekard

Published by: The Hineni Consciousness Press (Capitola, CA), 1991

A general description/overview of the material (visual, layout, etc):

The material is a small book, staple-bound, 73 pages long. The text is lavishly illustrated with the author's own whimsical drawings. It follows the traditional Haggadah outline, but with unique readings (by the author). The Hebrew is written clearly, and with transliterations. The layout is visually appealing, yet at times cluttered.

At whom is the material aimed? The material is aimed at “searching” Jews, those who are looking for a traditional-style Haggadah with elements of a new kind of spirituality interspersed. The “cute” pictures might lead one to interpret this as a children’s Haggadah, but in fact its words and philosophy are more suited to an older audience. Children could be participants in a Seder that used this Haggadah, but would perhaps be a bit more marginal than in some other Haggadot. There is also the feeling that this material is aimed at those in need of a kind of healing, a healing of soul. For example, the affliction of slavery is linked to the personal and modern affliction of “stuckness, closed hearts [and] constrained souls.” (page 12)

What seems to be the goal, the driving force, behind this product?

The author’s own quest for “evolving consciousness” is behind the different texts and readings. This means that many of the activities are aimed at a personal kind of experience, while many of the traditional activities are re-styled to fit with this concept; for example, handwashing is linked with “washing away” one’s old ways of thinking.

What are some unique features of this program/material/Haggadah?

The Haggadah’s layout is modern and accessible, with readable Hebrew and delightful illustrations. The readings offer a modern look at the Seder liturgy, for example, there are other questions offered alongside the Four Questions, personal, soul-searching questions. The story of the Exodus is told with Moses at the helm, straying from the traditional

Haggadah text. There is also an overt sense of social justice to the Haggadah, not only introspective but also looking to others in need of healing.

What are some ways this could be used in a family education

setting? This Haggadah provides families with an excellent example of the use of the traditional rubrics of the Seder to create a truly unique Haggadah. Although there is much about this Haggadah as a whole that would not be useful for families in their own homes, there is much in this Haggadah that could serve as a resource for families in a family education setting.

Material: *The Empire Kosher Family Haggadah*

Published by: Mesorah Publications, Ltd (Artscroll)

By: Rabbi Nosson Scherman

A general description/overview of the material (visual, layout, etc):

The Haggadah is a small booklet, staple-bound, with 95 pages. The right-hand pages are completely Hebrew, and the left-hand pages are completely in English. There is no transliteration. The text is printed in two colors – the main text is printed in black, and anything extra, such as commentary, is printed in red. The order of the Seder is found on every right-hand page, with the current section noted. There are no illustrations. There is a great deal of commentary running alongside the

English text, giving explanations about the text itself as well as background information and customs.

At whom is the material aimed? This text is aimed at families desiring a complete Hebrew/English Haggadah with little or no creative liturgy. It is also assumed that the user is fluent in Hebrew reading, or planning to use only the English text; there is no transliteration.

What seems to be the goal, the driving force, behind this product?

This product is attempting to provide a full and complete traditional text while still providing some comments and information in the margins.

What are some unique features of this program/material/Haggadah?

The commentary is interesting and often enlightening. It is the only part of this Haggadah that is unique from any other traditional text.

What are some ways this could be used in a family education

setting? This Haggadah can serve as an excellent example of the full Haggadah liturgy. Used in conjunction with explanations about the rubrics and the different parts of the Seder, it can serve as a "textbook" for teaching the rabbis' standard interpretation of the Bible's injunction to tell the story to one's children.

Material: *We Tell It To Our Children: The Story of Passover, A Haggadah for Seders with Young Children*

Author: Mary Ann Barrows Wark

Published by: Mt. Zion Hebrew Congregation Rabbi's Publication Fund
and Mensch Makers Press

A general description/overview of the material (visual, layout, etc):

The Haggadah is a small book (approx 5"x8 ½"), spiral bound. It contains large print and easy to read words, as well as pictures with captions. The Hebrew text is clear and pointed, as well as transliterated. It is written in the form of a script, with different participants having different roles, as indicated in the script. It includes Moses in the story of the Exodus, unlike the traditional text, but otherwise follows the traditional Seder. The text is illustrated with black-and-white line drawings.

At whom is the material aimed? The material is aimed at families with young children, willing to "let loose" and have a Seder experience that is participative.

What seems to be the goal, the driving force, behind this product?

This Haggadah is aimed at making the Seder a fun and accessible activity for families with children of all ages. It does not require a great deal of preparation (except making the provided puppets), so it is ideal for the first-time Seder family.

What are some unique features of this program/material/Haggadah?

This Haggadah has a few unique features. First, it contains pop-out puppets at the back of the Haggadah (Leader's Edition), to be used in the skit-like format of the Seder. There is also an envelope in the back for retaining the puppets from year to year. Second, there are singable songs

written to familiar tunes (such as "I've Been Working on the Railroad") that are yet another part of the haggadah that improve the accessibility of the traditional text. Finally, there are musical notations for the traditional songs, as well as a bibliography of books about Passover for the family, recipes for charoset, and a section to keep track of which guest played which role over the course of the years.

What are some ways this could be used in a family education

setting? This serves as an excellent idea of a Haggadah made fully accessible to families with small children. It would serve well as a model for families to emulate as they work through a family program. The skits that tell the story could also be used as a performance section of a family education program.

Material: *A Different Night: The Family Participation Haggadah*

By: Noam Zion and David Dishon

Published by: The Shalom Hartman Institute (1997)

Give a general description/overview of the material (visual, layout,

etc.): This material is a softbound book, about 10 inches by 8 inches, bound on the left side. It is 180 pages long, and printed mostly in two colors of text, black and blue. The text is illustrated with both line drawings and a few pages of reproduced artwork in full color. The general layout of each two-page spread is with the traditional Haggadah text as

well as the traditional ritual practice on the right-hand page, and facing, on the left, are various commentaries, readings, and expansions of the text, as well as special activities to be done to enrich the Seder experience. The beginning of the book contains a 'user's guide,' which gives explanations for how to use the plethora of information contained within the book. This Guide explains the overall structure of the Haggadah, the mini-Table of Contents found on each page, as well as gives a 'Bare Bones Basic Seder,' which breaks up the additional readings into smaller, more manageable bits.

At whom is this material aimed? This material is certainly aimed at families interested in enriching their Seder experiences. The careful explanations of rituals as well as the transliteration of key texts makes the book accessible to even the least learned of Jewish families, yet the wealth of material does not make the book elementary. On the contrary, this excess of material may turn families away. The book is also aimed at a family with a Seder leader willing to spend a great deal of time preparing and arranging the Seder service, since it is almost impossible to dive into this Haggadah without previous preparation.

What seems to be the goal, the driving force, behind this product?

According to the Haggadah's editors, the text is driven by a desire to to be 'more responsive to the contemporary needs and simultaneously truer to the spirit of the Rabbis as educators.' There seems to be a specific desire to be eclectic, to offer a great deal of variety into the Haggadah, as

well as providing a customized experience for the Seder night. The emphasis appears to be on the experiential nature of the Seder meal, rather than the cursory completion of the required ritual.

What are some unique features of this Haggadah? There are a number of unique features that set this Haggadah apart from all the others. First, there is an incredible wealth of information and usable supplementary material found within these 180 pages that is unmatched by any other published Haggadah. Second, the inclusion of the Moses narrative is distinct from the traditional Haggadah text, yet it flows well into this text as an 'optional' method of storytelling. Another unique feature is found on pages 54-55; it is a 'newspaper' telling of the Exodus in modern news-prose. This style of teaching opens up possibilities for the Seder leader and breaks the participants out of the standard read-and-respond model of the Seder. Its very existence offers participants and leader alike a jumping-off point for creative embellishment of the Seder story.

What are some ways this material could be used in a family education setting? This material is ideal for teaching families to break out of the standard mold of the Seder liturgy. With the supplementary materials it contains, this Haggadah is excellent as a teaching tool, to give families "license" to take ownership of the Seder experience for themselves. Even the fact that it could be considered to be an overwhelming amount of material works in its favor in an education setting, where it offers something for everyone.

The Hartman Haggadah, as *A Different Night: Family Participation Haggadah* is known, is a far richer volume of text than the previous analysis explains. The following is an in-depth look at the Haggadah, with a particular look at how each section “works” in terms of the Seder experience as well as family education. The divisions below are the divisions of the Table of Contents of the Haggadah, which follow the Four Cups of the Seder as dividing points.

Introduction. This twenty-page section contains a great deal of material that informs both the leader and the participants of some of the unique features of this Haggadah. It begins with a User’s Guide, which explains the Haggadah’s layout as well as offering a method for approaching the vast amount of information contained within. This User’s Guide is expanded upon slightly in the Leader’s Guide, a separate volume. The Search for Chametz is the next section, which is not always found in a Haggadah. In this particular one, however, this activity is considered a part of the Seder experience, and offers an expanded opportunity for family learning. The Search is followed by, the next morning, the destruction of the remaining chametz, which elicits its own double-page spread in the Hartman Haggadah. Candle-lighting, which ushers in the holiday but is not technically a part of the Seder event, is accompanied by a discussion of the requirement for women to light candles, and whether or not men have an equal responsibility. This kind

of discussion material opens even the most “standard” moment in the liturgy to questions that lead to conversations. Another section follows, again not a part of the Seder itself, the blessing of the children. This is a perfect place to begin an event that is centered upon the questions of the children. Finally comes the introduction to the Seder itself. “We welcome you to be full and equal participants in this communal event...” states the introduction (p. 21), as the Kadesh Urchatz mnemonic is also presented here.

The First Cup: Kiddush. This section of the Haggadah takes the Seder from the first cup of wine up to the beginning of the Maggid section. These are often the bits of the Seder that take up very little time as the participants move quickly through them. This Haggadah is, however, thorough in its attention to this section as well. There is an opening meditation, “abbreviated” in the words of the authors, taken from the mystical tradition of devoting one’s full attention to the important task at hand.⁴⁷ The text explains that there will be a meditation like this one before each important act in the Seder.⁴⁸ The Haggadah’s editors include a great deal of supplementary material with the Kiddush in particular, and in this way they offer the participants a taste of different halachic material and its relation to the Seder. For

⁴⁷ Zion and Dishon, 22.

⁴⁸ These “special Pesach acts” are defined as: drinking the wine, eating the matzah and maror, and telling the story. Interestingly, they are not the same three items defined by Rabban Gamliel as being required on the night of the Passover: the paschal lamb, the matzah, and the maror. The authors of this Haggadah have redefined what they consider to be “important” in the scheme of the Seder liturgy.

example, there is an explanation of the obligation for drinking wine, and how it applies to children; they should be given popcorn and peanuts instead, in order to keep them awake. Zion and Dishon extend this into a kind of instruction: "Now is an appropriate time," they say, to give candies and nuts to the children.⁴⁹ This kind of educational material opens up the Seder and adds to its accessibility and interest. Another unique feature of this Haggadah, one that is followed in all the sections, is the special references to the State of Israel and the Holocaust. These are modern references that help the modern participants relate the Seder to their own sense of history. The text also is clear to include many different explanations for unclear rituals, such as the eating of *karpas*. Three different meanings are given, all valued as possible interpretations.⁵⁰ Texts like these help the Seder participants to realize that there is no single "right answer" at a Seder, and that it is the questions and discussion that fulfill the ancient mandate to tell the story.

The Second Cup: Storytelling. This section of the Haggadah is the longest, containing the entire Maggid section, up through the drinking of the second cup of wine. It is a greatly expanded Maggid, offering options and choices for the storyteller. The Haggadah's editors point out that the storyteller (the Seder leader) must be "flexible and

⁴⁹ Zion and Dishon, 25.

⁵⁰ Zion and Dishon, 31.

inventive” when presenting this section of the Seder.⁵¹ The storytelling portion of the Haggadah is so central to these editors that the Leader’s Guide devotes 6 full chapters to supplemental materials, as well as including an essay by Rabbi David Hartman on “The Art of Storytelling.” He explicitly states that:

the father and mother are story tellers. The parent brings [the child] into contact with [his] historical roots, with [his] grandfather and a world other than [him]. Whether it is relevant, the child will decide; but the parent must witness to a history and a memory that is needed in order to realize that there is a dimension to existence beyond the self...Parents should not determine their children’s future, but they must open for them their past. The Haggadah of the night of Pesach transforms parents into storytellers. It is a very serious task to tell stories.⁵²

Knowing that the editors of this Haggadah had this kind of theory in mind, one can understand the importance placed on the Maggid section, and on freeing it from a strict adherence to the traditional text.

The Maggid section contains a great deal of material based on various cultural customs as well as modern material. For example, there is a “Passover Skit,” based on oriental custom, that gives the children and adults roles to play, to begin the storytelling.⁵³ There are quotes from David Ben Gurion, Leonard Fein, the founder of the hunger relief organization MAZON, as well as various sages from the Talmudic era. All of these materials come together to allow the leader of the Seder to truly recreate a symposium model. In fact, the *Leader’s Guide* offers even more

⁵¹ Ibid.

⁵² Zion and Dishon, *Leader’s Guide*, 69-70.

⁵³ Zion and Dishon, 34-35.

information and materials. An entire chapter is devoted to creating a “symposium about slavery and freedom,”⁵⁴ and another chapter contains a symposium on the four types of children.⁵⁵ In addition, a great deal of emphasis is placed on the Four Questions and on questions in general, as a critical part of beginning the storytelling. The editors are quick to point out, however, that the rote recitation of the questions is not the point of the Rabbinic Seder; “one who is satisfied with only a formal recitation of questions is far from realizing the educational potential the Rabbis sought to develop.”⁵⁶

Traditionally, the Maggid is begun twice, once from the perspective of Rav and once from the perspective of Shmuel, each of whom points out a different kind of slavery: the physical slavery of Egypt and the spiritual slavery of idolatry. This is often one of the most confusing portions to a family participating in a Seder. Zion and Dishon are aware of this confusion and make it clear how the stories are different, yet the same. As the story moves on, the Haggadah makes it clear that improvisation is the norm for a true Seder experience: “The Haggadah recommends that parents now go beyond the text of the Haggadah and improvise

⁵⁴ Chapter 10 in the *Leader's Guide* is devoted to the symposium. It contains 32 famous quotes on slavery and freedom and suggests that the leader choose ten to provide to participants, and “hopefully a discussion will emerge regarding the true nature of freedom” (page 63).

⁵⁵ Chapter 9 offers the “Multi-generational Symposium on the Rabbis’ Four Types of Children.” It explores different opinions and interpretations of the four types of children in the hope of inspiring an “educational debate among parents and children” (page 58).

⁵⁶ Zion and Dishon, 41.

dramatically in retelling the story of the Exodus.”⁵⁷ In this vein, they offer a multitude of different stories, including the story of Moses, a story traditionally not included in the Haggadah. A two-page spread provides a “Chronicles of the Past” newsletter, and the *Leader’s Guide* provides additional “newspaper”-like material.

The Four Children, who serve as a model for teaching our own children about the Exodus, provide the editors of this Haggadah with a great deal of opportunity for teaching material. Pages 56-71 offer many different artists’ interpretations of the Four Children, along with questions to discuss in relation to the different depictions. As explained earlier, the *Leader’s Guide* also contains a symposium on the Four Children, in order to stimulate discussion on the meaning and purpose of this section of the Haggadah.

The classic rabbinic midrash on the Exodus is found in the Haggadah liturgy, but the editors of this Haggadah feel that this is an excellent jumping off point to explore the themes of the biblical text through both modern and ancient midrash. Along with the symposium topics available in the *Leader’s Guide*, the text of the traditional midrash is opened up to six different themes for discussion.⁵⁸ This section is followed by a few pages devoted to the Ten Plagues. These pages are

⁵⁷ Zion and Dishon, 48.

⁵⁸ These topics are Assimilation and Identity, Antisemitism and Prejudice, Ancient Egyptian Oppression, From Resignation to Resistance, Sexuality and Liberation, and Suffering and Its Lessons. Each topic is based on a few phrases of the verse from the Torah, along with the standard midrashic text and a page of additional modern interpretations (pages 81-91).

whimsically illustrated with cartoons, drawings, and photos that illustrate the different plagues and their effects, as well as a few modern interpretations of the plagues and the piyyut Dayenu.

The Maggid section ends with the beginning of the recitation of the Hallel. Quite accurately, Zion and Dishon term this a “toast” to freedom. This is an excellent way to explain the somewhat complex idea of the split recitation of Hallel. In addition, there are modern “freedom songs” such as “If I Had a Hammer” and “We Shall Overcome,” which fit in nicely with the Seder’s themes and bring a contemporary touch. The section ends with the Second Cup of wine, the “Cup of Redemption,” so titled to follow the general theme of the Maggid portion of the Seder liturgy.

Third Cup: The Family Meal. This section of the Seder is the shortest in terms of liturgical material, but is the highlight of the evening for many participants, for it contains the meal itself. This is described by the Haggadah’s editors: “Storytelling leads into communal eating, because on Passover, ‘Jews eat history.’”⁵⁹ The handwashing that occurs before eating matzah is particularly brief, merely the blessing and the explanation of the ritual to accompany it. The Motzi/Matzah section follows, and is liturgically brief as well. The Haggadah’s editors offer a bit of supplementary material, however, exploring the custom of eating Matzah in various times and places. The eating of matzah is followed by

⁵⁹ Zion and Dishon, 124.

the eating of Maror, the bitter herbs, and it too is short in the traditional Haggadah text. A nice addition by the editors is a version of the blessing illustrated in Sign Language, which has the potential to open a discussion on the accessibility of Judaism to Jews of all kinds. Finally, immediately before the meal, the Korech, or "Hillel sandwich" is described. There is technically no blessing that accompanies this edible section, but a brief explanatory passage describing Hillel's custom to eat the Paschal lamb with matzah and maror. There is little explanation for this custom⁶⁰, perhaps a lost opportunity for the Haggadah's editors, but it does speed up the program as the Shulchan Orech, the Festival Meal, approaches.

After the meal, the hidden Afikoman is recovered and eaten. Although traditionally no words to accompany this activity, Zion and Dishon have included a meditation to read indicating one's readiness to take on the task of eating the Afikoman. Although there is quite a bit of supplemental and explanatory material for the Tzafun section, if one only recited the meditation, he or she could greatly improve their understanding of the Afikoman custom. This is an excellent addition to the traditional text: "Here I am, ready to fulfill the mitzvah of eating the afikoman. This matza is a reminder of the Pesach sacrifice which was eaten on a full stomach in the days of the Temple!"⁶¹ The Tzafun is followed by Barech, in this case a partly-transliterated recitation of the

⁶⁰ See above, page 19.

⁶¹ Zion and Dishon, 130.

Grace After Meals, or Birkat HaMazon. The Third Cup accompanies the Birkat HaMazon, which concludes the meal portion of the Seder.

Elijah's Cup. This section is described here as an opportunity to look at the hope of future redemption, as symbolized by Elijah the Prophet. Although the actual halachic rationale for the Cup of Elijah is not mentioned here,⁶² there are other supplementary materials that discuss the symbolism of opening the door on the Seder night as well as the redemptive nature of the evening's message. The Warsaw Ghetto Uprising and the hope that it brought to suffering Jews is an apt addition to this section of the Seder as well. It also lends itself to the prayer for God to "pour out Your wrath" upon the past, present, and future persecutors of Jews, which follows the Cup of Elijah. The *Leader's Guide* contains a chapter devoted to this concept as well, asking "Elijah's Cup: a time for vengeance or for reconciliation?" It provides material for a discussion about whether we need to exact vengeance for past wrongs done to the Jewish people or if the Jewish people can be free and unfettered, able to celebrate our own freedom without cursing other nations.⁶³

Fourth Cup: Psalms. This, the final section of the Haggadah, contains primarily the joyful singing of Hallel as a conclusion to the Exodus story. Zion and Dishon point out that while the first half of the Seder is dedicated to remembering our historical past, this half, the

⁶² See above, page 20.

⁶³ Zion and Dishon, *Leader's Guide*, 66-67.

second half, is dedicated to looking forward to the future.⁶⁴ They present the Hallel and its accompanying cup of wine without commentary, but are careful to highlight the sections of the Hallel Psalms that are especially relevant to the Seder night. The Counting of the Omer, only done on the second night of Passover, follows after the Hallel, and the editors use this as an opportunity to give a “preview” of the forthcoming holidays that occur within the Omer period. As these are mostly modern holidays,⁶⁵ their dates were selected with symbolic care; it is appropriate to discuss this reasoning here, as one counts the Omer. Finally at the end are found the “table songs” such as Chad Gadya and Echad Mi Yodea, which are mostly based upon German folksongs. The editors of the Haggadah encourage participants to devise their own Passover songs based on modern secular music.⁶⁶ The songs are illustrated with simple, whimsical line drawings that help to increase the mood of elation as the Seder draws to a close.

The concluding piyyut of the Seder, the Nirtzah section, is ended with the prayer to be together “next year in Jerusalem.” Following this theme, the proclamation is accompanied in this Haggadah by both Hatikvah and Jerusalem of Gold, as well as peace songs and a brief discussion of messianic visions, all of which are appropriate for the end

⁶⁴ Zion and Dishon, 144.

⁶⁵ Yom HaShoah (12th day of the Omer), Yom HaZikaron (19th day of the Omer), Yom HaAtzmaut (20th day of the Omer) and Yom Yerushalayim (43rd day of the Omer) are the “modern” holidays observed during the Omer. Lag B'Omer, the 33rd day of the Omer, is far more ancient.

⁶⁶ Zion and Dishon, 161.

of the Seder. The book concludes with citations and references, as well as acknowledgements.

Analysis of Family Programming

Following are analyses of various program outlines from different sources presented in similar fashion to the analyses of the Haggadah and teaching materials. Many are to be used in conjunction with textbooks or other materials for classroom use.

PROGRAM TITLE: "LET'S GET THE SEDER IN ORDER"

From: J.E.F.F. (Jewish Experiences for Families): A Model for Family Programming and Community Building, 1995 (Southfield, Michigan)

By: Harlene Winnick Appelman

Program Summary: The program suggests a six or eight week class on the Haggadah to help families understand the structure and meaning of the Haggadah, as well as create a family supplement for their own Seder experience. A variety of topics are suggested, such as how to tell the story, why eat the afikoman, the history of traditional Seder songs, and how to involve everyone at your table.

Program Analysis: This program, if executed well, appears to have many of the elements desired by families – it provides them an opportunity to gain familiarity with both the mundane and spiritual portions of the

Haggadah in order to enhance their Seder experience. The six-to-eight week time commitment seems to be a downfall, as families may be reluctant to put in even that much time. In addition, this program does not seem easily applicable to families with younger children.

Program Title: "Passover Party"

From: Growing Together: Resources, Programs, and Experiences for Jewish Family Education (ARE Publishing, Inc., 2001)

By: Jeffrey Schein and Judith S. Schiller, editors

Program Summary: The program contains three main sections: craft stations, large group time, and whole group time. The crafts are aimed primarily at elementary-school children: making chocolate-covered matzah and charoset, creating afikoman covers and decorating pillows for the Seder. The goal of these activities is to give families hands-on experiences with the creation of ritual objects. The large group time separates parents from their children. The children are read a story while the parents discuss their memories of past Sedarim and share suggestions for passing on the rituals to their children. The whole group activity is an afikoman hunt and a snack.

Program Analysis: The program offers just what its title suggests: a party atmosphere. Its execution would provide families with a non-threatening environment in which to express and begin to work through

their own insecurity, but without a lot of educational detail. Perhaps the program would work well as the opening event to a larger series of programs to educate families further.

Program Title: "A Family Model Seder"

From: Building Jewish Life: Passover (Torah Aura Publications, 1988)

By: Joel Lurie Grishaver

Program Summary: The program is suggested as the fourth lesson in a four-lesson set that utilizes the *Building Jewish Life: Passover* booklet. The idea is to be creative about preparing the model Seder: have families prepare different parts of the Seder, or have it outdoors or in someone's home. Particular emphasis is given to having a "good time" with the event. The booklets are intended for both school and home use.

Program Analysis: Making the family portion the culminating experience of a larger unit of study is an intriguing idea that has merit. It gives the students an opportunity to bring their learning home and share it with their parents before they bring their own presentation to the Model Seder. It does not, however, give families an opportunity to prepare material about the entire Seder, but only one section, so it might be difficult for families to see the "whole picture" for themselves.

Program Title: Let's Celebrate (Passover)

From: Let's Celebrate Teacher's Guide (Behrman House, 1994)

By: Dr. Gavriel Goldman

Program Summary: The material is a small magazine intended for classroom use with a home component at the end of the unit. The magazine teaches the basic concepts of the Exodus story and the Seder experience, and the "Learn at Home" letter offers parents suggestions for using the magazine at home.

Program Analysis: The magazine itself provides good information, presented well. Without proper family programming, however, it cannot be considered a success as a family program. Merely sending the material home with suggestions for its use doesn't offer families the kind of support for which they have expressed a desire.

Program Title: Let's Discover the Holidays: Passover

From: Let's Discover the Holidays Teacher's Guide (Behrman House, 1997)

By: Dr. Gavriel Goldman

Program Summary: Like the previous program, this is also a magazine intended for classroom use, but aimed at what seems to be a younger audience. The home component of this magazine is a letter that accompanies the magazine's entrance into the home, indicating that

families should review the magazine together and work together to prepare for Passover.

Program Analysis: The magazine itself provides good information, presented well. Without proper family programming, however, it cannot be considered a success as a family program. Merely sending the material home with suggestions for its use doesn't offer families the kind of support for which they have expressed a desire.

Program Title: "Pesach Fair"

From: Learning Together: A Sourcebook on Jewish Family Education
(ARE Publishing, 1987)

By: Janice P. Alper, editor

Program Summary: This program is based on the concept of the school science fair. The program has three components: exhibits, dramatic presentation, and booths. The exhibits are presented by families, individuals, classrooms, or other groups, and consist of a written report and a visual display about some aspect of Passover. The booths are developed by classes and offer creative projects such as "meet" Moses or play Passover "bingo." The dramatic presentation would ideally involve both adults and children.

Program Analysis: This program would take a great deal of planning and work to execute, but could provide families with an excellent

participatory means of learning about the Passover Seder. It could certainly be adapted to move away from the broader Passover theme and focus more narrowly on the Seder itself, with exhibits and booths focusing on the sections of the Seder. Although complicated to plan and execute, this program appears to be a good blend of parent and child learning, both self-directed (the exhibit preparation) and teacher-directed (the booths and the dramatic presentation).

Program Title: "Haggadah in a Box Family Education"

From: Jewish Education News, Spring 1995

By: Sharon Halper, Westchester Reform Temple

Program Summary: Haggadah in a Box is a "station" program in which families follow a pre-set program in order to create art projects to use with the telling of the Exodus story in the Haggadah. A guide is provided for families that contains adult-level narration as well as a narration for children. Ideally, families will take all the projects home for their own Seder and use them in conjunction with the narration provided.

Program Analysis: There are many merits to providing visual cues to the telling of the story. The provision of adult and child-level materials increases the usefulness of the program, as all are able to participate. With a target audience of kindergarten through third graders, this program holds a great deal of potential for families with children of this

age – it gives them many suggestions for running their own child-friendly Seder.

Program Title: "The Do-It-Yourself Haggada"

From: Jewish Education News, Spring 1995

By: Sharon Halper, Westchester Reform Temple

Program Summary: This program is aimed at families with children in grades 4 and 5, and allows families to create their own Haggadah by adding personal reflections and modern interpretations to the standard Haggadah liturgy. It follows a "station" format in which families travel through the steps of the Seder and fill in a workbook which becomes their family Haggadah.

Program Analysis: This program allows families to spend time contemplating the meanings of the various parts of the Seder and including their own thoughts on each step of the Seder, which gives them the freedom to change their Seder to meet their family's needs. It does not seem to offer the participants enough time to complete the entire Seder unless the program were to span over a few different days or weeks, however.

Program Title: "Passover Model Seder and Family Education Day"

From: Jewish Education News, Spring 1995

By: Orit Crutchfield, Congregation Shaar Hashalom (Clear Lake, Texas)

Program Summary: Before conducting a “model Seder,” the families are divided into three groups, each group assigned to a different section of the Seder. After an hour’s learning and preparation, the groups come together for a model Seder. Each group leads the part of the Seder they have just studied, and at the end receives a packet with a guide to leading their own Passover Seder.

Program Analysis: This program could be a successful means of convincing participants of their own abilities to lead a Seder. It is unfortunate that each group could only learn about one section of the Seder; perhaps their comfort would then only extend to that bit of Seder material. Aside from this, there are many benefits to having families lead their own model Seder experience, most notably the chance to do something they may have never done before in order to assure them of their own competence.

Conclusions based on Materials and Programs Analysis

There are many published materials available today, primarily in the format of Haggadot. All seek to provide a unique twist on the Seder experience, often by providing activities, readings, skits, or something entirely different to enliven the Seder night. Many educators seek to create programs to teach families about the Passover Seder, seeking to

give families the comfort and abilities they crave. Most of the materials and programs build on existing materials and formats for programming, which may add a sense of the familiar to that which is new and different.

CONCLUSION

The overall conclusion from this chapter is that, in general, families are uncomfortable with the idea of leading their own Seder experience. They feel inadequately educated about the Seder and are usually inflexibly reliant on the Seder text, unable to adapt it for their own family's needs. The overwhelming amount of material available to them is difficult to sort through and sometimes difficult to use once selected. There are often time issues as well; families are unable or unwilling to put in large amounts of time to prepare and learn about the Seder night and its liturgy.

It seems clear that a program to teach families to lead their own Seders and teach their own children the story of the Exodus must have as its goal instilling a sense of comfort in the parents as Seder leaders as well as participants. Families must be given license to be creative and flexible, and permission to step outside the standard Seder and Haggadah model. In addition, families need the tools to look subjectively at Haggadot in order to select their family's liturgy, or to "cut and paste" to create something that is unique to their family.

The Seder experience makes family education a necessity. It is nearly impossible to consider teaching about the Seder without taking the familial roles into account. The Haggadah itself is the quintessential family education program – it must be explained and examined in the family unit as well.

CHAPTER 3: THE PASSOVER SEDER-A-THON

With the exception of a few materials, notably those published by the Hartman Institute, there do not seem to be any truly outstanding family education materials available to teach families about the Passover Haggadah and the Seder. With this in mind, what follows is a conglomeration of some of the best programs in existence and some original programming that comes together to create a complete experience for encouraging and educating families to prepare, lead, and participate in their own Seder experiences in their own homes. Its title is the Passover Seder-A-Thon, and it involves many programs running simultaneously during the six weeks prior to the Passover holiday. Its focus is grades 1-5 and their families, ages that are appropriate because of the continued parental/child attachment in these ages that makes them conducive to family learning.

A NOTE ABOUT PUBLICITY

An especially important part of any program is its publicity. This program, with its great breadth of opportunity for family learning, requires delicate handling, since families may feel overwhelmed by the wealth of learning opportunities available. It is important that the program be presented as a "marathon" type of activity so that families are aware that the programming is *intended* as a kind of "overload" experience, to enable families to feel the traditional frenzy of preparations

as the holiday approaches. Publicity should be done through the synagogue bulletin, quite a few months in advance, as well as through the religious school newsletter and direct mail. If possible, information should be available on the congregation's website and sent out through email as well. The more publicity and "buzz" that can be generated, the more excitement and interest, and the more family participation.

GRADE LEVEL PROGRAMMING

Students in grades 1-5 will be participating in the Seder-A-Thon. The choice of these grades, as opposed to older or younger, is based on their cognitive abilities as well as their continued desires to be in the presence of their parents. Families with children in these grade levels are still open to the creation of new family rituals, and the parents are willing to follow direction in terms of those rituals. With only three weeks available for instruction between Purim and Passover,⁶⁷ the scope of the study of the holiday is limited. As such, each grade level will focus on a specific element of the Seder, rather than a broad-based look at the holiday as a whole.

The Grades: An Overview

The first grade class will learn the Four Questions, and study the basic table elements for a Seder, such as wine cups, Seder plate (and its elements), Kos Eliyahu, matzah cover, etc. Their activities will primarily

⁶⁷ See Appendix A: Calendar; the fourth week is devoted to hosting a Model Seder, a culmination of the activities of the previous three weeks.

be tactile – they will create many of the items. The second grade class will gain a deeper understanding of the symbols of the Seder, such as matzah and wine, and they will learn some of the songs of the Passover Seder, such as Dayenu and Chad Gadya. The third grade class will begin to understand that the Seder has required elements and that these elements follow an order. The key pieces of the Seder that they will learn are the Four Questions (and how they relate to the Maggid), the Four Sons, and the Four Cups of wine. The fourth grade class will learn a more sophisticated vocabulary of the Seder, including the Seder signposts and their names. The fifth grade class will be introduced to the concept of choice; they will examine various Haggadot and discuss different methods for choosing a Haggadah to use at a Seder meal. Parents are invited to attend any or all of the lessons in any of these classrooms. Although this is a standing invitation, teachers will make a special effort to encourage parental attendance. The lesson plans below do not include the standard classroom activities such as attendance, tzedakah, tefillah, etc. They are meant to be inserted into the teacher's standard activities.

Grade Level Lesson Plans

First Grade, Week 1

Goals:

1. Students will begin to learn to sing the Four Questions.
2. Students will learn about the purpose of the Passover Seder.

3. Students will begin to identify major elements of the Seder meal.

Lesson:

1. Begin by reviewing the most recent holiday, Purim. Talk about what holiday comes next in the calendar. Prompt the children to settle on the holiday of Passover. Do some brainstorming to find out what the children remember about Passover. Guide them toward a discussion of the Seder.
2. Read *Penny and the Four Questions*, by Linda Krulik.⁶⁸ Talk about why it was so important to Penny say the Four Questions. Ask if any of the children have ever said the Four Questions at their family's Seder.
3. What is a Seder? Using a magazine-style workbook from Behrman House (Let's Celebrate), begin to talk about the Passover Seder and work through the text.
4. After reading about the Four Questions, begin to teach (by rote, but using a poster of the words) the chanting of the Four Questions. Distribute CDs⁶⁹ to the children and encourage them to practice at home with their families.

⁶⁸ Linda Krulik, *Penny and the Four Questions* (New York: Cartwheel Books, 1993).

⁶⁹ Most of the grade level lessons include learning a simple piece of music. One CD should be created with ALL of the musical pieces for all of the grades, so that each family will have a complete set of the music that will be sung at the Model Seder, and could be used at their home Seder.

First Grade, Week 2

Goals:

1. Students will continue their progress on the Four Questions
2. Students will review the major elements of the Seder.
3. Students will begin to create Seder pieces to be used in their home sederim as well as the upcoming Model Seder.

Lesson:

1. Review what was discussed the previous week. Remind students about the upcoming holiday of Passover and ask if any practiced the Four Questions at home.
2. Continue working through the Let's Celebrate magazine and emphasize the Seder symbols such as the Seder plate, Matzah covers, the cup of Elijah, etc.
3. Project: make Matzah covers using pre-cut pieces of cloth and fabric paints.
4. Read *Only Nine Chairs: A Tall Tale for Passover*, by Deborah Uchill Miller⁷⁰ and review the various elements of the Seder.
5. Continue to teach the Four Questions by repetitive singing.

Practice with the students a few times, explaining that they will be asking the questions at the upcoming Model Seder.

⁷⁰ Deborah Uchill Miller, *Only Nine Chairs: A Tall Tale for Passover* (Minneapolis, MN: Kar-Ben Publishing, 1982).

First Grade, Week 3

Goals:

1. Students will be able to successfully present the Four Questions.
2. Students will complete their art projects of the Seder elements.
3. Students will be prepared for and excited about the upcoming Model Seder.

Lesson:

1. Review the previous week's activities. Look at the completed (dried) Matzah covers and talk about how they will be used at next week's Model Seder (and then taken home)
2. Project: Glue pictures of the Seder plate elements onto pre-made ceramic plates. Seal with decoupage medium. Explain that these will be the Seder plates at next week's Model Seder. (They will need to be covered with clear plastic wrap to be food-safe!)
3. Read *My Very Own Haggadah* by Judith Groner and Madeline Wikler.⁷¹ Talk about the various elements of the Seder in the story.
4. Practice the Four Questions with the children, and prep them for next week's Model Seder.

Second Grade, Week 1

Goals:

⁷¹ Judith Groner and Madeline Wikler, *My Very Own Haggadah* (Minneapolis, MN: Kar-Ben Publishing, 1999).

1. Students will have a greater understanding of why matzah is used in the Passover Seder.
2. Students will begin to learn the song, *Dayenu*.
3. Students will review the major elements of the Passover Seder.

Lesson:

1. Begin by reviewing the most recent holiday, Purim. Talk about what holiday comes next in the calendar. Prompt the children to settle on the holiday of Passover. Do some brainstorming to find out what the children remember about Passover. Guide them toward a discussion of the Seder.
2. Read *Pearl's Passover* by Jane Breskin Zalben.⁷² Talk about the various elements required for a Passover Seder.
3. Hand-out pieces of matzah and pieces of bread. Do a comparison chart on the blackboard, having the children describe the differences and similarities between the two. Explain the "story" of Matzah – no time to let the bread rise. Talk about why we eat matzah on Passover and at the Seder.
4. Begin to teach the song *Dayenu* and explain that the children will lead the school in singing at the Model Seder. Hand out CDs of the music of *Dayenu* and *Chad Gadya* for home practice.

⁷² Jane Breskin Zalben, *Pearl's Passover* (New York: Simon and Schuster, 2002)

Second Grade, Week 2

Goals:

1. Students will have a greater understanding of why wine (grape juice!) is used in the Passover Seder.
2. Students will continue to practice the song, Dayenu.
3. Students will begin to learn Chad Gadya and start to understand its meaning and usage.

Lesson:

1. Review what was discussed the previous week. Remind students about the upcoming holiday of Passover and ask if any practiced the songs for the Model Seder.
2. Read *Penny and the Four Questions*, by Linda Krulik. Talk about the various elements of the Seder that Penny describes. What does she say about the wine?
3. Pass out cups of grape juice to the students. Ask them to describe the flavor of the juice. Pass out cups of water, and have them compare the flavor. Discuss how the sweetness of juice (wine) is important to remembering the sweetness of freedom.
4. Paint small terra-cotta disks (found at a craft store) to be wine-glass coasters. Explain that we fill our cups almost to overflowing, and these coasters will help keep the tablecloths clean at their Passover Seder.

5. Begin to learn the song Chad Gadya. If time allows, begin to make masks/costumes for the different characters in the song, to act out for the Model Seder.

Second Grade, Week 3

Goals:

1. Students will have a greater understanding of why bitter herbs are used in the Passover Seder.
2. Students will practice Chad Gadya and Dayenu.
3. Students will be prepared for and excited about the upcoming Model Seder.

Lesson:

1. Review the previous weeks' discussions. Talk about the elements of matzah and wine and remind students of next week's Model Seder.
2. Read *Only Nine Chairs: A Tall Tale for Passover*, by Deborah Uchill Miller. Point out the bitter herbs used in that Seder.
3. Pass out cups of juice and matzah crackers. Put a drop of horseradish on each cracker. Explain the "heat" to the children, and have them sample the bitter herbs. Have them describe the experience. How does this relate to the bitterness of slavery? Why do you think we eat bitter herbs on Passover?

4. Complete the masks and costumes of the characters in Chad Gadya and practice this song as well as Dayenu in preparation for next week's Model Seder.

Third Grade, Week 1

Goals:

1. Students will learn what the word "Seder" means.
2. Students will understand how the meaning of the word Seder applies to the activities on that night.
3. Students will review the basic elements of the Seder.
4. Students will begin to understand the importance of ritual in the Seder meal.
5. Students will review the Four Cups of wine and talk about their place in the general order of the Seder.

Lesson:

1. Write the word "Seder" on the blackboard. Have the students brainstorm what this means to them. Offer to the students the literal meaning of the word: order. Ask how the brainstorming ideas relate to the idea of "order."
2. Use *A Family Haggadah* by Shoshana Silberman⁷³ to talk about the Passover Seder and how it happens in order. What things come

⁷³ Shoshana Silverman, *A Family Haggadah* (Minneapolis, MN: Kar-Ben Publishing, 1987).

first? What come next, and what are always at the end? Why do we do them in order?

3. Find each of the four cups of wine in the Haggadah. Are they all together, or spread out? Explain how they help to guide the Seder along. What goes along with each cup of wine?
4. In four groups, have the students create poster-size cut-outs of wine glasses. Decorate each according to what happens along with each cup of wine in the Seder. (These will decorate the classroom and then decorate the Model Seder.)

Third Grade, Week 2

Goals:

1. Students will begin to understand the importance of order in the Passover Seder.
2. Students will discuss the importance of the Four Questions and their place in the order of the Seder.
3. Students will review the Four Questions.

Lesson:

1. Set induction: Teacher pretends to “end” the class – says “bye” and hands out handouts, etc. When students protest that they have just arrived, she explains how doing things out of order can be silly and confusing. Review the concept of order in the Seder as

discussed last week. Ask what would happen if we tried to do the Seder backwards.

2. Look at the Haggadah. Notice how the Four Questions come near the beginning of the Seder. Why are they at the start? Use the game of Jeopardy as an example – in that game, they give the answers and contestants give the questions. Imagine if we did the Seder backwards, it would be like Jeopardy!
3. Review/practice singing the Four Questions. Outline them on the board. What are they asking? What does each question mean? Do they actually get answered?
4. Divide the class into four groups and assign each one a question. Have them search through the Haggadah for the answer to the question. Do all of the questions get answered?

Third Grade, Week 3

Goals:

1. Students will review the order of the Seder as they know it.
2. Students will discuss the importance of the Four Sons and what they represent.
3. Students will learn "The Ballad of the Four Sons"⁷⁴ to present at the Model Seder.

⁷⁴ Stephen Richards, editor, *Manginot: 201 Songs for Jewish Schools* (New York: Transcontinental Music Publications, 1992), 143.

4. Students will be prepared for and excited about the upcoming Model Seder.

Lesson:

1. Review the previous week's activities.
2. Using the Haggadah, ask the students to find the Four Sons/Children in the Seder. Where does it happen, how does it relate to what's going on around it? Why are there four?
3. Talk about what each child is like. Why do you think one is called "wicked"? What would be a different term to describe him? Which child are YOU? Have the students draw pictures of what they think each of the four children would look like.
4. Teach the "Ballad of the Four Sons" and explain that the third grade will present the song at the Model Seder next week.

Fourth Grade, Week 1

Goals:

1. Students will review the basic elements of the Seder.
2. Students will be introduced to the Seder "signposts"
3. Students will begin to learn the traditional song for the signposts.

Lesson:

1. Begin by reviewing the most recent holiday, Purim. Talk about what holiday comes next in the calendar. Prompt the children to settle on the holiday of Passover. Do some brainstorming to find

out what the children remember about Passover. Guide them toward a discussion of the Seder.

2. Use *A Family Haggadah* by Shoshana Silberman and review the major elements of the Seder, such as the four cups of wine, the four questions, the telling of the story, the ten plagues, etc.
3. Explain how the entire Haggadah is really based on 15 signposts. Pass out a sheet with all the names of the signposts in Hebrew, English, and transliteration. Explain that these signposts help to guide the Seder through the story.
4. Present the students with a “mixed-up” Haggadah. (Cut apart photocopies of a simple Haggadah and make sure to remove the page numbers!) Based on what they’ve learned about the signposts of the Seder, have them “re-construct” this Haggadah. They may refer to the signposts and/or a complete Haggadah for help.
5. Begin to learn the traditional song for the mnemonic of the Seder signposts.⁷⁵ Give each student a CD with the music, and urge them to practice at home with their families.

Fourth Grade, Week 2

Goals:

1. Students will continue to review the traditional song.
2. Students will be able to understand the Seder as a framework.

⁷⁵ Richards, 148.

3. Students will begin to create physical signposts for the Seder.

Lesson:

1. Review the previous week's lesson.
2. Open the classroom's regular textbook to the Table of Contents.
Talk about how this table of contents guides the book, and makes it easier for the reader to find what he is looking for. Compare this Table of Contents to the signposts for the Seder.
3. Using an overhead projector, show a picture of a human skeleton. Explain that this is like the signposts of the Seder. Draw over the skeleton to put "meat on the bones." Explain that this is what the Seder actually is; it is the meat on the bones of the skeleton.
4. Explain to the students that they will be creating posters to illustrate each section of the Seder. These will be used at the Model Seder. Assign the students to work in small groups to create the posters of each signpost of the Seder.
5. Continue to practice the musical order of the Seder.

Fourth Grade, Week 3

Goals:

1. Students will review the traditional song.
2. Students will continue to work through the signposts of the Seder.
3. Students will complete their physical signposts for the Seder.

4. Students will be prepared for and excited about the upcoming Model Seder.

Lesson:

1. View the video *The Animated Haggadah*⁷⁶. Talk about how this Haggadah is different from any other the students have seen, yet it still follows the signposts that the students have learned.
2. Continue to practice the signposts of the Seder.
3. Continue to prepare the posters for the Model Seder.
4. Discuss how the signposts of the Seder could open the Seder up to creativity. Have the students brainstorm different ways to approach each section of the Seder. (Examples: Write a rap for each section, or a poem; make an art Seder, with a different painting for each section, etc.)

Fifth Grade, Week 1

Goals:

1. Students will review the basic concept of the Passover Seder.
2. Students will understand that there are many "versions" of the Passover Haggadah.
3. Students will begin to examine different editions of the Haggadah.
4. Students will understand that they will be given a chance to add to or delete from the school's Model Seder Haggadah.

⁷⁶ Rony Oren, *The Animated Haggadah (video)* (Jerusalem: Scopus Films, 1985).

Lesson:

1. Begin by reviewing the most recent holiday, Purim. Talk about what holiday comes next in the calendar. Prompt the students to settle on the holiday of Passover. Do some brainstorming to find out what the children remember about Passover. Guide them toward a discussion of the Seder.
2. Ask the students to talk about their favorite sederim. List on the board some of the things that made these "good." Then ask for some of their least favorite sederim – list the things that made these "bad." Explain that there is choice in the kind of Seder, in the Haggadah, and that this class has the assignment to choose the Haggadah (or compile their own) that will be used in the school's Model Seder in three weeks.
3. Compile a new list on the board of what would make a good Model Seder. (prompt: length, age appropriateness, fun, etc.) Pass out copies of the school's usual Model Seder Haggadah and talk about what the students like, don't like, etc.
4. Explain that before you can really make judgments about something, it's important to fully research it...so pass out many Haggadot (12-15 to start). Encourage the students to begin looking through them and writing down what they like/don't like about each one. Have them work in teams of 2-3 students.

5. After about 20 minutes, check in with the group. Have any of them ever seen so many different versions of the Haggadah? What do they think? Explain that they can use these different versions to help change the Model Seder (if that's what they decide to do). Encourage them to bring in other Haggadot, perhaps the one their family usually uses, to next week's class.

Fifth Grade, Week 2

Goals:

1. Students will continue their exploration through different Haggadot.
2. Students will be encouraged to use the Internet to broaden their research.
3. Students will be encouraged to look at Haggadot with their families.
4. Students will begin to apply their knowledge to the school's Model Seder Haggadah.

Lesson:

1. Review the plan for looking through and evaluating different Haggadot. Have the students give a "status report" on what they looked at last week.
2. Give the students more time to look at Haggadot.

3. Call the group together. Explain that they now have a better idea of what they're looking for, so they can re-visit the Model Seder Haggadah. Have them look at the Haggadah together and discuss what they like and don't like. Begin to go through the Haggadah methodically and make "executive decisions" about what to change, what to keep, etc.
4. Take the students to the computer lab and spend a few minutes looking at Haggadot on the Internet. Encourage them to continue this search at home, with their families.
5. Give the students a period of time to select some passages to be included in the family education program this coming weekend. (Teacher will photocopy the students' choices in readiness for the program.) These passages will serve as some of the "options" for the Create Your Own Haggadah program. (See below, Mixed Grade Family Program)

Fifth Grade, Week 3

Goals:

1. Students will complete their recommendations for the Model Seder Haggadah.
2. Students will make concrete statements in favor of their "favorite" Haggadot.

3. Students will analyze the process of “choosing” a Haggadah and talk about how to do it with their families or in other settings.
4. Students will be prepared for and excited about the upcoming Model Seder.

Lesson:

1. Review the previous week's activities.
2. Complete the walk-through of the Model Seder and the final choices. Explain that next week they'll be responsible for stapling, checking, etc., all the Haggadot before the Model Seder.
3. All of the students should have, by this time, looked at most of the Haggadot. Ask them to choose their “favorite” one, and assign them to teams based on their choices. Have them create a poster “advertising” their choice. These will hang at the Model Seder.
4. Students present their posters.
5. Wrap-up. Teacher asks the students to review the process of looking at Haggadot, and to talk about what they've learned.

MIXED GRADE FAMILY PROGRAM

Unfortunately, the calendar is not always conducive to providing an exhaustive array of programming for both families and children. As illustrated by the lessons above, the three weeks between Purim and Passover give only a short time to present the material involved. With this in mind, a family education program has been scheduled for a

Shabbat afternoon, to include dinner and Havdalah at the end of the program. It falls near the end of the students' course of study, so they will already have a sense of the Haggadah, and the fifth graders will be able to assist in the program, using their knowledge of Haggadot, learned in the past two weeks. The program will be called "Create Your Own Haggadah," and it will give families an opportunity to select the elements that they feel are best for their family. Ideally, each family will leave with a completed booklet that suits their family's Seder experience.

Create Your Own Haggadah Program⁷⁷

Program Summary:

Parents and children will compile their own Haggadah using prepared materials⁷⁸. They will cut and paste the text into a booklet that they will take home at the end of the evening. The afternoon will conclude with dinner and a Havdalah program that not only differentiates between Shabbat and the weekday, but their old style of Seder and the new one they have created.

⁷⁷ This program is based on Sharon Halper's "The Do-It-Yourself Haggada," reviewed above, page 67.

⁷⁸ The "options" for the Create-Your-Own Haggadah will primarily come from the fifth grade, through their research into different Haggadot and through their teachers' experiences with the students' interest in the different available texts. With this in mind, the "options" will be created as the Seder-A-Thon gets underway. In addition, families will be encouraged to create their own text in the form of poems, parodies, family stories, and artwork. The point is to emphasize creativity and flexibility, as well as demonstrate each family's own personality.

Goals:

1. Families will gain a better understanding of the Seder liturgy.
2. Families will gain a sense of empowerment in leading their own Seder.
3. Families will learn some new rituals to include in their own Seder.
4. Families will leave the program with a usable family Haggadah.

Program Details:

1:00pm	Arrival, introductions and explanations of the program. Hand out the blank workbooks. ⁷⁹
1:15-3:00pm	Families will rotate through the stations, each one assigned to a section(s) of the Haggadah. At each station, they will learn about that section of the Haggadah, and spend time looking through various (pre-selected) choices to paste into their workbook.
3:00pm	Snack
3:30-4:30pm	Complete station work. Younger children may choose to do art projects in a separate room.
4:30-5:30pm	Passover Song Session
5:30pm	Dinner
6:30pm	Havdalah; Families will be given an opportunity to share what they have learned and how they feel

⁷⁹ See Appendix B: The Plony Family Haggadah.

Activities at each station: Each station leader will introduce the section(s) of the Haggadah and give a brief overview of section(s). Families will participate in a short activity and then look at different styles of presenting that section. *(If necessary, the stations can be doubled in order to accommodate more families)*

The stations will be as follows:

Station 1: Kadesh – Talk about the importance of wine at the Seder.

Drink a sample cup of grape juice.

Station 2: Karpas – Talk about what karpas could be (give examples of different kinds of vegetables that could be used) and why karpas is used. Show different examples of readings about springtime. Sample some karpas dipped in salt water.

Station 3: Yachatz – Why do we use three matzot? Why do we break one of them? Answer these questions and, if time available, decorate a matzah cover (squares of fabric decorated with fabric markers)

Station 4: Maggid (1) (Beginning of Maggid up to “My Father was a Wandering Aramean”) – How do the Four Questions and the Four Children help to get us to the telling of the story? What is the point of the rabbinic stories about the length of the Seder? Discuss the “critical” elements and how to tell the story for your family.

Station 5: Maggid (2) (From “My Father was a Wandering Aramean” until the end of the section) – Look at the rabbinic midrash and discuss how it

functions in telling the story. What would you do differently? Talk about Moses and his deletion from the Haggadah. Give families the option to tell the story differently. Be sure to talk about the plagues and discuss Dayenu. Was it really enough?

Station 6: Motzi & Matzah – Look at the blessings and discuss why we say both for bread and matzah. Taste a piece of bread and compare it with a piece of matzah. Which do you prefer and why?

Station 7: U'rechatz and Rachatazh – Talk about handwashing and why it's done. Discuss why one handwashing is without blessing and one has the blessing. Practice washing hands in the traditional method.

Station 8: Maror, Korech & Shulchan Orech – Discuss why bitter herbs are eaten and what vegetables can serve as bitter herbs. Describe the "Hillel sandwich." Taste different types of bitter herbs. Hand out and discuss sample menus for a Seder meal (vegetarian, Sephardic, Ashkenazic, etc.)

Station 9: Tzafun & Barech – Talk about why the afikoman is eaten and some various customs associated with it. Discuss how Elijah the Prophet fits into this section of the Seder. Show different ways of doing the Blessing After Meals.

Station 10: Hallel – Why do we read Hallel? What psalms are involved? What can we do to make Hallel exciting and interesting?

Station 11: Nirtzah – The end of the Seder is often rushed; how can we get to the table songs without being boring? Play a tape of some songs

like Chad Gadya and give families an opportunity to make finger puppets of the characters in that song.

ADULT-ONLY PROGRAMS IN THE SYNGAGOGUE

The adults-only programs are equally important to the complete Seder-A-Thon programming. The concept of family education is not limited to parents working with their children in a learning situation, but is also dependent upon the parents taking on their own individual learning as well. With this in mind, the program offers a four-week course on the Seder for adults, held on Monday evenings during the period between Purim and Passover. The course will be continuous, but each class will also be free-standing, should one only be able to attend certain dates of the course.

Adult Education Series: The Passover Seder

Class 1: The Oldest Seder

Goals:

1. Participants will gain a familiarity with the Mishnah's explanation of the Seder meal.
2. Participants will begin to see the historical development of the Seder from the time of the Rabbis.
3. Participants will gain an understanding of the intended flexibility of the Seder night.

Lesson Plan:

- Introduce the text of Mishnah Pesachim 10.
- Read through the text as a class (if small, or in chevruta if larger) and discuss each piece.
- Make sure to compare with participants' memory of their own Sedarim. How does the Mishnah's text differ?
- Spend time explaining rabbinic methodology and concepts. Talk about the historical context.

Class 2: Organization of the Modern Seder

Goals:

1. Participants will gain a familiarity with the rubrics of the Seder.
2. Participants will feel comfortable with the Seder as a framework for a flexible telling of the Exodus story.
3. Participants will see how the Haggadah as we know it came into being.

Lesson Plan:

- Each participant should have a copy of different Haggadot. Begin by explaining the mnemonic device used to remember the "order" of the Seder.
- Chant a traditional melody for the order of the Seder.
- "Walk through" the Haggadah, pointing out key elements and discussing how the rubrics fit together, and how the rabbis left

their “stamp” on the Haggadah text. With the different Haggadot at the table, compare how the various elements are represented. Give students the chance to understand the variety and flexibility of options available.

- Compare the Haggadah as we have it today with the text studied last week. What is the same, what has changed?

Class 3: Themes of the Haggadah

Goals:

1. Participants will be given a chance to look at some of the broader themes of the Haggadah.
2. Participants will gain a deeper understanding of the Seder, outside the text itself.
3. Participants will gain a familiarity with some of the basic themes of the Haggadah text.

Lesson Plan:

- Introduce the idea of thematic elements to the Seder. Explain that tonight we will address three themes: questioning, storytelling, and slavery & freedom. *For this class, participants will be using The Leader's Guide to the Family Participation Haggadah.*
- Questioning: Talk about the Jewish idea of questioning, and how this idea differs from other religions' practices. Discuss the quotations on page 29 and notice how important questioning is throughout Jewish thought, not just on the Seder night.

- **Storytelling:** Discuss the importance of storytelling on this night and in general in Jewish tradition. Discuss how Midrash is a kind of storytelling that expands upon the biblical story – how does this occur in the Seder?
- **Slavery & Freedom:** Using chapter 10, discuss some of the available quotations about slavery and freedom. Discuss the importance that these concepts hold in Jewish tradition, especially on the Seder night.

Class 4: How to Lead or Participate in a Great Seder

Goals:

1. Participants will feel comfortable with the idea of leading their own Seder.
2. Participants will feel comfortable being active participants in a Seder that they are not leading.
3. Participants will leave with creative ideas for spicing up their Seder experience.

Lesson Plan:

- Review some of the things learned in the past few weeks. Stress the rabbinic model of the Haggadah as framework for the Seder. Talk about making the Seder an enjoyable experience.
- Using *The Leader's Guide to the Family Participation Haggadah*, look at chapter 1. Talk about the various roles for the Seder leader, and what kind of leader each participant would like to be.

- Hand out the “Tips for Enlivening Your Seder”⁸⁰ and talk about some of the ideas.
- Have participants share some of their “favorite” Seder experiences or ideas and offer some additional ideas for creativity in the Seder presentation.

ADULT PROGRAMS IN THE HOME

Passover is a holiday that is primarily observed in the home. Many congregants are nervous or uncomfortable with the idea of “getting it right,” especially in the confines of their own homes. With this in mind, the Seder-A-Thon also includes two evenings in various congregational homes. These classes will be lay-taught, by the homeowner, and allow congregants to see, first-hand, how others prepare their table for the Seder and cook for the Seder meal. It would be an option for parents to bring their older children (grades 6 and up) to join them for these programs, if they desire. The classes are non-sequential, and participants may attend one or both. Ideally, the classes would be held in two different homes. If more participants would like to attend, multiple homes could host groups of participants. Lay leaders would spend about an hour with the educator going over the preparation for the classes.

Class 1: How to Cook for a Seder Meal

⁸⁰ See Appendix C: Tips for Enlivening Your Seder.

Goals:

1. Participants will gain a sense of comfort with the basic elements of a Seder meal.
2. Participants will be familiar with the basic rules of kashrut as they apply to Passover.
3. Participants will gain a sense of confidence in their own flexibility in the Seder preparations.

Program Details:

- 7:00 pm Participants arrive at the home of Congregant (TBD). The group gathers in the kitchen. Introductions are made and coffee and refreshments are served.
- 7:15-7:45pm Leader gives a basic description of “keeping kosher” and some of the changes/restrictions for Passover.
- 7:45-8:15pm Group helps to prepare “standard” Ashkenazic charoset and discusses different recipes for the dish, along with the idea of “improvising” as one is making it.⁸¹
- 8:15-9:00pm Possible Seder menu items are discussed and participants are given a chance to look through Jewish cookbooks and compare ideas and notes on recipes. (5-10 different Jewish cookbooks will be available)

Class 2: Preparing the Table for Seder

⁸¹ See Appendix D: Charoset Recipes Hand-out.

Goals:

1. Participants will gain a sense of comfort with the basic elements of a Seder table.
2. Participants will gain a sense of confidence in their own flexibility in the Seder preparations.
3. Participants will be able to identify the elements of the Seder plate and other items on the Seder table.

Program Details:

- 7:00 pm Participants arrive at the home of Congregant (TBD).
Introductions are made and coffee and cookies are served.
- 7:15-7:45pm Leader gives a basic overview of the point of the evening:
to learn to set the table for a Seder. Discuss flexibility
options (doing the Seder itself in the living room, for
example)
- 7:45-8:15pm Using a variety of Seder plates, group discusses the
elements that are traditionally placed on the plate.
Emphasis placed on identifying Hebrew/English terms
and new or different customs.⁸²
- 8:15-9:00pm Creative tips for the Seder evening are shared, such as
special tablecloths, crayons for the kids, etc. Leader
provides many suggestions, but allows for group
discussion of what each family does or would perhaps like

⁸² See Appendix E: Seder Plate Hand-out.

to do in their own Seder.⁸³

FAMILY PROGRAMS IN THE HOME

The idea of bringing the Seder experience into one's home can be a daunting experience. There is much to learn and much to absorb. The Search for Chametz is not a part of the Seder, but it is included in many Haggadot as a preliminary exercise to the Seder meal, mainly due to its ritual nature. In addition, it's done in the home and involves the whole family. The Search for Chametz is an excellent teaching tool for children, as it is very participatory. In order to encourage families to participate in new rituals and gain a greater understanding of the complete Seder experience, a family in each grade level (1-5) will open their home to the rest of the class for a search for chametz. The teacher will help the family prepare a chametz scavenger hunt, which will culminate in a chametz feast, in which the chametz is eaten as well as burned in the traditional fashion. Families will learn about chametz and the various customs of determining how a home is "kosher" for Passover. Participants will be encouraged to bring some of their own family's chametz to be donated to a food pantry at the end of the evening.

Bedikat Chametz Program

Goals:

⁸³ See Appendix C.

1. Families will gain an understanding of how the search for chametz can be a part of the Seder experience.
2. Families will learn how our chametz can be used as tzedakah.
3. Families will have a chance to get together for an evening of fun activity the night before the Seder.
4. Families will have a last-minute chance to ask questions about the following night's Seder.

Program Details:

- 7:00 pm Participants arrive at the home of Congregant (TBD).
Introductions are made and the scavenger hunt is introduced, along with the traditional candle and feather method. (Flashlights will replace candles for safety)
- 7:15-7:45pm Participants will first recite the blessing for the search for chametz. Then, using the scavenger hunt prepared by each classroom teacher in conjunction with the host family (varies based on age group), families "search" for chametz.
- 7:45-8:00pm Families share some of the chametz that was found (cookies and other snacks) and discuss the importance of donating the rest (unopened boxes of cereal, pasta, etc.) to a local food pantry.

A MODEL SEDER

The culmination of the religious school and family programming will take place at a Model Seder, on the final Sunday before Passover. Families will participate in the preparation of the Seder, meeting on Sunday morning to prepare the food and the tables for the program. The fifth grade will help present the model Haggadah that they have put together based on their research over the past few weeks, and the entire school will participate with their parents, in an attempt to provide a sample of a Seder that is "do-able" for families.

The Model Seder Program⁸⁴

Goals:

1. Families will become familiar with the preparations necessary to put on a Seder.
2. Families will maintain a sense of ownership of this Model Seder.
3. Families will gain a sense of independence and confidence in terms of leading their own Seder.

Program Details:

9:00 am Families arrive at Religious School and meet in an assembly (the older grades will do their usual routine

⁸⁴ This program is loosely based on the idea presented by Joel Lurie Grishaver, "A Family Model Seder," reviewed above, page 63.

and join in the Seder later), where they have a short Shacharit service and are then introduced to their tasks for the morning.

9:30-10:30am Each grade level is assigned to particular tasks to prepare the Seder.

First Grade: Set the tables with tablecloths, tableware and their matzah covers

Second Grade: Prepare the Seder plates (made by the first graders) and set them out along with the matzah.

Third Grade: Prepare the charoset (chop apples, nuts, etc.)

Fourth Grade: Hard-boil eggs, wash parsley, pour juice

Fifth Grade: Make sure the Haggadot are complete, stapled, and set at each place.

10:30-11:45 The Seder – led by the synagogue's educator, rabbi, and cantor, with help from the students.

Each grade "performs" its learned role (first grade asks the Four Questions, second grade sings Chad Gadya and Dayenu, third grade sings the "Ballad of the Four Sons," and fourth grade chants the order of the Seder. The fifth grade's contribution is the Haggadah itself.)

FOLLOW-UP FOR THE PROGRAMMING

An informal follow-up is certainly important in the classrooms and in the hallways of the religious school, asking families how their sedarim were and how the experience was changed by what was done in the various programs. It is important for the program coordinator to do a more formal study, also, perhaps making phone calls to program participants to solicit their opinions on the programs and their efficacy. This would give the program coordinator some idea of what about these programs was successful, and what was not. Although the program is important, it does not seem to be the kind of program that can be repeated each year in its exact form. One would need to find a different "angle" from which to approach teaching the Passover Seder each year.

APPENDIX A: SAMPLE CALENDAR OF EVENTS FOR THE SEDER-A-THON

This calendar, based on the calendar for 2003/5763, is an example of how these programs would be arranged for a complete programming experience. Many are close together, but with proper “buzz,” families will feel energized and excited to attend multiple programs within the three week period.

March

Sun

Mon

Tue

Wed

Thu

Fri

Sat

1

7

8

14

15

16

17

18

19

20

21

22

PURIM

23

Seder in the
Classroom
Week 1

24

**Passover
Adult Ed
Series**

25

26

Adult Ed:
How to Cook
for a Seder

27

28

29

30

Seder in the
Classroom
Week 2

31

**Passover
Adult Ed
Series**

2003

Calendar of Events for the Passover Seder-A-Thon

*Based on the holiday schedule for 5763, this is an
example of the coordination of the multiple events.*

April

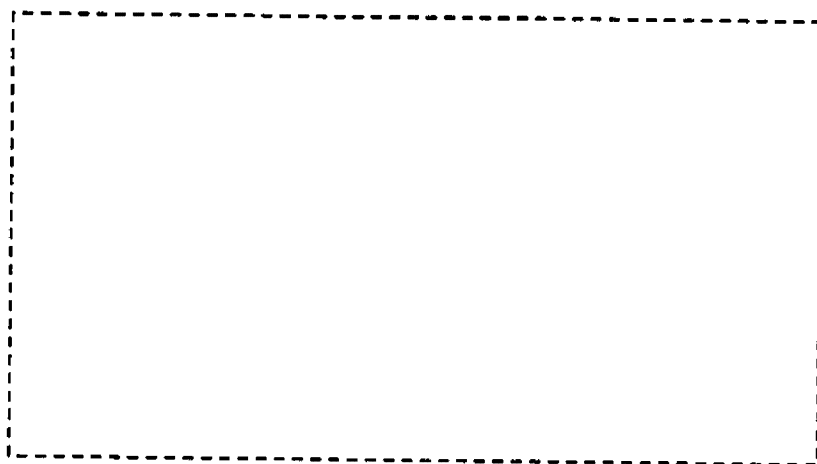
<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
		1	2	3	4	5 Family School: Write Your Own Haggadah
6 Seder in the Classroom Week 3	7 Passover Adult Ed Series	8	9 Adult Ed: How to set the Table for a Seder	10	11	12
13 MODEL SEDER	14 Passover Adult Ed Series	15 Bedikat Chametz Program (Homes)	16 First Seder	17 Second Seder	18 Second Day	19 Third Day
20 Fourth Day	21 Fifth Day	22 Sixth Day	23 Seventh Day	24	25	26
27	28	29	30			

2003

APPENDIX B: THE PLONY FAMILY HAGGADAH

The

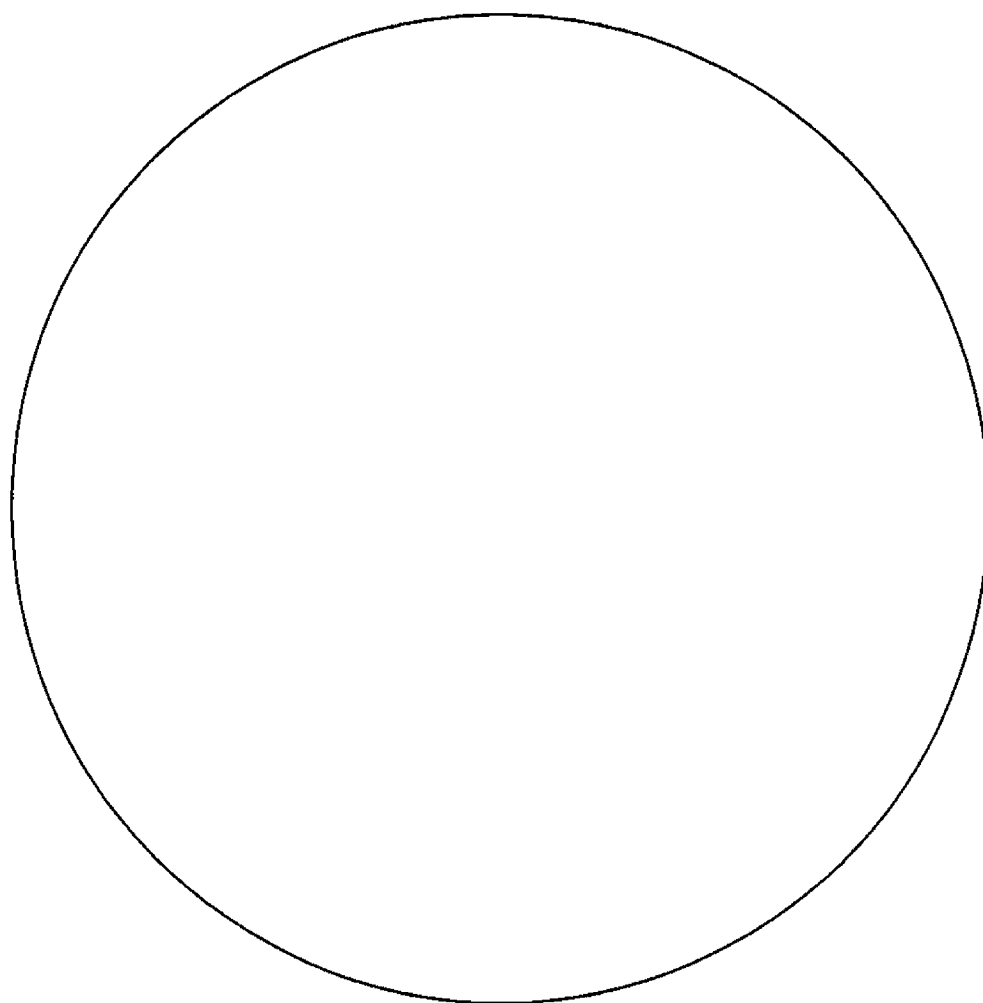
Family Haggadah



Draw or glue a picture of your family here.

Compiled in the year _____

The Seder Plate



Kadesh: Making Time Holy

Kiddush goes here.

You might want...

- to follow the traditional text.
- To modify the traditional text.
- To tell a story about your family.
- To write a song or poem.
- To draw a picture that expresses holy time.

Urchatz/Karpas: Handwashing/Eating Greens

Handwashing Instruction
Blessing for Parsley or other Greens

Some options for you here:

- Leave this section blank.
- Say a general blessing for food (sh'hakol n'hiyeh bidvaro) and then eat some appetizers.
- Read a poem or psalm about springtime.

Yachatz: We Break the Middle Matzah

Breaking Matzah instruction

You might choose:

- To explain the custom of breaking the matzah
- To draw a picture of matzah
- To tell a story
- To just continue on

Maggid: The Passover Story, or Why are We Here Tonight?

The Four Questions

You might choose:

- To include the Four Questions in other languages.
- To write some questions of your own.

You might choose:

- To tell the story in the traditional rabbinic model
- To do some art activities
- To make a comic strip depicting the story.
- To tell the story through
 - Puppets
 - Songs
 - Skits
 - Games

Pesach, Matzah, Maror

(It is the central mitzvah of the
Seder to mention these three items.)

Rachatzah: Handwashing

Motzi/Matzah: Eating Matzah

Maror: Eating Bitter Herbs

Shulchan Orech: The Festival Meal

Tzafun: Finding the Afikomen

Blessings for the Above Sections

You may choose to include:

- Brief explanations of all of these
- Stories that illustrate them
- Your own artwork to describe each activity or food

Your Family's Menu

Barech: The Blessing After Meals

Birkat HaMazon

You may choose:

- To use the traditional text of Birkat HaMazon
- To use a shortened text
- To write or find a poem that expresses gratitude

Cup of Elijah

You might want:

- To sing Eliyahu ha-Navi
- To draw a picture of Elijah and/or his Cup

Hallel

You may choose:

- The traditional Hallel psalms
- Songs based on the Hallel psalms
- Other songs of thanksgiving
- Other readings on thanksgiving
- Any combination of the above

Nirtzah

Concluding songs

Some to include might be:

- Chad Gadya
- Who Knows One?
- Adir Hu
- Your favorite Passover songs

Next year in
Jerusalem!

לשנה הבאה בירושלים!

Or

Back here
together again!

APPENDIX C: TIPS FOR ENLIVENING YOUR SEDER**Some Tips for Livening up Your Seder**

Adapted from "Ten Tips to Enliven the Seder" by Ron Wolfson

1. **Give Homework.** Assign participants specific parts of the seder to "enliven." Maybe they could write a funny parody song or give a little commentary on that section of the seder. Not everyone in your family may be able to do this, but there is no better way to encourage participation than by asking people to prepare something in advance.
2. **Buy Time.** "When do we eat?" This is the question that often shortens even the most well-meaning seder. Buy yourself a little time by expanding the Karpas section of the Haggadah. After the blessing over the parsley, feel free to dig into some other vegetables and dips to tide over all the participants and make them far more willing to participate in whatever seder activities you have planned.
3. **Tell the Story.** The core of the seder is the telling of the story of the Exodus from Egypt. Think of ways to tell the story that supplement the Haggadah. Perhaps a skit, or a puppet show, or a story in song. Whatever your family can come up with. It doesn't have to be serious and it doesn't have to follow the Haggadah text word for word.
4. **Ask Questions.** The Haggadah invites questions. Encourage your guests to liberate themselves from the book and discuss what it is that the Haggadah is trying to tell us. A favorite point at which to do this is after the recitation of the Ten Plagues. "What are 10 things that plague us today?" is a question anyone, no matter what their level of Judaic knowledge, can answer. When the Haggadah tells us that we should feel as if we were redeemed from Egypt, what does that mean? What are we doing about Jewish continuity - in our family, in our community?
5. **Have Fun.** Having family fun is serious business, especially at the seder table. The seder was never meant to be dull. Quite the contrary, it is to be a relaxed, informal educational experience. Some families add favorite songs that children learn in religious school - "Go Down, Moses," "One Day When Pharaoh Awoke in His Bed," and others.
6. **Be Inclusive.** Everyone (not just the kids) should have fun at the seder. Encourage the whole crowd to get involved in the search for the afikomen: develop a scavenger hunt that all the participants can do together - the end result is finding the afikomen!
7. **Use Materials.** One of the problems in keeping young children interested in the seder is that most Haggadahs are not designed for them. Make your own Haggadah sheets for the youngest members (and those young at heart) of your table. Give them tactile things to hold onto: stuffed frogs or frog stickers, a special wine glass, etc. Create a Seder Survival Kit for your guest - include moist towelettes for the inevitable spills of wine and mints (Kosher for Pesach) for the end of the night.)
8. **Chiddushim (Innovations).** Each year, experienced seder leaders look for new ideas to incorporate into the ceremony. Use the internet or books to help you find new things each year. Don't add everything in one year - spread the wealth!
9. **Choose a good Haggadah.** There are 3,000 editions of the Haggadah catalogued in the library of the Jewish Theological Seminary, and every year more versions appear. Jews have always felt comfortable in putting together Haggadahs that reflect their particular slant on the experience of the seder. So we have The Haggadah for the Liberated Lamb (a vegetarian Haggadah) and The San Diego Women's Haggadah (a feminist Haggadah). We have traditional unedited texts and greatly abbreviated liberal texts. We have new "family" Haggadahs and that old standby, The Maxwell House Haggadah. Choose a Haggadah that fits your family's needs.
10. **Prepare.** The ultimate Haggadah may be one you put together yourself. With desktop publishing software and inexpensive printing widely available, it is not difficult to edit your own Haggadah text. You can easily combine traditional texts with modern interpretations and readings, songs, and information. This will take some time, but the reward will be a seder experience that is meaningful and memorable.

APPENDIX D: CHAROSET RECIPES HAND-OUT**Many Charoset Recipes**

Have you ever been somewhere where someone told you that theirs is the PERFECT charoset, the most traditional, the only way to do it? Baloney. There are hundreds of recipes for charoset written down and many more that exist only in the mind of the creator, who may change the way it's done every year. Here are a few to get your creative juices flowing.

Ashkenazic Apple-Nut Charoset

Source: "The Jewish Holiday Kitchen" by Joan Nathan 1988

Yield: 3 cups

6 peeled apples, coarsely chopped
 2/3 c chopped almonds
 3 tbsp sugar, or to taste

1/2 tsp cinnamon
 grated rind of 1 lemon
 4 tbsp sweet red wine

Combine all, 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.

California Charoset

Source: Joan Nathan's "Jewish Holiday Kitchen"

1 whole orange
 1 large avocado, peeled and diced
 juice of 1/2 lemon
 1/2 cup sliced almonds
 1/2 cup raisins

4 seedless dates
 2 figs or prunes
 2 Tbs apple juice
 2 Tbs matzoh meal

Peel and section the orange; reserve the peel and the sections. Toss the avocado and lemon juice in a bowl. Set aside. In a processor or blender, place the almonds, raisins, dates, and figs. Process until coarsely chopped. Add the orange peel and sections and process briefly to combine. Add the avocado and process 1 or 2 seconds more. Transfer the mixture to a glass bowl and gently fold in the apple juice and matzoh meal. Cover with plastic wrap and store in the refrigerator.

Greek Charoset (Hania)

Source: The Cookbook of the Jews of Greece by Nicholas Stavroulakis

1 1/4 cups dates, finely chopped
 3/4 cup black currants, finely chopped
 3/4 cup raisins, finely chopped

1/2 cup almonds, finely chopped
 3 tablespoons honey
 sweet red wine

Put the chopped fruit in a large bowl and cover with water. Soak overnight. The next day simmer the fruit in the same water until it is very soft. Remove from heat and strain, saving the liquid. Put the fruit in a large bowl and mash it with a fork against the sides of the bowl, adding small amounts of the liquid you have saved or, better still, sweet red wine, to moisten. Now mix in the honey and add the nuts. Stir in well and chill.

Note: In Hania this is made a week before Passover. It ages very well.

North African Charoset

Source: The Folklore Cook Book by Molly Bar David (First edition) 1964

60 Grams Pine nuts	1/2 Cup Almonds - Grounded
1 Cooked Egg yolk	1/2 Cup Walnuts - Grounded
1 Apple - Grated	1 Lemon Juice and Zest
1/2 Cup Sugar	Cinnamon and Ginger (to your own taste)

Mix together all ingredients.

Sephardic Charoset

Source: "The Sephardic Kitchen", by Rabbi Robert Sternberg, Harper Collins

Yield: 3 Cups

1 c Pitted dates	1/2 ts Ground cinnamon
1/2 c Dark raisins	1/4 ts Ground cloves
1/3 c (or more) sweet red wine	1/3 c Whole almonds
1 lg Seedless navel orange, washed and dried	1/3 c Walnuts
1/2 c Flower honey	1/3 c Pine nuts

Soak dates and raisins in wine to cover overnight. Cut orange into chunks. Pulse date mixture, orange, honey, cinnamon, cloves, almonds, walnuts and pine nuts in food processor until mixture is ground to coarse paste. If necessary, add sweet red wine to achieve correct consistency.

Transfer to serving dish and use for Seder and all through Passover.

Makes 3 cups

Yemenite Charoset

1 cup pitted, chopped dates	pinch of coriander
1/2 cup chopped dried figs	1 small red chili pepper, seeded and minced, or a pinch of cayenne
1/3 cup sweet Passover wine	2 Tbs matzoh meal
3 Tbs sesame seeds	
1 tsp ground ginger	

In a large bowl, combine the dates, figs, and wine. Add the sesame seeds, ginger, coriander, chili pepper, and matzoh meal and blend thoroughly. Roll into 1-inch balls or serve in a bowl. Makes about 1+1/2 cups.

Want even more options???

Look at the following websites for even more ideas (and search charoset on the Internet yourself!)

<http://www.jewish-food.org/recipes/pchindex.htm>

<http://www.jcca.org/thisnewmonth/nisancharoset.htm>

And here's an interesting article about Charoset from the Virtual Beit Midrash

<http://www.vbm-torah.org/pesach/charoset.htm>

And a song to sing about your charoset:

<http://www.geocities.com/CollegePark/6174/tad-charoses-maror.htm>

APPENDIX E: SEDER PLATE HAND-OUT

The Seder Plate - An Anatomy

Some or all of these things may be on your Seder plate. Here's a guide to what they are and what items could be used for each one.

מרור -- Maror = Bitter Herbs. Could use horseradish root or prepared horseradish. Some use bitter-tasting lettuces or other vegetables.

ביצה -- Beitzah = Egg. Most people hard-boil their egg, but some roast them.

זרוע -- Zeroah = Shankbone. Some people use a roasted lamb-bone, but others use a chicken neck bone or other meat bone, roasted. Vegetarians may choose to leave this off or, in a suggestion from the Haggadah for the Liberated Lamb (a vegetarian Haggadah), replace it with olives, grapes, and unfermented barley to symbolize the laws of charity that also respect the beasts of the field.

חרוסת -- Charoset = mixture of apples and nuts that resembles the mortar of the bricks made by the Israelites in slavery.

מי מלח -- Mei-Melach = Salt Water. Make it to your own taste!

כרפס -- Karpas = Greenery. Most people use parsley for this, but you could use almost any green vegetable, such as broccoli, lettuce, asparagus, etc.

תפוז -- Tapuz = Orange. This is not a traditional item on the Seder Plate, but a modern innovation. The unusual nature of an orange on the Seder Plate is to symbolize the equal rights of women in the Jewish tradition.

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