A Host's Guide

a companion to

A Haggadah of Our Own

prepared by Thursday Bram

Introduction

Pesach is supposed to be the most welcoming meal all year — every Jew should have a seat at the table. To make sure that table is as inviting as possible to all your guests, *A Haggadah of Our Own* incorporates inclusion into the Pesach Haggadah.

However, the Haggadah is only part of the seder. To host a more inclusive seder requires making other parts of the Pesach seder more accessible. This guide will walk you through some steps you can take to make your seder table serve more of your community.

This guide offers specific suggestions on accessibility, inclusivity, and modernization, as well as adding religious, historical, and ethical contexts.

I prefer to err on the side of over-educating you so that you have the tools to connect with all members of your community, no matter what questions you may encounter.

Content Notes

Discussions of historical + Biblical violence, ableism, alcoholism

Importance

The Haggadah says over and over again that we are required to tell the story of the Exodus to everyone who will listen, in ways that show we are still working to end oppression today.

Holding a seder is an act of resistance as much as an act of remembrance. With that in mind, this guide seeks to help you create a Call to Action in your community; a reminder that we cannot rest when anyone is oppressed, whether Jewish or not.

While this guide covers a lot, it doesn't cover everything. This is not the guide for you if you're looking for:

- an introduction to Judaism
- halachic guidance on holding a seder
- one single absolutely correct way to hold a seder

Plenty of other resources exist for the first two and the third is an impossibility because there's no one true way to hold a seder. Between levels of religiosity, geographic ties, and different

diasporic experiences, every Jewish community has its own approach to the seder. Consult your rabbi if you want to make sure you're including any of these suggestions and you're unsure of potential issues involving Jewish law.

This guide is intended to help you create a Pesach that makes sense to your community and for you. Pesach is a time to call in your community, rather than calling anyone out on whether they observe strictly enough.

Preparing for the Seder

Dates

Seders are traditionally held on the first and second evenings of Pesach, starting at sundown. Because the Hebrew calendar measures a day as starting at sundown and lasting until the next sundown, Jewish holidays start in the evening (usually the day before they're listed on the Gregorian calendar).

Originally, seders were held on just the first night of Pesach. During the Diaspora, however, a second seder became custom. During the Temple era, Jewish officials announced the beginning of new months based on the first sighting of a new crescent moon.

For Jews living far from Jerusalem, knowing whether a new moon had been declared was difficult. Holding seders on both the (presumed) first and second nights of Pesach was a way to guarantee that observances were always held on the correct day. (The dates for Sukkot were also tentative, leading to a similar approach to scheduling.) In Israel, seders are only held on the first night of Pesach. Additionally, Jews living in Israel also observe Pesach for seven days, rather than the eight days observed by Jews living in the Diaspora.

We switched to a fixed calendar roughly 2,000 years ago, by the way, under the guidance of Rabbi Hillel — the same Hillel of Hillel sandwich fame. The tradition continues just in case another error could creep into the system.

Certain communities hold seders on other nights of the week. I usually hold a seder for my friends and family on the last night of Pesach because many of my friends attend their parents' seder on the first or second night.

For an accessible seder, consider Pesach's position in the Gregorian calendar and how that may impact your guests' needs.

- Guests using public transit or paratransit may have different availability on weekdays and weekends or may need to schedule transportation in advance
- The Christian holiday of Easter (or Pascha, in some traditions) typically falls near or during Pesach, which can disrupt work, school, and transit schedules
- Other religious holidays falling on or around the spring equinox, including Nowruz, can impact interfaith families

Year	First Seder	Second Seder	Last Night[1]
5779 / 2019[2]	Friday, April 19 (Shabbat)	Saturday, April 20 (Havdalah)	Saturday, April 27 (Havdalah)
5780 / 2020	Wednesday, April 8	Thursday, April 9	Thursday, April 16
5781 / 2021	Saturday, March 27 (Havdalah)	Sunday, March 28	Sunday, April 4
5782 / 2022	Friday, April 15 (Shabbat)	Saturday, April 16 (Havdalah)	Saturday, April 23 (Havdalah)
5783 / 2023	Wednesday, April 5	Thursday, April 6	Thursday, April 13

According to halachic law, seders should start after nightfall. Depending on where you live, nightfall can be quite late. If you stick to this time, remind guests they might want to nap before the seder.

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[1] Except for in Israel, where Pesach lasts just seven days.

[2] Easter falls during Passover, but Pascha does not for the years 2019 to 2023.

Deciding what time your seder starts includes considering multiple factors:

- What times are guests most likely to be available?
- What time won't interfere with work schedules?
- What additional readings are you adding to the seder?
- What dishes are you cooking and how long do they require to prepare?
- How late in the evening are you willing to have people in your home?

Tell your guests to arrive about 30 minutes before you plan to start the seder, to account for the time needed for people to arrive and take their seats.

I try to start my seder early. I'm not a night owl, so winding down the seder before 11 pm is important to me. That requires starting the seder by 6:30 pm, based on the length of *A Haggadah of Our Own* without adding additional readings.

Sometimes, you need to set the earliest time people can arrive, as well. Especially if you have guests coming early to help set up, let everyone know that you'll only be welcoming guests after a certain point in the day.

Haggadot

The Haggadah is a living document or, rather, a set of living documents. There is no one true Haggadah. Even early Haggadot were customized to serve the communities using them.

Here's a brief timeline of the development of the Haggadah, along with related historical events:

- 586 BCE — Babylonians destroyed the First Temple in Jerusalem.
- Around 600 BCE — Modern scholars say the Book of Exodus was written around 600 BCE based on an oral history composed around 1000 BCE recounting stories suggested to have occurred yet another thousand years before that.
- 70 CE — Romans destroyed the Second Temple in Jerusalem.
- Between 170 CE and 360 CE — Someone (or some people) compiled the Haggadah. The Haggadah is more of a list of recommendations than a list of requirements. Different communities develop their own Haggadahs and traditions, often in local languages (rather than Hebrew).

- By 400 CE — Talmudic scholars suggest throwing matzah at inattentive children during the seder.
- Around 930 CE — Rabbi Sa'adiah ben Yosef Gaon included the oldest currently surviving Haggadah in one of his translations of works in Hebrew to Judeo-Arabic.
- Around 1200 CE — Jewish communities in Sarajevo, Barcelona, and other European cities create illuminated Haggadahs (some with added poetry).
- Around 1300 CE — The first parody Haggadah was written.
- 1439 CE — Gutenberg invented the printing press.
- 1486 CE — The Soncino family in Soncino, Lombardy printed the first Haggadah that historians can confirm. There are printings which may have taken place earlier, but historians have not been able to verify them.
- 1600 CE — 25 different Haggadot were in circulation.
- 1800 CE — 234 different Haggadot were in circulation
- 1900 CE — 1,269 different Haggadot were in circulation. The big jump in versions available was due to the development of industrial presses.

- 1932 CE — The *Maxwell House Haggadah* launched, offering free copies at events, through the mail, and directly through organizations like the U.S. Armed Forces. *Maxwell House Haggadahs* are still offered (and used), setting the record for the longest running print campaign. Maxwell House has updated their version since 1932, including adding gender-neutral language.
- 1946 CE — Holocaust survivors celebrate Pesach in displaced persons camps, using a Haggadah written for "the Seder night of the exodus from Europe."
- 1969 CE — The Freedom Seder is held to observe the first anniversary of the assassination of Martin Luther King Jr. The Haggadah compiled for the event starts a new era of event-specific and community-specific Haggadot.
- 1971 CE — The Black Panthers of Israel (a group of Sephardic Jews not associated with, but inspired by the American group of the same name) protested Sephardic marginalization by Israel's primarily Ashkenazi government. The Black Panthers released a Haggadah laying out the erasure and destruction they saw, copying and selling copies on the streets of Jerusalem.

- 1977 CE — The *Women's Haggadah* appeared in *Ms. Magazine*, offering an accessible alternative to the male gaze built into a traditional Haggadah.

Over 3,000 Haggadot are on the market today. While I'm obviously biased towards *A Haggadah of Our Own*, creating a Haggadah that works for every Jew is impossible. If you need to choose a Haggadah or adapt a Haggadah to meet the needs of your community, there are a few factors to consider:

- How your community practices Judaism: Because there are differences between the traditions followed by Ashkenazi, Sephardic, and Mizrahi Jews, as well as Orthodox, Conservative, Reform, and other Jews, you'll want to choose a Haggadah that includes the traditions you and your community follow (or add in additional materials covering those traditions.
- The background of your attendees: In countries emerging from state-mandated atheism, Jews may not have had access to certain Pesach traditions or may have negative associations with some Pesach traditions.

- The attention span of your attendees: Some seder guests may have a hard limit on how long they can sit or participate. If you're facing time constraints, there are short Haggadot, some even promising to get you through the full seder in a matter of minutes.
- Representation within the Haggadah: By going through the seder and reading the Haggadah, we're supposed to feel like we each experienced the Exodus. Imagining ourselves in that role is harder if we don't see people we identify with in the story. Especially avoid Haggadot that depict Hebrews as White and Pharaoh and other people from Mitzrayim as Black.
- Which issues you wish to highlight and discuss: Many organizations produce Haggadot specifically geared towards discussing specific issues, including hunger, conflict minerals, and gendered violence.

When deciding on a new Haggadah for your family or community, gather as much feedback as possible. Give folks the opportunity to tell you if a particular Haggadah is problematic before adopting it community-wide. There are some topics your community may not feel comfortable discussing (such as accessibility needs), so default towards inclusivity.

At the end of this guide, there's a list of additional resources which may meet your needs. And if something doesn't go right, remember that there's always next year.

Using *A Haggadah of Our Own*

This Haggadah has some key differences from other Haggadot you may have used in the past.

Gender-expansive blessings: Hebrew is a gendered language, which can present difficulties for trans, intersex, and non-binary Jews. Within this Haggadah, you'll find gender-expansive blessings. However, these blessings are not the norm — in fact, there isn't a norm for ungendered or gender-expansive Hebrew. Effectively, these blessings are experimental. For some readers, these blessings will present a good alternative. For others, they will not be a useful solution. More details about gender-expansive blessings are included at the end of this guide. As new norms develop, you'll be able to update how you lead your seder.

Another strategy readers can consider is alternating between traditional and feminine blessings, though the leader may wish to stick with one set of blessings to avoid confusion.

Humanist blessings: While some Jewish atheists are comfortable using traditional blessings, others prefer less religious language. Jewish humanists have developed alternative blessings, such as those included in this Haggadah. Readers can choose the blessings that best fit their needs.

Screen readers: Because few screen readers support Hebrew letters, screen readers should read the transliteration of Hebrew material, rather than the Hebrew itself. Mac and iOS readers using VoiceOver should make sure to use the VoiceOver version of the ebook because VoiceOver's support for the Hebrew alphabet is not ideal.

Additional Pesach Observances

In addition to the seder, there are several Pesach-related observances you can include in your community's celebrations.

Ma'ot Chittim

Pesach is by far the most expensive holiday to celebrate in the Jewish calendar. Observant Jews often maintain two spare sets of dishes to be used only at this time (one for meat and one for milk). Buying the special foods that comprise the seder can also be costly.

In many Jewish communities, annual fundraising campaigns, known as Ma'ot Chittim, are run to ensure that all members of the community can afford to celebrate the holiday of Pesach.

Consider supporting such a fundraising drive in your local area. If there are no such fundraisers, you can either start one or donate to causes with similar intentions. Food banks, for instance, always need financial donations (and they're generally preferred over food donations).

The Chametz Hunt

Because no leavened bread is consumed during Pesach, such items are traditionally removed from homes a few days before the first night of Pesach. On the night immediately preceding the first night of Pesach, many families embark on a hunt for chametz.

The blessing recited before the chametz hunt is:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּעוּר חָמֵץ.

Baruch atah Adonai Eloheinu Melekh ha Olam asher kideshanu b'mitzvotav v'tzivanu al biur chametz.

Blessed are You O Lord our God King of the Universe, who has sanctified us with Your commandments and commanded us concerning the removal of leavened bread.

When observing this ritual, make sure there are at least ten pieces of chametz left in your home to find. Feel free to scatter around a few pieces of bread or crackers. You can wrap these crumbs in cloth, foil, or other wrappers before hiding them. That can help ensure no chametz is missed during the hunt, as well as enable participation

for some people with limited mobility. As a group, your family can then search the house. Traditionally, the hunt should be conducted by the light of a single candle. If you're not comfortable with an open flame, using a flashlight is a good alternative.

Gather together the chametz and ceremonially burn it.

Sale of Chametz

Chametz sales give observant Jews a way to keep leavened bread and other chametz through Pesach to be used after the holiday. Such items should not be accessible during Pesach.

In most communities, the rabbi takes responsibility for selling members' chametz to a non-Jew who will sell the items back after Pesach for a nominal fee. Chabad.org offers a web app to streamline the process.

Fast of the Firstborn

Firstborn adults fast on the 14th of Nisan (the day leading up to the first seder). Unlike other Jewish holidays, only firstborn adults fast. The definition of "firstborn" here depends somewhat

on your community. In some communities, only men are required to fast, while in others, people of all genders fast. The fast starts at dawn.

This fast can be broken early at a celebratory meal held immediately after the completion of a unit of Torah or Talmud study. Synagogues typically arrange study to coincide with the holiday in order to serve an early break to the fast, avoiding a Talmudic quandary about when to break fasts at the beginning of Shabbat or a holiday. The Fast of the Firstborn and its associated traditions are seen more often in Ashkenazi communities.

Counting the Omer

At the end of the second seder, on the 16th of Nisan, we count the first day of the Omer, a period of 49 days between the first day of Pesach and the beginning of Shavuot. This period is can be used as a time for self-reflection, with each of the days of the Omer corresponding to a different aspect of a person's character that can be further developed.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Baruch atah Adonai Eloheinu Melekh Ha-olam asher kid'shanu b'mitzvotav v'tzivanu al S'firat Ha-omer.

Blessed are You, Lord our God, King of the Universe, Who has sanctified us with His commandments and commanded us to count the Omer.

After saying the blessing, say the day's count in terms of both total days and weeks and days.

Timeline

- 13 Nissan — sell chametz and search for chametz after dark
- 14 Nissan — fast of the first born, get rid of the last of chametz, first seder after dark
- 15 Nissan — count the first day of the Omer, second seder after dark
- 16 to 21 Nissan — intermediate days, take it easy, eat matzah and follow Pesach restrictions
- 22 Nissan — after dark, rabbi buys back chametz

Invitations

There's no "correct" number of people to invite to a seder. Three people quietly going through the Haggadah together is just as much a seder as a crowded, noisy house sharing the reading.

For a small Pesach seder, you may know who you want to invite off the top of your head. Writing a list and sending an invitation can be as simple as a text to your family or friends' group chat. For larger seders, a more detailed approach to invitations may be necessary.

If you have a long list of people you'd really like to invite, divide that list into two parts: First, you need the list of people you **must** invite, such as family members. I'd also suggest thinking about whose presence you want to prioritize — for instance, Jewish attendees will probably get the most benefit from attending. Second, you need a list of everyone else who you'd like to invite. You can even add a few strangers to your invitation list since seders include two different instructions requiring us to invite strangers to the table.

Send invitations to the first list as early as possible. This is the group who are most likely to need to decide between multiple seder invitations, as well as potentially may need to plan travel or transportation. As people decline and accept, you'll have a better idea of how many seats are still available and who you can invite off of that second list.

Within your invitations, ask for the following information (even if you think you know the answers):

- dietary restrictions
- number of children and partners they'll be bringing
- whether there's anything you can do to make attending easier

Let people opt out, rather than assuming they won't attend. For instance, I have a friend who is uncomfortable with large crowds. I send them an invitation, adding a note about how many people I'm currently expecting, so they can decide for themselves if they'll attend.

If you're inviting guests who will be attending their first seder ever, give them the head's up that Pesach requires asking ourselves some difficult questions. Don't surprise anyone with the

story of Exodus: Depending on how much of the story you're telling, you may talk about slavery, anti-Semitism, and other traumatic topics.

One week after sending your invitations, you can send a reminder to guests who haven't yet responded. Consider using a different communication method — sending a second email to a person who never checks their email probably won't get you an RSVP.

You get to choose who will be in your home. As the host, it's your responsibility to create a safer space for your guests. As you're choosing the guest list, consider potential interactions to make sure your guests feel safe.

Problems can include (but are not limited to):

- Young children can wreak havoc in a space that is not baby-proofed
- Individuals who use bigoted language can hurt other attendees
- Individuals who don't respect boundaries or consent can hurt other attendees

As a holiday traditionally celebrated by family, refusing someone an invitation can be hard. You may feel family pressure to include relatives despite those relatives' poor behavior. If you are

not in a position to refuse to invite someone, have a plan in place for handling any situation that may come up.

Choose whether or not you plan to engage with that person. If you do plan to discuss difficult topics and wish to be persuasive, don't treat hatred as something reasonable or worth negotiating. The most effective discussions include appeals to ethics, emotion, and logic.

Food During Pesach

During Pesach, chametz is forbidden. Chametz includes any leavened food made from five specific grains (originally, two types of wheat and three types of barley, but now considered to be wheat, spelt, rye, oat, and barley). Any food or beverages produced by leavening or fermentation of these grains are off limits, including beer and liquor. In Ashkenazi communities, additional grains, plus legumes are also considered chametz. These additional forbidden items, known collectively at kitniyot, include:

- millet
- kasha
- rice
- corn
- mustard
- sesame
- sunflower
- carob
- poppy
- fenugreek
- cumin
- caraway
- fennel

- cardamom
- coriander
- all legumes and pulses (including soy)

For a Jew avoiding kitniyot, any foods containing corn syrup, corn starch, or soy sauce are not acceptable for Pesach. Additionally, foods produced through slave labor are inappropriate for Pesach. Opt for Fair Trade chocolate, coffee, and other foods normally reliant on forced labor.

Food that is acceptable for Pesach is called Pesadik. Just as you might look for a heksher to certify that a food product is kosher, Pesadik food carries a heksher certifying its lack of chametz.

Rules of kashrut remain in effect during Pesach. Kosher meat is limited to animals with cloven hooves and who chew their own cud, and even then only if slaughtered by a shokhet. During Pesach, many Ashkenazi Jews avoid lamb because offering a paschal sacrifice is impossible without the Temple. Many Sephardic Jews choose to eat lamb during Pesach in order to remember the first seder.

You may be surprised at what products contain chametz: milk with added vitamins, iodized salt, and instant coffee are all made with either chametz or kitniyot.

Matzah

When shopping for matzah, you have a variety of options. Matzah is made from flour and water. The dough is rolled out, pricked with a fork, and baked at high heat. Matzah must be made in 18 minutes or less; after the 18-minute mark, the dough has begun to rise.

Shmurah matzah is watched at every step of the production process from harvesting on to ensure no water or leavening agents ever come in contact with the flour or matzah (outside of the 18-minute baking period).

Under Sephardic tradition, an egg can be added to the dough. Matzah containing onions, garlic, or poppy seed are common, but are not considered kosher for Pesach by many Jewish communities.

Gluten-free matzah is available from many grocery chains, as well as through online providers. Some gluten-free matzah recipes produce particularly brittle matzah. To ensure you have unbroken matzah, you may want to purchase a spare box or two.

Spelt matzah is available as an alternative for folks with allergies. When additions or substitutions are made for reasons of health, most communities will consider the resulting matzah kosher for Pesach.

A few bakeries offer locally made matzah and allow folks to order matzah, usually in late February or early March. You can also contact bakers near you to ask if they'll do a special order. Sometimes all it takes for a bakery to start offering matzah is to know someone out there will buy it.

Producing your own matzah is also an option. A recipe is included at the end of this guide.

While flour may only be used to make matzah during Pesach, ground matzah meal can be used in place of flour. To make matzah meal (including gluten-free matzah), you can grind matzah in a food processor.

Wine and Sobriety

While traditional Haggadot call for drinking four glasses of wine, there are many people who do not drink alcohol (both temporarily and permanently). Even Orthodox rabbis are generally

okay with folks in recovery abstaining from alcohol (as well as other people for whom alcohol would endanger their health). Saving a life takes precedence over religious scripture, which is a key Jewish principle.

In order to accommodate all guests, serve at least one celebratory non-alcoholic drink. Guests can choose the option that bests suits them without explaining their preference. Decanting beverages into well-labeled pitchers or carafes can minimize differences between beverages.

Grape juice (both still and sparkling, red grape or white grape) is often a preferred substitution and requires no changes in blessings. Sparkling apple cider and other beverages also work but will require different blessings, which are included later in this guide. If your community would prefer an entirely dry seder, all drinks can be non-alcoholic.

Make sure to have an additional round of non-alcoholic drinks to bring out after dinner, especially for anyone who is driving. For many people, drinking three glasses of wine in an hour is enough to put them over the legal blood alcohol level to drive.

If a guest who is driving winds up drinking four full glasses of wine, you have several options for making sure they don't get behind the wheel. You can send folks home in a cab or a carshare. If you have space and feel comfortable doing so, you can also let that guest sleep on your couch or in a guest room.

Wine and grape juice fall under the rules of kashrut. Other juices may not technically need a hechser, but check just the same — many juices can have non-kosher additives. Kosher wine is available in many varieties, from vineyards all over the world. Most liquor stores in the U.S. carry a few bottles, though you may need to special order if you are looking for a particular brand or variety.

Dietary Restrictions

Diets	Restrictions
Vegetarian	Vegetarians do not eat meat, poultry, or fish. Many will refrain from eating additional animal products. Please note that many vegetarian recipes include dairy, which may be a concern for those with milk allergies or lactose intolerance.

Vegan	Vegans do not use or eat any animal products, including milk, butter, eggs, honey, and some vegetarian meat substitutes.
Lacto-ovo vegetarian	Lacto-ovo vegetarians eat dairy and eggs, while otherwise following a vegetarian diet. A lacto vegetarian will eat dairy but won't eat eggs, while an ovo vegetarian will eat eggs but won't eat dairy.
Pescatarian	Pescatarians eat fish, while otherwise following a vegetarian diet. (Being a pescatarian does not guarantee that they'll eat gefilte fish, though.)
Gluten-free	Gluten is found in wheat and other grains. There's a lot of overlap between foods containing gluten and kitniyot, so a lot of Ashkenazi recipes for Pesach can be served to someone on a gluten-free diet. Matzah, matzah balls, and other food made with matzah meal all have gluten in them. Gluten-free alternatives are available at most stores which sell matzah.

Diabetic	Diabetic diets are generally low in carbohydrates and minimal in sugars. One area of concern during Pesach seders is making sure there are sides low in carbohydrates, like vegetables. Alternative drinks may also be appropriate, because many alcoholic drinks, as well as fruit juices, can be high in sugars. Additionally, make sure anyone with diabetes knows when food will be served and make snacks available during the seder as needed.

Halal	Kosher food usually meets the restrictions necessary to certify halal food. However, alcohol is not halal and observant Muslims will need a beverage other than wine.
Kosher	Yes, you probably have a good idea of what keeping kosher means if you're hosting a Pesach seder. But there are enough differences between Jewish communities that you should check in with your guests.

While this list should give you a starting point for understanding the dietary restrictions members of your community may follow, make sure to check in with your guests on exactly what their dietary restrictions allow.

And remember! This is not an opportunity to advise any of your friends and family on changing their diets.

Allergens

When asking about attendees' dietary restrictions, you may find that you need to avoid a variety of allergens. A few allergens are particularly important to consider when planning your seder menu.

Allergen	Pesach Risks
Eggs	For those with egg allergies, the hard-boiled egg on the seder plate is the biggest problem. Avocado is generally the best replacement. Matzah balls are often made with egg but can be made with vegan egg replacer. Avoid cooking different matzah ball mixes in the same broth to prevent cross-contamination.

Cows' Milk	In general, rice and almond milks can be used as replacements. Soy and oat milk are considered kosher for Pesach by Sephardic Jews but not kosher for Pesach by Ashkenazi Jews. Some additives used in these milks can include chametz, so read the ingredients. Double-check that you buy the non-sweetened versions of these milks if you plan to use them in mashed potatoes or other savory dishes. If you have any diabetics in attendance, avoid rice milk. People with soy or tree nut allergies may be unable to consume either soy or almond milks.
Peanuts	Peanut allergies are very common. In addition to avoiding peanuts, avoid cooking in peanut oil. Because of the severity of many peanut allergies, consider avoiding peanuts entirely for all guests.

Tree Nuts	Charoset traditionally includes tree nuts. Because many people with tree nut allergies are sensitive to multiple types of nuts, check carefully if just swapping one type of nut for another is sufficient. Making charoset without nuts is often the best way to accommodate this allergy.
Wheat	While most of the Pesach seder should have no wheat in it, matzah (and matzah ball soup, by extension) does contain wheat. However, the number of gluten-free Pesach options keep growing. Because gluten-free matzah does not contain wheat, you can switch it out for regular matzah for guests with wheat allergies.

Soy	Soy is not considered kosher for Pesach among Ashkenazim. Most of the Pesach seder will not be an issue for anyone with a soy allergy. The biggest concern is the use of soy milk in dishes such as mashed potatoes.
Sesame	Sesame is more common in Sephardic and Mizrahi Pesach recipes than in Ashkenazi recipes. There are sesame-free recipes for hummus and halvah, as well as other dishes.
Fish	Because fish is pareve, fish dishes can be popular with many families. Gefilte fish is one of the most common preparations and there's no easy substitute.
Shellfish	If you have to worry about shellfish allergies at your seder, you're definitely not worrying about keeping kosher, so just do whatever you need to do ensure your guests with allergies are safe.

Check the ingredients on the products you buy. Your friends with allergies will probably double-check with you, but will feel far more included if they find they can eat everything at the seder

table. Consider labeling spicy food and any other food details so that guests don't need to check in with you to find out what they can eat.

As you're preparing for the seder, keep all food packaging so guests can check labels if need be. Ask guests contributing food to do the same or to write down ingredients for their dishes.

Other Food Questions

Depending on the members of your community attending, you may need to consider other food accessibility concerns. Texture, for instance, can be a factor in sensory issues, while high sodium can present challenges for someone already experiencing high blood pressure. Be proactive to ensure all your attendees can enjoy dinner.

Physical Access

In addition to ensuring that all attendees have food they can safely eat, we need to ensure that everyone can physically access food and beverages.

Keeping disposable dishes, cutlery, and straws on hand can help you accommodate many needs. Straws, in particular, are important for ensuring access for liquids. Bendy disposable straws are preferable: they won't melt or disintegrate while someone is drinking.

For family members keeping different levels of kosher, disposable dishes and cutlery (as well as disposable cooking vessels) can offer some serving flexibility.

Anticipating your community's needs — rather than requiring them to ask for help — makes people feel included, rather than making people feel like they need to ask for special treatment.

Preparing Your Home

Chairs: Traditionally, each chair should also be set with a pillow: During the Pesach seder, everyone is encouraged to lean and enjoy the comforts of

the evening. Comfortable chairs are best. If you need to make sure that someone gets a specific chair (say, to minimize pain), name cards can help ensure your guests find their way to appropriate seating.

Clear Paths: As you're setting up chairs and tables, consider the space people will need to get through the room. Ideally, you should have 32 inches (815 mm) clearance around the table, as well as clear paths the same width to exits and bathrooms. That's enough room for someone with a mobility aid to comfortably maneuver.

Not all homes are large enough to provide good clearance, but the more space you can offer, the easier everyone will navigate your home. You should also tape down cords, rug edges, and other bumps folks may trip on.

Stairs: Stairs can also impede access, including for people who don't use mobility devices. Ideally, hold your seder in a ground-level area of your home (with no stairs needed to access the space).

Bathrooms: A little extra preparation in the bathroom can dramatically improve a host's ability to enjoy the Pesach seder. Set out the following on a counter or elsewhere in the room where they are visible and easily accessible:

- at least one spare roll of toilet paper
- an extra bar or bottle of hand soap
- an extra hand towel
- pads and tampons

There are a few other items you might find useful to set out, depending on your guests' needs:

- safety pins
- a stain prevention pen
- breath fresheners strong enough to defeat raw horseradish
- a plunger
- extra bags for disposing of diapers and other messy waste

Quiet room: I borrowed the idea of a quiet room from conferences I've attended. Sometimes people need a minute outside of the busyness of the seder. The bathroom is a common retreat, but if you have several guests, someone else will

need those facilities soon. If you can offer a quiet room, you can both accommodate guests who need a retreat while still keeping the bathroom available for folks who need it.

A quiet room doesn't need much to be effective: a door that closes and a comfortable chair or two can get the job done. I like to include a pillow and a blanket, as well. A quiet room doesn't need to be huge: a bedroom or a study is nice, but I've seen garages or even balconies serve the purpose when they need to.

Audio amplification: If you have a large group, amplifying the seder leader's voice can help everyone participate more fully. If enhancing your audio is not an option, you can choose a seating arrangement which gives priority to people who are hard of hearing. When an attendee relies on an ASL interpreter, that attendee should be seated where they can see both the interpreter and the seder leader. The interpreter should be seated where they can see both the seder leader and everyone they are signing to.

Assigned seating: Choosing a seating arrangement in advance can help you guarantee that your guests have what they need within

easy reach. Your attendees may see seating arrangements as more suggestions than instructions and you should ideally be flexible, but suggested seating can simplify matters.

Making Dinner

Seder dinners lend themselves particularly well to potluck-style preparations. My first seder in college was a potluck and I've never looked back. As the host, I typically take responsibility for preparing the seder plate and the main course, while asking attendees to bring sides and desserts.

If any of your guests are attending their first seder, you may need to make sure that what they're bringing is kosher for Pesach. There are several strategies you can use:

- You can recommend recipes to guests.
- You can suggest prepackaged salads, desserts, or snacks or other dishes.
- If you aren't vegan, you always need more hard-boiled eggs.

Encourage your guests to bring dishes which meet their own dietary restrictions. If you're balancing multiple dietary restrictions, knowing that everyone has **something** to eat is reassuring. Of course, we all want each of our guests to be able to eat most of the dishes on the table. Most importantly, however, you want to make sure that everyone has an option for the each of the

ritual foods consumed during the seder so that everyone can fully participate. You may also want to consider making two entrees: Depending on the food restrictions you need to accommodate, finding main dishes everyone can eat can be particularly difficult.

If you choose to prepare the entire seder meal on your own, plan your menu first around how much time you can spend on food preparations. You may need to concentrate on dishes which you can prepare ahead of time, particularly if you want to both cook and participate in the seder. Personally, I believe that if I'm doing more than dropping matzah balls into the soup, I'm cooking too much during the seder.

When inviting attendees to come early and help cook, plan a time they should come over as well as a task list they can work from.

Setting Up the Seder Table

During the seder, we will use several ritual items to complete various Pesach traditions. Here's what you'll want to have on the table before the seder starts.

Candlesticks: Shabbat candlesticks (or another pair of candlesticks meant for use on Jewish holidays), along with Shabbat candles and matches.

Miriam's Cup: A cup or glass, ideally decorative, which will be filled with water during the seder to honor Miriam.

Elijah's Cup: A cup or glass, ideally decorative, which will be filled with wine or juice during the seder to honor Elijah.

Afikomen Bag: A bag to cover the portion of the afikomen that will be hidden and ransomed. Afikomen bags are typically fabric, often decorative. Consider placing a sealable waterproof bag inside the afikomen bag to provide matzah with an additional layer of protection.

Matzah: To start the seder, you'll need three matzahs on a plate, covered with a cloth (the afikomen bag can do double duty here).

Handwashing Station: During the seder, you'll need a pitcher or cup of water, hand towels, and a way to catch water (sinks and bowls are both acceptable options).

Setting Up the Seder Plate

The seder plate holds most of the ceremonial foods needed during the seder. Each food is a symbol of a part of the Pesach story. In some cases, different communities ascribe differing meanings to these foods.

The seder plate itself is typically a decorative platter with spaces, bowls, or other methods of separating the ceremonial foods sitting on the plate. There are significances in every aspect of the seder plate, including meanings in the patterns in the arrangements of the food. That level of detail is outside of the scope of this guide, but additional resources are included in the end.

Spring Vegetable / Karpas: During most of the year, we bless bread immediately after blessing wine or grape juice. At Pesach, we follow that step with a fresh veggie. The spring vegetable symbolizes how the Hebrews initially flourished in Mitzrayim under Joseph's leadership. Parsley is commonly used on the seder plate as the spring vegetable, which we dip in salt water. Some Ashkenazi families use potatoes (which sprout green stalks in spring). Celery is also an alternative.

Paschal Offering / Zeroa: Historically, a lamb shank bone served as a symbol of the Paschal offering on the seder plate. It serves as both a reminder of sacrifices in the era of the Temples as well as a symbol of the tenth plague. In Mitzrayim, Hebrew families protected themselves from the last plague (the death of the firstborn) by marking their doors with blood from a lamb. The word "paschal" even means "he passed over."

Broiled beets have become a common replacement for shank bone on the seder plate, especially at seders including vegetarian guests. The Talmud approves of this replacement. Additional substitutes include chicken necks and yams.

Bitter Herbs / Maror: The bitter taste of these herbs represents the bitterness of Jewish servitude in Mitzrayim. Two bitter herbs appear on many seder plates: maror and chazeret. There's disagreement on the necessity of the second bitter herb. Personally, I choose not to include a second bitter herb, opting instead to focus on traditions that have more personal meaning for me. As you're putting together your seder plate, you can consider whether chazeret belongs on your seder plate. Ashkenazi families usually use horseradish as a bitter

herb. Horseradish can vary in strength, so your attendees will appreciate a warning about the strength. Sephardic families may use romaine lettuce, green onions, or curly parsley. Chicory is also an alternative.

Charoset: This paste of fruits and nuts symbolizes the mortar slaves were required to make for the Pharaohs of Mitzrayim. The word "charoset" comes from the Hebrew word for "clay." Apples are considered traditional because of a midrash that Hebrew women would seduce their husbands under apple trees in order to get around Pharoah's decrees against babymaking. Figs and dates are also symbols of fertility.

Charoset recipes vary around the world. Ashkenazi recipes typically mix apples, nuts, and cinnamon with a splash of wine. Sephardic and Mizrahi recipes typically include dried fruits with nuts and wine. Some Sephardic communities make stickier charoset, in order to roll bite-sized spoonfuls into balls. Charoset may also be a wetter paste, depending on your traditions and preferences.

Consider replacing the wine in the charoset with juice, especially if your guests include children or sober folks.

Olive / Zayhet: The olive branch is a symbol of peace, associated with the story of Noah's ark and the Flood. Olives have become a symbol specifically of peace in Palestine. Because olive trees mature slowly, they need years of peace to produce fruit. Numerous Palestinian olive groves have been destroyed by Israeli settlements, leading some Jews to see the inclusion of an olive as political. Olive oil can be used in place of olives.

Orange / Tahpuz: The orange (or another citrus with seeds) should be sectioned so guests can pick up individual segments. The orange symbolizes that LGBTQIA Jews have a place in Judaism. We spit out the pits we encounter while eating it, to symbolize a repudiation of hatred within Jewish communities.

In the 1980s, some Jewish feminists were using a crust of bread on the seder plate as a sign of solidarity with Jewish lesbians. The bread crust was intended to recognize that there's as much room for a lesbian in traditional Judaism as there is a place for a bread crust on a seder plate. However, to avoid suggesting that being queer violates the laws of Judaism (as a crust of bread on a seder plate does), the orange became more common.

As one of the newer additions to the seder plate, we know more about the orange's adoption than many of the other items. Susannah Heschel suggested adding the orange and should be credited for her work, due to routine erasure of her contribution. Heschel said, "The typical patriarchal maneuver occurred: My idea of an orange and my intention of affirming lesbians and gay men were transformed. Now the story circulates that a man said to me that a woman belongs on the bimah [podium of a synagogue] as an orange on the seder plate. A woman's words are attributed to a man, and the affirmation of lesbians and gay men is erased. Isn't that precisely what's happened over the centuries to women's ideas?"

Egg / Beitzah: Traditionally, hard-boiled eggs are offered to mourners. At the seder table, we are all expected to remember and mourn the destruction of the two Temples in Jerusalem. The hard-boiled egg also serves to represent the meat sacrifice that would have been offered in the Temple to observe Pesach.

Huevos haminados, or baked eggs, are a Sephardic tradition. Some communities may serve huevos haminados in place of hard-boiled eggs, while others keep hard-boiled eggs on the seder plate and serve huevos haminados separately.

If you're hosting a vegan seder, an avocado can be used as a substitute for the egg on the seder plate. Because avocados are a common allergen, confirm that none of your attendees are allergic before making the switch.

Depending on the discussions you want at your seder, you might consider adding one of these other symbolic items.

- a tomato, to symbolize solidarity with workers
- potato peelings, to symbolize hunger
- an artichoke, to symbolize interfaith families
- an unlit candle, to protest the Chinese occupation of Tibet
- Fair Trade chocolate, to symbolize forced labor
- seeds, to symbolize the potential for justice

Leading the Seder

Planning Your Seder

As the host of your seder, you're likely to be the leader of the seder by default. You can appoint someone else to lead readings, but make sure they know about their role in advance. Similarly, if you'd like to have a specific person read a certain section (the Four Questions, for instance), let them know ahead of time so they can practice or refuse the role.

While a seder leader can choose to take on most of the reading themself, going around the table so each person present can read a section is a good alternative. If you go this route, make sure everyone knows that they can pass on reading if participating is difficult. You can also ask people to take responsibility for specific sections. Because most Haggadahs include material in multiple languages, check that readers are comfortable with the language(s) in the sections they're assigned. For those who would prefer to not read a section, offer other opportunities to engage, such as leading discussions or acting out portions of the story.

There is no section or explanation of the shank bone in the Haggadah. That's because of a tradition to not acknowledge the Paschal lamb

during the seder, whether by pointing at it or mentioning it by name. Many Haggadot similarly avoid mentioning Moses' name, to avoid any chance of venerating Moses like a saint.

If you choose additional readings, update language to match the language used throughout your Haggadah. One keyword to change is Mitzrayim (replacing Egypt): Mitzrayim is the Hebrew name of the land where Hebrew slaves were held captive. In addition to being more accurate, this term avoids creating a bias against a current nation based on religious texts compiled thousands of years ago.

Lighting Candles / Nayrot:

Depending on your community, you may typically light Pesach candles in Shabbat candlesticks or in a seven candle menorah.

An optional blessing over children can be said after lighting the candles.

Traditional:

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם

Y'vorechechah Adonai ve-yishmorechah. Ya-air Adonai pahnav ehlechah vichunachah. Yisah Adonai pahnav ehlechah, ve-yahsem lecha shalom.

Gender-Expansive:

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם

Y'vorechecheh Adonai ve-yishmorecheh. Ya-air Adonai pahnav ehlecheh vichunacheh. Yisah Adonai pahnav ehlecheh, ve-yahsem leche shalom.

May the Lord bless you and protect you. May the Lord make His face to shine upon you and be gracious to you. May the Lord favor you and grant you peace.

Handwashing / Urchatz:

Washing hands at a seder can require some logistical planning: the goal is for everyone to wash their hands without getting everything wet. Many families pass a bowl around the table, asking people to pour water over one another's hands. Setting up a washstand that all guests can access, or having guests wash their hands over a sink, can cut down on clean up. Double-check the accessibility of your plan to make sure that everyone can easily wash their hands. Small pitchers with handles are easier to grasp and lift than larger alternatives that rely on grip strength.

The process of handwashing differs between communities. Some seder leaders choose to only wash their own hands, allowing other attendees' handwashing to be purely symbolic. Not speaking between handwashing and reciting the following blessing is a common practice, so keep an eye out for attendees trying to prod someone into speaking.

Story / Maggid:

While the Talmud does allow seder leaders to throw matzah at children who don't pay attention to the seder, telling the story in an interesting way will probably result in better audience engagement.

Many families act out parts of the story, sometimes with puppets or props. Reciting the Ten Plagues, for instance, can be more tangible with physical representations of the plagues.

The Four Questions / Ma Nishtanah:

The Four Questions are the most crucial part of a seder: Even if a person is alone on Pesach, they recite the Four Questions.

During many Sephardic seders, the entire group present reads the Four Questions. In many Ashkenazi communities, the youngest child present (and old enough to either memorize or read) is responsible for reciting the Four Questions.

Several organizations provide readings that include a Fifth Question, usually to help focus on a current issue. While these additional readings can be effective ways to spark discussions at your seder, it's worth noting that the Mishnah lists a Fifth Question made inapplicable by the destruction of the Temple.

Dayenu

If you've premade your matzah balls, now is a good time to drop them into broth to reheat.

Next Year in…:

Most Haggadot end with the phrase "Next Year in Jerusalem," despite the disputed international status of Jerusalem and Israeli military occupation of East Jerusalem. For many Jews, celebrating a Pesach seder in Jerusalem is an option: Flights might be expensive and visas might be complicated, but if we truly desired to be in Jerusalem during the month of Nisan, Jerusalem is within reach.

Jerusalem, metaphorically, is supposed to be utopian. Making that connection becomes harder every day due to occupation and violence. Rather than a metaphorical goal, working towards

freedom allows us to define and focus our work. Using the phrase "Next Year in Freedom" gives us the opportunity to reflect the utopian ideal Jerusalem represented in historical Haggadot.

Furthermore, consider the place where you choose to live in terms of that on-going work. Adding a land acknowledgment is a way to address that we have obligations to the lands we live on and the communities we live among. Typically, a land acknowledgement should be offered at the beginning of an event, but it's also appropriate to have a land acknowledgement again during this section. I personally prefer to note the specific lands I live on — the part of Portland, Oregon I live in is part of the unceded Chinook homeland. Resources for learning about the history of where you live are at the end of this guide, though checking with those indigenous to your area for their preferences is the best practice.

Afikomen House Rules

The rules for hiding and finding the afikomen can differ dramatically from home to home. In some families, parents hide the afikomen and children search for it, ransoming their find back to the seder leader. In other families, children steal the afikomen from the seder leader and hide it, asking for a ransom in exchange for presenting it. There are many additional afikomen traditions, such as putting matzah in a knapsack and having children carry it around the table. You do you, boo.

There are a few rules I'd recommend adding to the afikomen search to make things run smoothly:

- Declare the bathroom(s) and the kitchen off limits for hiding the afikomen
- In addition to placing the afikomen inside of a napkin or cloth bag, seal it inside a plastic bag
- Set an expectation for no roughhousing, especially towards smaller children

Appropriate Rewards

The afikomen can be traded for candy, money, stickers, and other small treats. When providing treats for children who don't belong to you, check in with their parents first.

Stickers can be an especially ideal afikomen reward. I like to have a bunch of stickers that children can choose from. Having extras also allows for a little more bargaining, which is a major tradition in my family. If you're going to bargain, make sure to bargain collectively, rather than bargain individually with each child.

For families interested in another teachable moment, the return of the afikomen is an opportunity to discuss collective bargaining. Model good negotiation with the group and come to a consensus.

Music

Many of the prayers and readings in the Haggadah have melodies. Additionally, your Haggadah contains song lyrics.

YouTube provides a variety of examples, many with lyrics (specific examples are included in the resources below). Seder leaders need enthusiasm more than musical inclination when singing.

Additional and Alternative Blessings

When drinking a beverage made from fruit grown on trees:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָעֵץ.

Baruch atah adonai eloheinu melech ha'olam, borei p'ri haetz.

Blessed are you, our God, Creator of the Universe, who has created the good fruit of the tree.

When lighting the Havdalah candle at the end of Shabbat:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ (מֶלֶךְ) הָעוֹלָם בּוֹרֵא מְאוֹרֵה הָ אֵשׁ.

Baruch atah Adonai Elohenu Melekh ha-Olam borey me'orey ha-esh.

Blessed are You, O Lord our God King of the Universe, who creates the light of the fire

Havdalah should be observed before Pesach begins. Omit blessing and smelling spices.

When lighting festival candles on Shabbat:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

Baruch atah Adonai Elohenu Melekh ha-Olam asher kiddeshanu b'mitzvotav ve-tzivvanu le-hadlik ner shel Shabbat ve-shel Yom Tov.

Blessed are You, O Lord our God King of the Universe, who has sanctified us with Your commandments and commanded us to kindle the Sabbath and festival lights.

Checklist

For the seder plate:

- Hard boiled egg
- Roasted beet
- Charoset
- Fresh horseradish
- Parsely
- Salted water
- Orange segments
- Olives

For the seder table:

- Candlesticks
- Candles
- Matches
- Elijah's cup
- Miriam's cup
- Cup or pitcher of water
- Bowl
- Hand towel

For the matzah:

- Matzah
- Afikomen bag
- Waterproof bag or container (optional)

Recipes

While this guide is not a cookbook, there are a few Pesach recipes worth having handy. These recipes are meant to show you possibilities you can adapt, based on what you have locally. Food can be a great opportunity create your own traditions.

Matzah

1 teaspoon all-purpose flour for dusting
1 cup all-purpose flour
1/3 cup water, or more if needed
1/2 teaspoon kosher salt, or as needed (optional)
1 teaspoon olive oil, or as needed (optional)

Move an oven rack near the top of the oven and preheat the oven to 475°F (245°C). Preheat a heavy baking sheet in the oven.

Dust a clean work surface and a rolling pin with 1 teaspoon flour, or as needed. Place 1 cup of flour into a mixing bowl. Set a timer for 16 minutes (if the matzah isn't completed within 18 minutes, it is not kosher for Pesach).

Start the timer; pour the water, about 1 tablespoon at a time, into the flour. Stir the water and flour. As the dough forms a rough ball, move the dough to the prepared work surface. Knead rapidly until smooth (about 30 seconds to 1 minute).

Divide the dough into 4 equal pieces; cut each piece in half again to get 8 pieces total. Quickly roll each piece into a ball. Roll each piece of dough out into an 8-inch pancake, dusting the top and rolling pin with flour as needed. Give each matzah as much time to rest as you roll them out as possible and roll from the center out to create very thin rounds. Using a fork, quickly poke each matzah all the way through about 25 times, all over, to prevent rising. Flip the matzah over, and poke each piece another 25 times with the fork.

You should have at least 5 minutes left on the timer at this point. Remove the hot baking sheet from the preheated oven and place the rounds onto the baking sheet. Place the baking sheet onto the rack near the top of the oven, and bake for 2 minutes; turn the matzah over and bake an additional 2 minutes, until the matzot are lightly browned and crisp.

Transfer to a wire rack to cool. Lightly brush each matzah with olive oil and sprinkle generously with salt.

Matzah Meal

While matzah meal is available from a number of suppliers, you can also make your own by grinding pieces of matzah in a food processor.

Horseradish

horseradish
salt
sugar
cider vinegar
boiled beets (optional)

Wash the horseradish thoroughly. Grate by hand or grate with a food processor. Add salt, sugar, and cider vinegar to taste.

For purple horseradish, add boiled beets to the horseradish.

Ashkenazi-style Charoset

6 peeled, cored and chopped apples
1 cup finely chopped walnuts
1/2 teaspoon ground cinnamon
1/3 cup sweet red wine

Place the apples and walnuts into a large bowl. Sprinkle over the apples. Stir in the sweet wine. Add additional sweeteners (such as honey or maple syrup) to taste. Serve immediately, or refrigerate until serving.

Sephardic-style Charoset

1/2 pound chopped dates
1 cup golden raisins
1/2 cup sweet red wine
1/2 cup coarsely chopped walnuts
1 teaspoon ground cinnamon
1/2 cup confectioners' sugar

Place the chopped dates and golden raisins in a small saucepan and add the wine. Cook over low heat until the fruit thickens to a soft paste, stirring occasionally. Cool.

Stir the nuts and cinnamon into the cooled fruit mixture. From the paste, form bite-sized balls. Roll the balls in confectioners' sugar. Serve immediately, or refrigerate until serving.

Huevos Haminados

at least 8 cups (the more, the better) onion skins
tea bags, especially if you're short on onion skins
2 tablespoons peppercorns
2 tablespoons salt
4 tablespoons of white vinegar
4 tablespoons olive or vegetable oil
1 dozen eggs

Stove-top method: Fill a large soup pot with the skins, cover with water, and bring it to a boil. You should see the color of the water change to medium brown. Then add the peppercorns, salt, and white vinegar. Turn down the heat to a simmer. Gently lower the eggs in the water, making sure they are completely covered, and add more water if necessary. Cover the surface of the water with the oil, and then cover the pot with a lid. Reduce heat to very very low and simmer for 6 hours, adding water as needed to cover the eggs. Remove eggs and cool in ice water.

Slowcooker method: Fill a slowcooker with the skins and carefully place the eggs on top. Cover with water, making sure the eggs are fully covered. Add the peppercorns, salt, and white vinegar. Cook on High for about an hour then turn to Low for another 8 to 10 hours, adding water as needed to cover the eggs. Remove eggs and cool in ice water.

Glossary

Term	English	Definition
afikomen	dessert	The portion of matzah eaten at the end of the seder meal; literally "dessert" in Aramaic and Greek.
Ashkenazi Ashkenazim		A Jewish diaspora population that settled in the Holy Roman Empire (what is today northern Europe) and has since dispersed around the globe. Yiddish is the traditional language of Ashkenazim.

chametz	leavened bread	Leavened bread or bread that has risen; not permissible during Pesach. Literally, "sour" in Hebrew, referring to sourdough starters, due to the use of wild yeast.
Haggadah Haggadot		The text that is read or recited on Pesach.
	Hebrews	While an Israelite is any direct descendant of Jacob, a Hebrew can be one of the forebearers of the Israelites, an Israelite, or a descendant of Israelites (both ancient and modern).

kitniyot	legumes	During Pesach, kitniyot refers to any legume, grain, seed, or rice considered chametz by Ashkenazim.
kosher kashrut	fit	Food and beverages fit for consumption under Jewish law.
Mizrachi Mizrachim	from the east	A Jewish diaspora population that settled in the Middle East. Until the establishment of Israel, Mizrachi Jews did not identify as a Jewish sub-group. The term can be controversial.
Mitzrayim	narrow place	Literally, "the narrow place." Used in Hebrew and Aramaic to refer to the area which is now Egypt.
Pesach	Passover	A holiday held annually on the 15th of Nisan (Hebrew calendar).

Pesadik	safe for Passover	Considered or certified as containing no chametz (or leavened bread).
Sephardic Sephardim		A Jewish diaspora population that settled on the Iberian peninsula (what is today Spain and Portugal) and has since dispersed around the globe. Ladino is the traditional language of Sephardim.
matzah (matzo, matzos) matzot	unleavened bread	Unleaved bread or bread that has not risen; mandatory during Pesach.
seder	order	The observance and meal held on the first two nights of Pesach each year.

Additional Resources

Haggadot & Readings

- https://haggadot.com
- https://hrhaggadah.com/
- https://www.truah.org/wp-content/uploads/2017/03/Haggadah_Supplement_Mass_Incarceration.pdf

Haggadah (and Jewish) History

- https://www.nybooks.com/daily/2018/10/06/my-great-grandfather-the-bundist/
- https://forward.com/news/israel/217719/when-israels-sephardic-black-panthers-used-passove/
- https://theshalomcenter.org/content/original-1969-freedom-seder
- https://www.haaretz.com/israel-news/MAGAZINE-the-haggadah-that-brought-the-nazis-to-the-seder-1.5939094

Hebrew

- https://www.nonbinaryhebrew.com/
- https://twitter.com/bogiperson/status/1076141179195002883

Religious Adherence

- https://www.chabad.org/holidays/passover/default_cdo/jewish/Passover.htm
- https://www.chabad.org/holidays/passover/sell_chometz_cdo/jewish/Sell-Your-Chametz-Online.htm

Seder Prep

- http://manischewitz.com/occasion/passover-substitutions/
- https://oukosher.org/passover/
- https://afroculinaria.com/2012/04/06/im-dreaming-of-an-african-american-passover/
- https://twitter.com/the_author_/status/797799867406045186
- https://www.myjewishlearning.com/category/celebrate/passover/
- https://ritualwell.org/passover

Music

- https://www.chabad.org/multimedia/media_cdo/aid/255527/jewish/Passover-Songs.htm
- https://www.youtube.com/playlist?list=PLT3E92DW2Hbim6Oac2SqnSqWWgG1LTxjw

Accessibility

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Land Acknowledgements

- https://usdac.us/nativeland/
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Thank you to the many contributors
who made this project possible:

English Editor
Melissa Chavez

Hebrew Editor
Lior Gross

Sensitivity Readers
Rebecca Pierce
Bogi Takács

169 Kickstarter Backers