

CINCINNATI HILLEL PRESENTS



*Passover
Resources*

2020 // 5780

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PASSOVER COCKTAILS FOR EACH OF THE TEN PLAGUES (COURTESY OF TABLET MAGAZINE)

1. Red Nile (Blood)

Ingredients: 2 oz potato vodka 4 oz tomato juice 1/2 oz lemon juice 1 oz Arak 1 tsp white horseradish 6 drops Texas Pete 3 drops Fee Brothers Old Fashioned Cocktail Bitters (no corn syrup) Dash salt Dash pepper Carrot stick for garnish



2. Paris in April (Frogs): Passover occasionally coincides with April, the month when Parisians experience more showers than during the whole rest of the year combined, which is reason enough to celebrate with this languid cocktail comprised entirely of ingredients from France.

Ingredients: 1 1/2 oz Cognac 1 oz green Chartreuse 1/2 oz Grand Marnier 4 oz Perrier

3. The Cockroach (Vermin)

Ingredients: 2 oz Tequila 1 oz Kahlua or Sabra Coffee liqueur

PASSOVER COCKTAILS FOR EACH OF THE TEN PLAGUES (COURTESY OF TABLET MAGAZINE)

4. Zion King (Beasts)

Ingredients: 1 1/2 oz fig brandy 1 1/2 oz non-grain spirits gin 2 oz fresh squeezed orange juice 3/4 oz Chambord

5. Buffalo Fly Shooter (Pestilence)

Ingredients: 1/2 oz potato vodka (freezer temperature) 1/2 oz Arak 3 drops Texas Pete hot sauce



6. Bumpy Eruption (Boils)

Ingredients: 2 oz Cognac 1/2 oz Crème de Cassis 1 oz tequila 1/2 oz Cointreau

7. Hailfire and Brewski (Hail)

Ingredients: 2 oz 151 proof white rum 4 oz Fever Tree Ginger Beer (no corn syrup) Crushed ice Orange wedge for garnish

PASSOVER COCKTAILS FOR EACH OF THE TEN
PLAGUES (COURTESY OF TABLET MAGAZINE)

8. Desert Swarm (Locusts)Ingredients: 2 oz white rum 1 oz non-grain spirits gin 1 oz RW Knudsen Organic Pear Juice 1/2 oz fresh lemon juice 1/2 oz fresh egg white 1/2 oz Domino Organic Blue Agave Syrup 2 dashes Fee Brothers Orange Bitters (no corn syrup) Club soda (preferably fresh-made SodaStream) Fresh parsley for garnish

9. Elysian Dream
(Darkness)Ingredients: 2 oz Cognac 3/4 oz Stirrings Simple Syrup (no corn syrup) 1/2 oz absinthe 3 drops Fee Brothers Old Fashioned Aromatic Bitters Orange peel for garnish

HAPPY
HOUR
EVERYDAY

10. Pharaoh's Lament (Slaying of the first born)Ingredients: 4 1/2 oz very dry sparkling wine 1 oz absinthe 2 dashes Fee Brothers Orange Bitters Lemon wedge Kosher salt

CHAROSETS OF THE WORLD

Calcutta, India:

Date molasses and walnuts

Venice, Italy:

Dates, chestnuts, raisins, and orange juice

Greece:

Dates, currants, raisins, pine nuts, cinnamon and cloves

Montreal, Canada:

Apples, walnuts, sweet wine, cinnamon, and maple syrup

New Orleans, USA:

Apples, pecans, sweet wine, and cinnamon

Tashkent, Uzbekistan:

Apples, walnuts, raisins and persimmons

Suriname, South Africa:

Dried coconut, walnuts, raisins, apricots, and pears

Iran:

Dates, raisins, walnuts, almonds, hazelnuts, vinegar, pomegranate juice, cardamom, ginger and cinnamon



THE FOUR DAUGHTERS

The Wise Daughter:

The Wise child is the kid who asks exactly the questions adults want to hear, like “Would you please explain the laws and customs of the Seder? I can’t wait to hear all about it!” But to be wise is not, necessarily, to be a suck-up or a nerd. As Pirkei Avot, a compilation of ethical teachings, would have it, “Who is wise? The person who learns from all people.” Someone is wise, then, when she knows that however much she does know, there is virtually no end to all that she doesn’t. And that universe of possibility humbles and excites her at the same time.
--Jordana Horn Gordon

The Wicked Daughter:

The Wicked One, she is for all of us who can’t easily slip inside the language of belonging; who can’t uphold dogma and rules without critical inquiry; who recognizes that it’s not always wise to accept every answer; who have grappled enough to know that belief is no simple story; who have learned how and why, to ask. The Wicked One, she is for all of us who still come to this Seder table but are tired of endless apologetics and obfuscation; she is for all of us who still care but no longer believe. This Wicked One is perhaps as uncomfortable on the page as we are sometimes around this table. But she remains there nonetheless, a reminder for every generation that shutting down a question is not the same thing as giving an answer.
--Tova Mirvis

THE FOUR DAUGHTERS

The Simple Daughter:

All I did was ask what was going on at the Seder. When did it become a crime to admit there's something you don't know? Indeed, in a world where men portray complexity as sophistication and conflict as a sign of strength, isn't it the purest impulse to be curious, modest, and genuine?
--Stephanie Butnick

The Daughter Who Didn't Know How to ask:

It has always struck me as unfair: Why on earth would you judge a child who did not "know enough to ask?" Isn't that the fault of their parents, educators, and community? I was that daughter who never investigated the charred egg, blinding maror, or why we recline; I was never told I could. No one debated the Haggadah; we just recited it. No one told me, "This story is yours too." The rabbis hammer home the Seder's core purpose: spark kids' inquiry, put strange objects in their sight—a lamb's limb, wet parsley, corrugated carbs—so that the children remain off-balance, absorbed. If they're curious, they'll stay awake. How shabby that the rabbis then denigrate the very kids they claim to want to coax out. Talmud says we should answer the child who doesn't know enough to ask by "opening up" the conversation. I finally learned to crack it open for myself, and only wish I'd started before age forty. At least I can hope my own children will never be the fourth kid.
--Abigail Pogrebin

WHY DO WE WASH OUR HANDS TWICE, BUT ONLY BLESS ONCE?

Over the course of the evening, we're required to wash our hands twice: once at Urchatz, just before we dip vegetables in salt water, and once at Rachtzah. But we only say a blessing this time around. Why?

In the Talmud's Tractate Pesachim, Rav Elazar states that one should always wash one's hands before dipping any food item in liquid. This simple statement served as an invitation to a long disputation: Some rabbis argued that Elazar's ruling still applies today, while others claimed that it is just a remnant from the days of the Temple, where the priests had to be pure before performing their duties, and now that the Temple no longer stands, we're not obligated to be so meticulous.

The halachic principle of *Safek Brachot LeHakel* argues that the wise rabbis who shaped Jewish law decreed that if there's a *safek*, a doubt, about whether or not you should say a *bracha* in a certain situation, the rabbinic ruling should always strive to opt for the more lenient option. Because the rabbis disagreed about whether handwashing before dipping vegetables in liquid was still required, they decided to keep the custom but make things a bit easier by dropping the blessing.





THE SEDER TABLE

Shank Bone:

Reminder of when the Israelites used lamb's blood to distinguish themselves as Jews and to protect their firstborn from the final plague.

Roasted Egg:

Reminder of spring, fertility, birth and rebirth. In some Sephardic homes, the roasted egg is eaten by a first-born at the end of the meal, while standing behind a door. This gesture symbolizes gratitude that the first-borns of the Jews were saved.

Parsley:

Symbol of the simplicity of life. Dipping the greens into salt water is a reminder of the tears we have shed in our suffering.

Bitter Herbs/Maror:

Reminder of our bitter times in Egypt.

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THE SEDER TABLE

Three Matzot:

They represent the two “breads” that are used for Shabbat and festivals. The third matzah is the lechem oni, the bread of affliction. This is also the matzah that is broken in half. One part represents our suffering and our past; the other part, which is hidden as the afikomen, is a symbol of redemption

Charoset:

Reminds us of the mortar that was used to hold the bricks together when we were slaves in Egypt. When sweet charoset is mixed with the bitter maror, it reminds us of the bittersweet nature of life.



THE SEDER TABLE

Orange:

Many families and congregations have begun adding an orange to the Seder plate as a way of acknowledging the role of people who feel marginalized within the Jewish community. Professor Susannah Heschel explains that in the 1980's, feminists at Oberlin College placed a crust of bread on the Seder plate, saying, "There's as much room for a lesbian in Judaism as there is for a crust of bread on the seder plate." Heschel adapted this practice, placing an orange on her family's seder plate and asking each attendee to take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with LGBTQ Jews and others who are marginalized within the Jewish community. They spit out the orange seeds, which were said to represent homophobia.

Miriam's Cup:

This new custom celebrates Miriam's role in the deliverance from slavery and her help throughout the wandering in the wilderness. Place an empty cup alongside Elijah's cup and ask each attendee at the seder to pour a bit of water into the cup. With this new custom, we recognize that women have always been – and continue to be – integral to the continued survival of the Jewish community. We see the pouring of each person's water as a symbol of everyone's individual responsibility to respond to issues of social injustice.