

# PASSOVER RECIPES

## Matzah pizza

### INGREDIENTS:

- 1 matzah
- shredded mozzarella cheese
- shredded cheddar cheese
- grated parmesan cheese
- prepared marinara or flavored tomato sauce or chopped fresh tomatoes
- oregano or Italian seasoning (optional)

### PREPARATION:

1. Grease baking pan big enough to fit matzah
2. Spread tomato sauce (or chopped tomatoes) over matzas.
3. Sprinkle mozzarella, cheddar and parmesan cheeses over tomato sauce
4. Sprinkle with oregano or Italian seasoning
5. Bake at 424° for 10 minutes or until cheese melts

## Eggplant Matzah lasagna:

### INGREDIENTS

- 1 tablespoon olive oil
- 3 cups sliced mushrooms
- 3 garlic cloves, crushed
- 1/4 cup chopped fresh parsley
- 1/4 cup dry red wine
- 1 teaspoon dried basil
- 1 teaspoon dried oregano
- 1/4 teaspoon crushed red pepper
- 1/4 teaspoon black pepper
- 1 (28-ounce) can tomato purée
- 1 large eggplant, peeled and cut into 1/2-inch slices (about 1 1/4 pounds)
- Vegetable cooking spray
- 6 tablespoons grated Parmesan cheese, divided
- 1 (15-ounce) container nonfat ricotta cheese
- 3 slices American matzo

### PREPARATION

Heat oil in a saucepan over medium-high heat. Add mushrooms and garlic; sauté 5 minutes. Stir in parsley, wine, basil, oregano, peppers, and purée. Partially cover, reduce heat to medium-low; simmer 30 minutes. Remove from heat.

Arrange the eggplant slices in a single layer on a baking sheet coated with cooking spray. Bake at 400° for 30 minutes, turning the slices over after 15 minutes. Remove from baking sheet, and let cool. Cut the eggplant slices into 1/2-inch pieces, and set aside.

Combine 1/4 cup Parmesan cheese and ricotta cheese; stir well, and set aside.

Spread 1/2 cup tomato mixture in the bottom of an 11 x 7-inch baking dish coated with cooking spray. Arrange 1 1/2 slices matzo over tomato mixture, and top matzo with half of ricotta cheese mixture, half of eggplant, and half of tomato mixture. Repeat the layers, ending with the tomato mixture. Sprinkle with remaining 2 tablespoons of Parmesan cheese.

Cover and bake at 350° for 45 minutes. Uncover and bake an additional 15 minutes. Let stand 5 minutes before serving.

## **MATZO TOFFEE**

### **INGREDIENTS**

- 1/2 lb matzos
- 1 cup butter
- 1 cup brown sugar, packed
- 12 ounces chocolate chips
- 1 cup pecans, chopped

### **PREPARATION**

1. Preheat oven to 450 degrees.
2. Line 2 jellyroll pans with aluminum foil. Spread the matzo on the pans in a single layer with no space between the pieces (break the matzo as needed to fill the pan).
3. Melt butter and brown sugar on stove.
4. Boil until mixture coats a spoon, about 3-5 minutes.
5. Pour mixture over matzo and spread evenly with a knife.
6. One sheet at a time, bake for 4 minutes in the middle of the oven (note - the butter/brown sugar will burn if the sheet is too low in the oven).
7. As soon as you remove the pan from the oven, sprinkle 1/2 of the chocolate chips on the matzo, returning the pan to the oven for one additional minute.
8. Using a table knife, gently spread the chocolate to cover the matzo as completely as possible.
9. Sprinkle with 1/2 of the chopped pecans.
10. Repeat with second pan.
11. Place the pans in the refrigerator to cool. After the chocolate is completely cooled, break into small pieces.
12. Store in a tin or plastic bag in the refrigerator.

## **The Full Story of the Orange on the Seder Plate:**

**"In the early 1980s, the Hillel Foundation invited me to speak on a panel at Oberlin College. While on campus, I came across a Haggada that had been written by some Oberlin students to express feminist concerns. One ritual they devised was placing a crust of bread on the Seder plate, as a sign of solidarity with Jewish lesbians (there's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate)."**

**"At the next Passover, I placed an orange on our family's Seder plate. During the first part of the Seder, I asked everyone to take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with Jewish lesbians and gay men, and others who are marginalized within the Jewish community (I mentioned widows in particular)."**

**"Bread on the Seder plate brings an end to Pesach — it renders everything chometz. And it suggests that being lesbian is being transgressive, violating Judaism. I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life. In addition, each orange segment had a few seeds that had to be spit out — a gesture of spitting out, repudiating the homophobia of Judaism."**

**"When lecturing, I often mentioned my custom as one of many new feminist rituals that have been developed in the last twenty years. Somehow, though, 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 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 simply erased." "Isn't that precisely what's happened over the centuries to women's ideas?" (Susannah Heschel, April 5, 2001)**

## The Game Begins: Rules for Hiding the Afikoman

While the broken matza is designed to remind the adults of the culture of poverty, the afikoman is the key to gifts of plenty for the children, as well as the lever for parents to arouse tired children and maintain their alertness through the lengthy stories, rituals, and explanations of the seder. The rabbis mandated playing games with the matza precisely for this educational purpose and felt little compunction about disturbing the sanctity of the evening or the dignity of the matza as a symbol. Each Jewish community made their own rules – sometimes the child stole the afikoman and sometimes the parent hid it. Here is one contemporary version of the game with practical instructions.

1. After breaking the matza, either the seder leader or head of each nuclear family hides the afikoman(s) in a napkin. Some parents sew cloth envelopes embroidered with the word "afikoman."

2. The children are told that a portion of the afikoman will be hidden in more or less plain sight. Children should be encouraged to work together so that the negative aspects of competition will not ruin their evening when they are rewarded for finding the afikoman.

## A Passover Skit

In Egypt the Jews ate quickly and anxiously because they were nervous about the plague of the first born and they were expecting their imminent departure into freedom. Today Jews of Africa and Asia customarily act out the Exodus itself dressing their children (or a dramatically inclined adult) in baggy clothes, a scarf or hat, hiking boots, a walking stick, a belt with a canteen and, most important, the afikoman wrapped in one's clothes on the shoulder (or perhaps in a back pack).

Try sending the youngest children out of the room (or the house) with a bag of props and the help of an adult to prepare this dialogue. Here is a semi-traditional script that may be used by the "actors" at the seder.

### *Knock on the door*

**Adults** - Who's there?

**Children** - Moshe, Aaron, and Miriam.

**Adults** - Come in. Tell us about your journey!

**Children** - We have just arrived from Egypt where we were slaves to Pharaoh. He made us do such hard work. *[Improvise about how bad it was.]*

**Adults** - How did you escape?

**Children** - God sent Moshe and Aaron to tell Pharaoh: "Let my people go". When he refused, God sent 10 plagues. *[Improvise describing some of the plagues.]* Finally God brought the most awful plague on the first born of Egypt. Then Pharaoh was really scared so he kicked us out.

**Adults** - Why are you dressed like that? What is on your shoulder?

**Children** - We escaped in the middle of the night and had no time to let the dough for our bread rise. The dough that we wrapped in our cloaks and slung over our shoulders turned to matza in the heat of the sun.

**Adults** - Tell us about your adventures.

**Children** - Pharaoh changed his mind after releasing us and chased us to the edge of the Red Sea. We would have been caught for sure, but then God split the sea. *[Describe how it felt.]*

**Adults** - Where are you going now?

**Children** - To Jerusalem.

**All** - **La-shana ha-ba-ah Bee'Yerushalayeem!**

# Maggid

The courage to let go of the door, the handle.  
The courage to shed the familiar walls whose very  
stains and leaks are comfortable as the little moles  
of the upper arm; stains that recall a feast,  
a child's naughtiness, a loud blattering storm  
that slapped the roof hard, pouring through.

The courage to abandon the graves dug into the hill,  
the small bones of children and the brittle bones  
of the old whose marrow hunger had stolen;  
the courage to desert the tree planted and only  
begun to bear; the riverside where promises were  
shaped; the street where their empty pots were broken.

The courage to leave the place whose language you  
learned  
as early as your own, whose customs however dan-  
gerous or demeaning, bind you like a halter  
you have learned to pull inside, to move your load;  
the land fertile with the blood spilled on it;  
the roads mapped and annotated for survival.

The courage to walk out of the pain that is known  
into the pain that cannot be imagined,  
mapless, walking into the wilderness, going  
barefoot with a canteen into the desert;

stuffed in the stinking hold of a rotting ship  
sailing off the map into dragons' mouths,

Cathay, India, Siberia, goldeneh medina,  
leaving bodies by the way like abandoned treasure.  
So they walked out of Egypt. So they bribed their way  
out of Russia under loads of straw; so they steamed  
out of the bloody smoking charnelhouse of Europe  
on overloaded freighters forbidden all ports—

out of pain into death or freedom or a different  
painful dignity, into squalor and politics.  
We Jews are all born of wanderers, with shoes  
under our pillows and a memory of blood that is ours  
raining down. We honor only those Jews who changed  
tonight, those who chose the desert over bondage

who walked into the strange and became strangers  
and gave birth to children who could look down  
on them standing on their shoulders for having  
been slaves. We honor those who let go of every-  
thing but freedom, who ran, who revolted, who fought,  
who became other by saving themselves.