

The Christian Passover Seder

Seder means “order” and refers to the unique structure of this home service.

The meal and service sequence is presented in the Haggadah (“telling”).

We celebrate 3 different Seders as Gentile Christians:

1. The traditional Seder, based on retelling and reenacting the original exodus of the Jewish people out of Egypt
2. The Passover conducted in Jerusalem by Jesus and his disciples nearly 2000 years ago.
3. The Seder we are conducting with our family and friends tonight.

Preparing for Passover: Removal of Chametz (Leaven or Yeast)

Leader: Welcome to our Passover Seder. During this Seder, we will be called to reflection, but it is not a solemn occasion. It is a time of joy and celebration. Let us ready our hearts to celebrate and tell the story of deliverance, freedom and redemption. Tradition teaches us that we must all consider ourselves as slaves in Egypt, that we must all consider ourselves to have walked in darkness, so that we might celebrate the deliverance in the Exodus as our own deliverance. It is in that spirit of community that we enter this Passover celebration.

Woman Leader: In the days preceding Passover, it is tradition to clean the house thoroughly, and the evening before the Passover Seder any trace of yeast is removed from the house. As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the yeast, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to his people. Its removal, and the symbolic removal at the beginning of the Seder, signifies the attitude of penitence, the willingness to remove any corrupting influence in our life and submit to God in obedience. Let us find and put away the yeast from this place to prepare for our own experience of deliverance. And as we do, let us search for any hidden sins in our hearts that might prevent us from celebrating the joy of this festival.

Leader: Children, I have hidden bread in several places in this room. Please search for the bread.

Action: Carry the bread from the room.

Leader: We praise you O Lord our God, Ruler of the universe, who hallows our lives with commandments, and who has commanded us to prepare for Passover by removing the leaven.

People: Any leaven that may remain among us, which we have not seen and have not removed, may it be as if it does not exist, as if it is the dust of the earth.

Lighting of the Passover Candles

Explanation: The actual Seder begins with the lighting of the Passover candles. Traditionally, the mother of the home lights the candles, just as she lights the candles that signal the beginning of Shabbat (Sabbath). The candles symbolize the presence of God and mark this as sacred time.

Female Leader: Now in the presence of family and friends we gather for our celebration. We join with the household of Israel and retell the story of their deliverance from slavery in Egypt. We also celebrate the deliverance from our sin through Jesus Christ, the promised Messiah. It is written:

People: You shall keep the feast of Unleavened Bread, for on this day I brought your divisions out of the land of Egypt. You shall observe this day throughout the generation as a practice for all times. Exodus 12:17

Female Leader: We praise you, O Lord our God, who has preserved our life so that we may again celebrate this festival. As we kindle the festival lights, we pray for the light of God in our midst that we might see anew the meaning and significance of this celebration.

Action: Woman Leader lights the Passover candles.

People: Blessed are You, O Lord our God, who has sanctified us by Your commandments and has instructed us to kindle the light for the festival.

Blessed are You, O Lord our God, who has granted us life and sustenance, and has permitted us to reach this season.

Blessed are You, O Lord our God, who has sanctified us by Your Word, and has given us Jesus our Messiah and commanded us to be a light to the world.

Action: Sing a song of Spiritual Freedom

The Four Cups of Wine

Leader: Our story tells us that in various ways, with different words, God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God's promises to Israel and to us.

People: I am the Lord; I will bring you out from under the yoke of the Egyptians, I will deliver you from slavery, I will redeem you with an outstretched arm, I will take you as my people and be your God. (Exodus 6:6-7)

1. I will bring you out from under the yoke of the Egyptians,.....(Cup of Sanctification)
2. I will deliver you from slavery,.....(Cup of Deliverance/Recitation of the Plagues)
3. I will redeem you with an outstretched arm,.....(Cup of Redemption)
4. I will take you as my people and be your God.....(Cup of Praise or Thanksgiving)

Leader: In the four cups that we drink tonight we celebrate these four "I will" promises of God: Freedom, Deliverance, Redemption, and Thanksgiving that He has taken us to be His people

The First Cup: the Cup of Sanctification/Freedom

Action: Fill your cup.

Leader: We take the first cup and proclaim the holiness of this day of freedom. We praise you, O Lord, who makes holy your people.

People: Blessed are You, O Lord our God, who creates the fruit of the vine.

Leader: Let us drink the first cup of Sanctification while leaning to the left. (like the rich folk - It was customary in ancient times for the aristocrats to recline to the left while dining; this reminds us of our freedom and great wealth in Christ)

The Washing: An Act of Love

Leader: This was a cleansing ceremony from when the Temple was standing. Either everyone washes their hands or the leader may wash his hands for the whole group prior to the eating of the vegetable dipped in salt water.

Action: A cup of water is taken in the left hand and half of it is poured twice over the right hand. Then the other half is poured over the left hand.

Leader: We will take this time to remember the act of humility Jesus conveyed to his disciples almost 2000 years ago.

Action: Read John 13:2-14

² The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. ³ Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; ⁴ so he got up from the meal, took off his outer clothing, and wrapped a towel round his waist. ⁵ After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped round him. ⁶ He came to Simon Peter, who said to him, Lord, are you going to wash my feet? ⁷ Jesus replied, You do not realize now what I am doing, but later you will understand. ⁸ No, said Peter, you shall never wash my feet. Jesus answered, Unless I wash you, you have no part with me. ⁹ Then, Lord, Simon Peter replied, not just my feet but my hands and my head as well! ¹⁰ Jesus answered, A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you. ¹¹ For he knew who was going to betray him, and that was why he said not everyone was clean. ¹² When he had finished washing their feet, he put on his clothes and returned to his place. Do you understand what I have done for you? He asked them. ¹³ You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. ¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

Karpas (Parsley)

Leader: Passover is celebrated in the springtime, as the earth becomes green and is blossoming with new life. This vegetable, called karpas, represents new beginnings in resurrected life. It also reminds us of the hyssop that the Israelites used to apply blood to the doorposts of their homes.

But for the children of Israel, life in Egypt was filled with despair. This salt water represents the pain, anguish and tears suffered by our people.

Let us take the parsley and dip it into the salt water, remembering that life is often immersed in tears.

People: Blessed are you, O Lord our God, who creates the fruit of the earth. (*Eat Parsley*)

Breaking the middle Matzah

Leader takes the middle matzah and breaks it in two, leaving one half between the two whole ones, and wrapping the other half in a linen cloth as the "Afikoman." (This is now hidden to be found after the meal by the children.)

The 3 Matzah: Abraham, Isaac, Jacob
 God, the mediating priest, the people (of Israel)
 God, Jesus, Holy Spirit

Leader: This is the bread of affliction which our forefathers ate in the land of Egypt. Let all that are hungry come and eat. Let all that are in need come and celebrate the Passover. This year we are here, next year may we be in the Promised Land. This year we are slaves, next year may we be freed. Many today are enslaved by sin and by oppressors. May all be made free through Jesus the Messiah.

The uppermost wafer of the matzah reminds us of the manna that in the wilderness sustained the Israelites with physical health, as our daily bread sustains us. Together with the bread that meets our mortal needs, we must

take the Living Bread, that our lives might be spiritually maintained to prepare us for the rich life of the world to come.

People: Blessed art Thou, O Lord, our God, who has promised to send his people a Redeemer to plead their cause, to make an end to sin, to make reconciliation for iniquity and to bring an everlasting righteousness by anointing the most Holy, our Redeemer and Savior. Amen.

The Passover Story

The Passover Story is the heart of the Seder and was traditionally recounted as a parent telling the exodus story to his children, following the biblical command, "When your children ask in time to come....then you shall tell them" (Ex 14:14, Deut. 6:20-21). The four questions are usually asked by the youngest child present, with the answers given by the father.

Leader: Let us now fill our second cup – the cup of deliverance. We do not drink it yet.

God's Word tells us that our children will ask questions about who they are as God's people. The Lord has instructed us that we should tell them the story so that they might know the Lord. It is both a duty and a privilege to answer the four questions of the Passover and to recount the gracious acts of our God.

The Four Questions

Child: Why is this night different from all other nights?

Leader: Once God's people were slaves to Pharaoh in Egypt, but the Lord in His goodness and mercy brought them out of that land with a mighty hand and an outstretched arm. Once we were enslaved by our sins, but God in His goodness and mercy forgave our transgressions and called us to be His people. Therefore, tonight is different than other nights because we have gathered to remember who we are, what God has done for us, and to tell to our children the story of God's grace and deliverance.

Therefore, we are obligated to praise God who performed all these things for us when he brought us from slavery to freedom, from sorrow to gladness, from darkness to light, from sin to salvation, from selfishness to love, from death to eternal life through Jesus Christ our Lord. For it is written, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come!" (2 Corinthians 5:17)

And again it is written, "But now that you have been set free from sin and have become slaves to God, the fruit you get leads to sanctification and its end, eternal life." (Romans 6:22)

Woman Leader: Read Deuteronomy 26:5-10

"And you shall make response before the LORD your God, 'A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. ⁶And the Egyptians treated us harshly and humiliated us and laid on us hard labor. ⁷Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. ⁸And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders. ⁹And he brought us into this place and gave us this land, a land flowing with milk and honey. ¹⁰And behold, now I bring the first of the fruit of the ground, which you, O LORD, have given me.' And you shall set it down before the LORD your God and worship before the LORD your God.

Child: Why on all other nights do we eat bread with leaven, but on this night, we eat only unleavened bread?

Leader: Tonight we eat unleavened bread because the Jewish people had to flee Egypt in such haste that they could not wait for their bread to rise. They had to bake it while it was still flat.

It is written, “And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.” (Exodus 12:17)

People: For the bread of God is He who came down from heaven and gives life to the world. Jesus said, “I am the bread of life.”

Child: On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

Leader: Because, when we were in Egypt, our lives were made bitter by hard labor. We shed tears of compassion as we remember the sorrow that our ancestors experienced thousands of years ago, and for those today, who are still enslaved and have not yet experienced the deliverance that our gracious God brings.

Child: On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

Leader: As we are reminded of the bitterness of our slavery, so too are we reminded of the hope that we have in our Lord. We dip the matzah into bitter herbs and charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God. “For His anger is but for a moment, and His favor is for a lifetime; Weeping may tarry for the night, but joy comes with the morning.” (Psalm 30:5)

Child: On all other nights we eat our meals sitting or reclining. On this night why do we eat only reclining?

Leader: The first Passover was celebrated by our people when they were still slaves. Back then, they ate the Passover in haste, while anticipating their imminent departure from the bondage of Egyptian slavery. Now, as free people, we can recline at our Seder – Once we were slaves, but now we are free!

Leader: At Messiah’s Seder, Jesus and his disciples also reclined during their Seder, according to the Passover custom and tradition: “And the disciples did as Jesus had directed them, and they prepared the Passover. When it was evening, He reclined at the table with the Twelve.” (Matthew 26:19-20)

Leader: Here is the story of Passover:

Woman Leader: God had promised Abraham and Sarah that they would be a great people, a promise he renewed to each generation, to Isaac and Jacob. As time passed Jacob’s children came to live in the land of Egypt where his son Joseph was advisor to Pharaoh. But years passed and another Pharaoh came to power who did not remember Joseph and did not know his God, so he enslaved the Israelites. He forced them to work hard making bricks of clay and straw with which to build his cities. As the people increased in numbers, he feared that they might rebel against him, so he ordered every newborn boy drowned. They knew only toil, suffering and tears.

Leader: They cried out from their cruel oppression, hoping that God would remember the promises He had made to the fathers. And God heard their cry and remembered the covenant He had made with Abraham. Through a wise mother and sister, God saved the life of the boy Moses from the ruthless hands of Pharaoh. After he had grown up, God sent Moses to deliver the Israelites from the slavery of Egypt, and promised Moses that He would be with him.

Woman Leader: And yet when Moses asked Pharaoh to free the Israelites, he refused and increased their labor. So God sent ten plagues on Pharaoh and the land of Egypt so they might know that the Lord is God and let the people go.

Pharaoh continued to refuse to let the people go until the last plague, the death of the firstborn of all of Egypt, convinced him to release the people. By following God's instructions and putting the blood of a lamb on the door posts of their houses, the Israelites were spared this plague as the angel of death "Passed Over" their houses.

Leader: A full cup is symbolic of joy and certainly on this occasion we are filled with joy for the mighty deliverance wrought by our God. But let us not forget the great price that was paid to secure our redemption. Lives were sacrificed in bringing the release of God's people from slavery.

As I recite the name of each plague, you repeat each plague while dipping your finger into the cup, allowing a drop of wine to fall to your plate, thus reducing the fullness of our cup of joy this night. This symbolizes our sadness at the loss of human life – even that of our enemies!

Leader with people repeating: Blood. Frogs. Lice. Swarms of Flies. Cattle Disease. Boils. Hail. Locusts. Darkness. Death of the First Born.

Leader: Even as the Israelites were leaving, Pharaoh changed his mind and sent his army after them. Trapped between Pharaoh's army and the Red Sea, the Israelites had nowhere to go. But God told Moses to lift his staff over the seas, and God parted the waters. They were able to pass through the midst of the sea. When the Egyptians tried to follow, the waters closed back over them. When the Israelites saw that they were free, Moses' sister Miriam led them in rejoicing and praising God.

Leader: Let us recite Da-Yenu "it would have been enough for us"

Leader:

Had He but brought us out of Egypt
Had He but judged the Egyptians
And destroyed their gods
Had He slain their firstborn
And Given us their riches
Had He divided the sea to let us pass through
But sank our foes into the depths
Then supplied our needs for 40 years
And fed us with manna in the wilderness
Had He given us the Sabbath to renew our strength
And brought us to hear Him at Mt. Sinai
Giving us His Torah to guide us
Planned and built the tabernacle, His dwelling place
Brought us to the land He promised to Israel
Consecrated the temple He permitted to be built
Sent Jesus, the temple "not built with hands"
That atonement be made for our sins

People:

Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
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Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu
Da-Yenu

"So we praise Him"

From slavery
From anguish
From Mourning
From darkness
From bondage

to freedom
to joy
to festivity
to great light
to redemption

The Second Cup: The Cup of Deliverance

People: Blessed are you, O Lord our God, who creates the fruit of the vine.

Action: Drink the second cup of wine.

Zeroah (shankbone of the lamb)

Leader: This bone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God's command. It is also symbolic of the sacrificial lambs offered in the Temple to commemorate Passover. Jesus is our Passover Lamb. We are covered with His blood so that the angel of death passes over us. Because of Jesus, we have life.

The Matzah (Unleavened Bread)

Leader: Tonight we eat unleavened bread, the bread of affliction, because our ancestors in Egypt had to leave in such haste that they could not wait for their bread to rise. As we eat, we also remember that Jesus is our bread of life.

People: Blessed are you, O Lord our God, who brings forth bread from the earth.

People: *(Distribute the matzah and say,)* Thank you Lord for your Son, the bread of life. *(Eat Matzah)*

The Bitter Herbs (Maror)

Leader: With bitter herbs, let us remember how bitter our slavery was in the land of Egypt. As we eat, let us allow the bitter taste to bring tears of compassion for the pain that our fathers and mothers felt long ago. But let us also weep for those who are still enslaved and have not yet experienced the deliverance that our gracious God brings.

People: Blessed are You, O Lord our God, who has sanctified us with Your commandments and commanded us to eat bitter herbs.

Leader: At Messiah's Seder, Jesus identified Judas Iscariot as the one who would betray Him when at this point in the Seder; He said, "It's the one to whom I given this piece of bread when I have dipped it in the dish." (John 13:21-30)

Action: Dip a piece of Matzah in the bitter herb and eat together.

Leader: As we are reminded of the bitterness of our slavery, so too are we reminded of the hope that we have in our Lord. The Charoset is a sweet mixture of apples, honey, nuts and wine. It symbolizes the mixture of clay and straw that the Israelites used to make bricks for the cities of Pharaoh.

Action: Dip a piece of Matzah in the Charoset and eat together.

Meal

Leader: We will now offer a blessing for the food.

All: We praise you O Lord our God, who in kindness, goodness, and grace gives food to the world. Your love for us endures forever. We praise you, O Lord who provides food for all life. *(Eat Meal Together)*

The Third Cup: the Cup of Redemption

Leader: At this point we leave the traditional order of the Seder to move into the Christian celebration. Normally the concluding order is: the Afikoman is found and eaten, the third cup is taken, the hope of the Messiah is expressed in Elijah's cup and the fourth cup concludes the Seder. *(The Cup of Elijah: Elijah has strong correlation with John the Baptist, who was the forerunner for Jesus.)*

Historians suggest that it was the third cup with the Afikoman that Jesus used at the Last Supper to institute the Eucharist, or Communion. To preserve this tradition, we will use the third cup to celebrate the Eucharist.

Leader: It is now time to reveal that which has been hidden. We will find the Afikoman so that we may conclude our ceremony. The children may now search and find it and return it to me.

Action: Children search for the Afikoman and receive a prize when it is found.

Parallels between the Afikoman (Greek for 'I came') and the Messiah

The middle piece of the unleavened bread of affliction is broken, so Messiah was afflicted and broken.

It is wrapped in a white cloth just as Messiah's body was wrapped for burial.

As the Afikoman is hidden until just before the third cup (the cup of redemption), so Messiah was placed in a tomb and appeared after three days.

The middle piece is traditionally identified with the Passover Lamb, the mediating Priest and Isaac (the story of Isaac is about substitutionary sacrifice)

Leader: Jesus celebrated Passover with his disciples on the night before he was betrayed and delivered up to be crucified. From Luke 22:19, "And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you, do this in remembrance of me."

(distribute pieces of the broken bread/afikoman leaving nothing but an empty linen cloth)

This broken bread of redemption reminds us of the broken body of our Lord Jesus Christ that was broken for us. Jesus has brought to us a new freedom from the chains of oppression and sin that enslave us. Take and eat this, remembering that Jesus died for us, and in so doing accept the grace of God that brings freedom from bondage to sin.

Action: The third cup is now filled.

Leader: From Luke 22:20, "In the same way, after the supper, he took the cup saying, "This cup is the new covenant in my blood, which is poured out for you."

Let us drink the third cup – remembering the redemption that Jesus brings through his shed blood.

All: Blessed art Thou, O Lord our God, who created the fruit of the vine. *(All drink the third cup)*

The Hallel "The Praise"

Leader: From Matthew 26:30 "When they had sung a hymn, they went out to the Mount of Olives."

People: We praise you, O Lord our God, who hears the cries of the oppressed, who brings freedom to the captive, and who creates for yourself a people.

All recite together: Psalm 113

Praise the Lord, Praise, O servants of the Lord, praise the name of the Lord.
Let the name of the Lord be praised, both now and forevermore.
From the rising of the sun to the setting of the same, the name of the Lord is to be praised.
The Lord is exalted over all the nations, his glory above the heavens.
Who is like the Lord our God, the One who sits enthroned on high,
Who stoops down to look on the heavens and the earth?
He raises the poor from the dust and lifts the needy from the ash heap;
He seats them with princes, with the princes of their people.
He settles the barren woman in her home as a happy mother of children.
Praise the Lord.

Leader: *(From Psalm 115)* Not unto us, O Lord, but to your name give glory.

People: Because of your love and faithfulness.

Leader: The Lord remembers us and will bless us.

People: He will bless those who fear the Lord, small and great alike,

Leader: But we will bless the Lord both now and forevermore.

All: Hallelujah

Leader: *(From Psalm 116)* I love the Lord, for He heard my voice; He heard my cry for mercy.

People: Because He turned His ear to me, I will call on Him as long as I live.

Leader: Be at rest once more, O my soul, for the Lord has been good to you.

People: For you, O Lord, have delivered my soul from death, my eyes from tears, my feet from stumbling, that I may walk before the Lord in the land of the living.

Leader: I will sacrifice a thank offering to you and call on the name of the Lord.

All: Hallelujah

Leader: *(From Psalm 117)* Praise the Lord, all you nation; extol him, all you people. For great is his love toward us, and the faithfulness of the Lord endures forever.

All: Hallelujah

Leader: *(From Psalm 118)* Give thanks to the Lord, for he is good; his love endures forever.

People: The Lord is my strength and my song; he has become my salvation.

Leader: I will not die, but live, and will proclaim what the Lord has done.

People: Open for me the gates of righteousness; I will enter and give thanks to the Lord.

Leader: The stone the builders rejected has become the capstone; The Lord has done this and it is marvelous in our eyes.

People: This is the day the Lord has made; let us rejoice and be glad in it.

All: Give thanks to the Lord, for he is good; his love endures forever.

The Fourth Cup: the Cup of Thanksgiving and Hope

Leader: Our Seder is now complete, just as our redemption is complete. We rejoice with thanksgiving, and yet are humbled by God's love!

People: I am the Lord; I will take you as my people and I will be your God (Exodus 6:7)

Leader: Yet the story of God's redemption is not ended. We celebrate what God has done in our history, and what he has done for us, but at the same time we still await a new future. All creation still groans and longs for its final redemption. As Jesus left, he promised he would come again and restore all things. We have faith enough to believe that God will not leave the world the way it is, so we await the day in which He will again come and bring His Kingdom in fullness.

Leader: Let us fill our glasses the fourth time. We raise our glasses in Thanksgiving for God's enduring grace and love to us. Blessed are you, O Lord our God, who has adopted us as your children, and allowed us to call you Father. Let us pray.

People: Our Father, who is in heaven, Holy is your name!
Your kingdom come, Your will be done, on earth as it is in heaven.
Give us this day our daily bread, and forgive us our sins,
As we forgive those who sin against us.
Lead us not into temptation, but deliver us from evil.
For yours is the Kingdom, and the power and the glory forever and ever. Amen.

Leader: We now drink the fourth cup, the cup of Thanksgiving together.

Action: Sing a Song of Thanksgiving

Leader: The traditional conclusion of the seder is a hope for the future expressed by Jews throughout history: "Next year in Jerusalem" We will conclude our Seder with the same expression of hope and faith in God, as we await the coming of a new Jerusalem.

People: Next year in the New Jerusalem!

Action: Extinguish the Passover candles.

Homemade Communion Bread (Matzah)

4 cups flour
1 ½ tsp salt
6 Tbsp butter
1 cup water
2 Tbsp oil

Mix ingredients well. Roll dough out very thin. Pierce bread with a fork (because Jesus was pierced with a spear on the cross/pierced for our transgressions). Bake at 350 degrees on a greased cookie sheet for at least 10 minutes. It may take 20-25 minutes if you want the bread crispy...bake to your desired crispness.

Charoset

1 cup chopped apples (2-3 apples)
1 cup black walnuts
1 cup chopped, dried dates (or ½ cups dates and ½ cup figs)
1 tsp. ground cinnamon
¼ tsp. ground cloves
2 tsp. honey
2 tsp. red wine vinegar
1 tsp. lime juice
Raisins or other dried fruit, such as apricot, can be added.

Core, peel and cut apples into 1 inch chunks. Run apples and dates and other fruit through food grinder using coarse blades (you may have to alternate the apples with the dried fruit). Add nuts, spices, honey, vinegar and lime juice. More liquid may be added if necessary or to taste. This recipe yields about 14 or so well-rounded tablespoons of Charoset (at least)

Common Hebrew (or Greek) terms used in a Seder:

Afikoman: (Greek) “dessert”

Chametz: “leaven” or “yeast”

Charoset: derived from the Hebrew word for “clay”

Karpas: “green vegetable”

Maror: “bitter herb”

Matzah: (plural – matzot) “unleavened bread”

Pesach: “Passover”

Seder: “order”