



הקרן الصندوق
החדשה الجديد
לישראל لإسرائيل
Fund

Opening up the Seder Plate... once again

Source Sheet by Rabbi Ephraim Pelcovits ephraim@nif.org

I. Last Will and Testament of the Hatam Sofer (1839)

... And you shall not say that times have changed, for we have an Ancient Father, may His name be blessed, Who has not changed and will not change.



II. Shiblei HaLeket on Pesach

Haggadah, Kadesh 2:4

...And further (you should place on your seder plate) parched grain kernels, nuts, sweets, and fruit, to engage the children (who are present) and keep them from falling asleep, and so that they (the children) will notice these changes and ask questions...

שבלי הלקט על הגדה של פסח,

קדש ב'ד'

...ועוד יש שם קלייות ואגוזים
ומיני מגדים ופירות לשדל בהן את
התינוקות כדי להפיג שינה מעליהן
כדי שיראו השינוי וישאלו ...

III. From The Brother Haggadah, Catalonia, 14th Century



IV. Orange on the Seder Plate

by Tamara Cohen

...In the early 1980s, while speaking at Oberlin College Hillel, Susannah Heschel was introduced to an early feminist haggadah that suggested adding a crust of bread on the seder plate, as a sign of solidarity with Jewish lesbians. Heschel felt that to put bread on the seder plate would be to accept that Jewish lesbians and gay men violate Judaism like chametz violates Passover. So, at her

next seder, she chose an orange as a symbol of inclusion of gays and lesbians and others who are marginalized within the Jewish community. She offered the orange as a symbol of 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.

<https://ritualwell.org/ritual/orange-seder-plate/>

**V. Pesach Haggadah, Magid,
Rabban Gamliel's Three Things 7**

In each and every generation, each person is obligated to see themselves as if they left Egypt, as it is stated (Exodus 13:8); "And you shall explain to your children that day: For the sake of this, did the Lord do [this] for me in *my* going out of Egypt."

Not only our ancestors did the Blessed Holy One redeem, but rather also us [together] with them did God redeem.

הגדה של פסח, מגיד, פסח מצה

ומרור ז'

בְּכַל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת
אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם,
שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי
מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלָבָד
גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלֶּא אִף
אוֹתֵנוּ גָּאֵל עִמָּהֶם.