

Passover 5776

Sale of Hametz

Last day to sell to Rabbi Stern

Thursday, April 14th

Search for Hametz

Thursday, April 21st

Fast of the First Born

Friday, April 22nd - 7am Service

For all first born men & women

(School excuse notes will be provided for students)

Yizkor

Saturday, April 30th - 9am Service

Pullout centerfold contains full service & event schedule.

Our Torah Members

These generous individuals have voluntarily chosen to support our Synagogue at a higher level of dues than is required, in order to help other Jews who are less fortunate and in need of assistance.

ETERNAL LIGHT MEMBERS

These members provide financial assistance and synagogue membership for families who are enduring financial hardship, as well as a full religious education for their children.

Anonymous
David Korn
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Joni Rosen
Seligman & Phyllis Rosenberg

“Offerings of the Heart”

*The names of our
Torah Members
are inscribed on the
sculpture in our lobby.*

Steven Schwalbe &
Annmarie Krim
Jaime & Susan Weiss
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These members provide financial assistance and membership for families who are enduring financial hardship.

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2014-15 President's Council 2015-16

The President's Council was established to recognize and honor our **"Leadership Donors"** who contribute \$1,250 or more to our *Kol Nidre Annual Fund*.

These generous individuals are the **"Financial Guardians"** of our synagogue.

(* Indicates a Charter Member of the Council.)

GUARDIAN LEADERS

* Herb & Reggie Feuerstein Cong. Sons of Israel Steven & Suzette Kolitch *

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FOUNDERS

Estate of Ken Feldman

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Yakov & Vera Kishinevsky Ann Oster Charlotte Winter

Pre-Passover Congregational Dinner & Shabbat Together Musical Service



Friday, April 15th, 2016

Dinner 6:00pm - Musical Service 7:00pm

Oneg follows service

**Everyone is welcome to attend the service.
Reservations for the dinner are a must!**



Please complete the form below and return it to the Synagogue office no later than Wednesday, April 13th.

Pre-Passover Congregational Dinner – April 15th, 2016

RESERVATIONS REQUIRED by April 13th. Call **201-947-1735** or complete coupon below

Members: Adults: \$18 Children (12 & under): No Charge
Non-Members: Adults: \$20 Children (12 & under): No Charge

Name _____

Address _____

Adults: _____ X \$ _____ = total amount \$ _____ Children (12 & under): _____

Check Bill My JCC Account Credit Card (Visa, MasterCard, Discover or Amex)

Credit Card # _____ Exp. ____/____

Billing Address/Zip _____ Auth. Code* _____

*Visa/MC 3-Digit code on signature panel; Amex 4-Digit Code on Front



Make checks payable to the Jewish Community Center of Fort Lee & mail to address below.
Credit Card payments accepted by phone.

During Shabbat we are unable to collect payments at the door.

BIG PASSOVER NEWS ABOUT LEGUMES

(AND SINCE IT'S A MONTH AFTER PURIM, THIS IS NO JOKE – THIS IS NO “BINGHAMTON” PURIM TORAH)



Why, for centuries, have Ashkenazic Jews avoided rice, peanuts, mustard, beans and a whole bunch of other vegetable products that have nothing to do with the five prohibited grains: wheat, oats, rye, barley, spelt?

To understand the Passover prohibition on the consumption of

kitniyot (legumes and the like) we first have to understand what *hametz* is.

Hametz is

something made before Passover from the five grains listed above, but it has not been closely supervised to assure that it has not risen/fermented. (Matza, which has to be made from one of these five grains, must be produced before Passover under close supervision to ensure that no moisture accidentally mixes with the grain before the baking process begins, and that it is never baked longer than 18 minutes. Anything longer than that is defined by the rabbis as *hametz*).

something that has the potential to rise/ferment.

(That is why we cannot be in possession of any grain on Passover or bake Matza during the holiday should we run out. Matza itself is a fully baked product; its potential to rise/ferment has been removed).

Ashkenazic rabbinic authorities added *kitniyot* (legumes) to the list of prohibited *hametz*, unless the *kitniyot* products were processed/transformed before the Passover holiday and under “Kosher for Passover” supervision/ conditions. They did this for fear that legumes could be dried out and ground into a grain-like flour and used for baking all varieties of confections that might be mistaken for being made from one of the five Torah-prohibited grains. (You may remember that many years ago it was possible to purchase “Kosher for Passover” peanut oil. That was because food manufacturers took the time and effort and invested the monetary expenditure into extracting peanut oil from peanuts under “Kosher for Passover” conditions before Passover began. By doing so they removed the potential from the peanuts to be made into a “flour” to be used in baking. Similarly, one could theoretically make “Kosher for Passover” peanut butter by mashing the peanuts in a

food processor prior to the onset on the holiday, and, again, by doing so under “Kosher for Passover” conditions. Once it’s peanut butter –even if there are still some sizable chunks of peanuts in it—you have effectively removed the potential to grind the peanuts into a flour).

In recent years you may have seen a variety of Passover products, largely imported from Israel, on the shelves that are labeled “*Kasher l’Pesach l’Ochlei Kitniyot*” – “Kosher for Passover for those who eat legumes”. That labeling is, by and large, applicable to Sephardic Jews and Jews of middle eastern origin (*Yehudei Mizrach*) who have never been restricted from eating *kitniyot*.

The push for Ashkenazic Jews to be permitted to eat *kitniyot* is decades-old. Vegetarians and vegans have been desperate to eat rice and tofu both to broaden their variety of choices on Passover as well as for their nutritional value. But more and more carnivorous Jews have also been “lobbying” for this change. It started with an old friend of mine, Rabbi David Golinkin, who is a brilliant, American-born Talmud scholar who made *aliyah*. Rabbi Golinkin has headed the Rabbinical Assembly’s / Masorti Movement’s *Va’ad Halacha* (Religious Legal Board), and he has become, de facto, the *Posek* (legal authority/decisor) for Masorti Jews in Israel. Given the blurring of many lines in Israel between Ashkenazi Jews on one side and Sefardi/ Yehudei Mizrach on the other, a number of years ago Rabbi Golinkin ruled that it was permissible for Ashkenazi Jews to eat *kitniyot*.

More recently the Rabbinical Assembly’s Committee on Jewish Law and Standards adopted a similar position:

It is permissible for Ashkenazic Jews to consume *Kitniyot*/Legumes on Passover, provided that the products are certified as being under Kosher for Passover supervision.

I can wrap my head around that; I’m not so sure that my stomach is ready to agree.

Chag Same’ach!

BIBLE STUDY

Every Friday 11:30 AM

with

Marvin Chertkoff & Mike Seymour

ISLAM and the KORAN

Today Islam has become the most topical religious group creating daily headlines. We are astonished and sometimes repulsed by the headlines because they seem antithetical to religious tenets. How do we reconcile what we westerners read in the paper and what Muslims read in the Koran? Let's explore together what Islam really believes by actually reading the Koran.

Join us beginning on **Friday, May 27** when we begin with ISLAM 101 (An Introduction to Islam) followed by a survey of **THE HISTORY OF JEWISH LIFE IN MUSLIM COUNTRIES**. Then we will read the KORAN to understand what is the real Islam.

All Synagogue members and friends are welcome. Please call the office to let us know you will be attending so we will have enough seats, handouts, etc. Some texts will be required; we will let you know which ones as the course proceeds.

In Loving Memory of Lillian Leshinsky

*She will be greatly missed
and remembered fondly!*

The Friday Morning Bible Study Class



IT'S PESACH - LET'S LIFT OUR VOICES IN SONG



Passover is the oldest Jewish holiday. It is that time of the year when family and friends come together and celebrate our freedom. God brought the Jewish people out of Egypt and out of slavery.

When we read the **Haggadah**, we remember the Exodus from Egypt. We tell stories, eat special foods, chant prayers and blessings and sing special songs of praise to God.

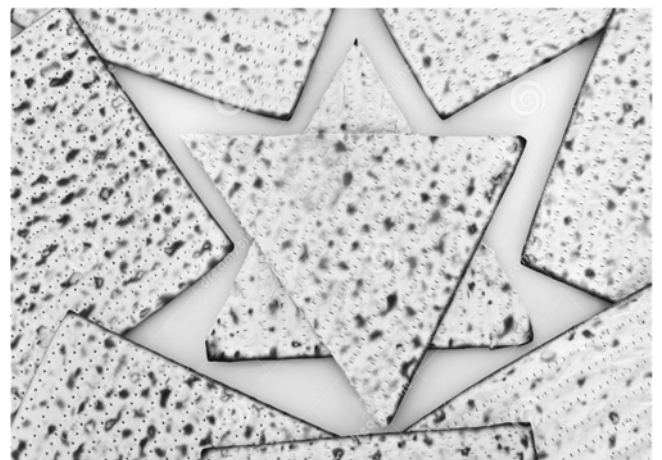
If I had to pick a Jewish holiday that is the most musical for the majority of Jews it would be **Passover**. The sounds of triumphant deliverance and redemption are heard in the melodies from **Hallel**, as we hear a variety of musical textures in the synagogue. In our service, it has been my custom to chant the "**Hodu L' Adonai**" (from Hallel) to the well-known "**Adir Hu**" melody from the **Seder**.

Music is the heartbeat of our Jewish experience and therefore is an integral part of the Seder. So many of the verses and other texts have been put into music. It is this music that sets the mood for the holiday. When we hear the rhythmic "**Dayeinu**", even very young children start singing the refrain. If the kids are still awake late into the evening, the song "**Chad Gadya**" could have everyone laughing and singing along.

Finally, what would **Pesach** be without a spirited rendition of "**L'shana Habaah B'Yrushalayim**", as our thoughts are with the people of Israel. We think of the hardships the Israelites once had, and somehow ironically, still encounter in their everyday lives in the Land of Israel.

As we prepare for **Pesach** both in our homes and in our synagogue, may we lift our voices in praise and in thanks as we sing and tell stories that inspire us to feel a closer connection to our family, our community, and our God.

I wish you all a Ziss'n Pesach, full of Simcha (happiness) and Shira (song).



SHABBAT TOGETHER MUSICAL FRIDAY NIGHT SERVICE

April 15th - 7:00pm



Led by Rabbi Kenneth A. Stern
& Cantor Paul Zim

COME, ENJOY, PARTICIPATE & LIFT YOUR VOICES IN SONG!!

**Sisterhood together with
Englewood Cliffs Chapter of ORT America**



Invites you to meet
Author - Richard Muti
Discussing his newest book
“Cent’ Anni: The Sinatra Legend at 100”

Tuesday, April 12th - 12:30pm

Refreshments
Bring a friend

Program Coordinator
Naomi Altschul

Author Richard Muti will offer a comprehensive look at Frank Sinatra, perhaps the most acclaimed entertainer of the 20th century, and a man whose personal demons often threatened to overtake the better angels of his nature. He will examine the love-hate relationship Sinatra maintained toward Hoboken and New Jersey for most of his life.

Mr. Muti is a graduate of the U.S. Naval Academy, Harvard Business School and Rutgers Law School, as well as a former Navy Pilot and former Mayor of Ramsey, New Jersey, his hometown.

If you have a need for any Passover items for your holiday table or gift giving, take a look at our gift shop cases. They have been restocked for the holiday. Shop early! If you don't see what you want, we will try to help. Ethel at 201-224-7215.

In closing, on behalf of myself and Sisterhood's Executive Board we wish you an joyous Passover and hope you get to spend it with those you hold near and dear.

March has come and gone together with another successful Mishlo'ach Manot project. At this point we have not yet completed our financial figures but, will surely do so by next month's issue.

We had a successful year, donations were generous, assembly, routing and delivery went smoothly thanks to our volunteers and office staff and Mother Nature cooperated by giving us nice weather on delivery day. I truly can not say thank you enough to everyone who helped in every capacity. Thank you!

Sisterhood Book Group

Thursday, April 14th - 8:15pm

“Orphan Train”

By Christina Baker Kline

Thursday, May 12th - 8:15pm

“Saint Mazi”

By Jami Attenberg

Refreshments will be served.

Chairpersons

Kathy Grazian & Naomi Altschul

2016 Passover Guide 5776

Submit by April 14

Ma'ot Hittim/Sale of Hametz forms

Thursday *night*, April 21st Search for Hametz

Friday, April 22nd

7:00am Fast/Feast of the Firstborn

10:38am Last “opportunity” to eat Hametz

11:38am Burn Hametz (if not earlier)

If at all possible, the *Seder* should begin ***after dark*** on *each* night.
We begin *Counting the Omer* at the *Seder* on the Second Night.

First days:

Saturday, April 23rd 9:00am *Minchah* at 1:00pm, following Kiddush

Sunday, April 24th 9:00am *Minchah* at 1:00pm, following Kiddush
8:45pm *Ma'ariv*

Intermediate days / Hol haMo'ed

Monday - Wednesday

April 25th, 26th, 27th 7:00am & 7:45pm

Concluding days:

Thursday, April 28th 7:00am & 7:00pm

Friday, April 29th 9:00am & 7:00pm *Minchah* & *Ma'ariv*

Saturday, April 30th 9:00am (including *Yizkor*)
7:30pm *Minchah*, *S'uda Sh'lishit* & *Ma'ariv*

***Any Hametz items that you have “sold” through the shul,
may be used once again after 9:00pm on Saturday night, April 30th.***

The Torah prohibits the ownership of *hametz* (leaven) during Pesach, a definition of which is perhaps in order at the outset: *Hametz* is anything made from wheat, oats, rye, barley or spelt that has risen (been allowed to bake unsupervised for longer than 18 minutes), or that has the potential to be transformed into flour and then baked. Therefore we must assure that we do not possess any *hametz* in its natural state, any unsupervised, processed foods that may contain even a trace of *hametz*, & food utensils (pots, plates, cutlery) that have had contact with *hametz*.

We uphold the Torah's prohibition on ownership of *hametz* by consuming such products in advance of Passover, by discarding all blatantly *hametz* foodstuffs (breads, cereals), and finally by arranging for the sale of other *hametz* (all non-supervised products that contain any of the 5 grains, all non-Passover food utensils, and all products whose divestiture would cause us to incur a significant financial loss—liquor, for example) to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted *hametz*. If ownership of the *hametz* was not transferred before the holiday, the use of this *hametz* is prohibited after the holiday as well.

Since the Torah prohibits the eating of *hametz* during Pesach, and since many common foods contain some admixture of *hametz*, guidance is necessary when shopping and preparing for Pesach.

During the eight days of Pesach, *hametz* cannot lose its identity in an admixture. Therefore, the minutest amount of *hametz* renders the whole admixture *hametz* and its use on Pesach is prohibited. However, during the rest of the year, *hametz* follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part *hametz* and sixty parts of non-*hametz* (*batel be-shishim*). This affords us the opportunity to differentiate between foods purchased before and during Pesach.

What follows is a general guideline. However, your rabbi should be consulted when any doubt arises.

Kosher le-Pesach labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following *kitniyot* to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible—as long as they bear a *kasher l'Pesach* label. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil; however, these, too, like **all processed foods, must bear a kasher l'Pesach label**. Sephardic authorities permit the use of all of the above. Consult your rabbi for guidance in the use of these products.

PERMITTED FOODS:

A. The following foods require no *kasher l'Pesach* label if purchased prior to Pesach: unopened packages or containers of natural coffee without cereal additives (However, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP); sugar, pure tea (not herbal tea); salt (not iodized); pepper; natural spices; frozen fruit juices with no additives; frozen (uncooked) vegetables (for legumes see above); milk.

B. The following foods require no *kasher l'Pesach* label if purchased before or during Pesach: Fresh fruits and vegetables (for legumes see above), eggs.

C. The following foods require a *kasher l'Pesach* label if purchased before or during Pesach: All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah); canned or bottled fruit juices (These juices are often clarified with *kitniyot* which are not listed among the ingredients. However, if one knows there are no such agents, the juice may be purchased prior to Pesach without a *kasher l'Pesach* label); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein—however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *kasher l'Pesach* label); wine; vinegar; liquor; oils; dried fruits; candy; chocolate-flavored milk; ice cream; yogurt and soda; meat; fish.

D. The following processed foods (canned, bottled or frozen), require a *kasher l'Pesach* label if purchased during Pesach: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, meat and fish, as well as all foods listed in Category C.

DETERGENTS: If permitted during the year, powdered and liquid detergents do not require a *kasher l'Pesach* label.

MEDICINE: Since *hametz* binders are used in many pills, the following guidelines should be followed: If the medicine is required for life-sustaining therapy, it may be used on Pesach. If it is not for life sustaining therapy, some authorities permit, while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

KASHERING OF UTENSILS: The process of kashering utensils depends on how the utensils are used. According to *halakhah*, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil –but only if the utensil can be kashered, as some utensils cannot be kashered. Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

A. EARTHENWARE (china, pottery, etc.) **may not be kashered.** However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.

B. METAL (only if wholly made of metal) UTENSILS USED IN FIRE (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water.

C. METAL baking utensils cannot be kashered.

D. OVENS AND RANGES: Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.

MICROWAVE OVENS, which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. **A microwave oven that has a browning element cannot be kashered for Pesach.**

E. GLASSWARE: Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesach, or putting them through a dishwasher.

F. GLASS COOKWARE: There is a difference of opinion as to whether it may be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

G. GLASS BAKEWARE, like metal bakeware, may not be kashered.

H. DISHWASHER: After not using the machine for a period of 24 hours, run a full cycle with detergent.

I. ELECTRICAL APPLIANCES: If the parts that come into contact with *hametz* are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)

J. TABLES, CLOSETS AND COUNTERS, REFRIGERATORS AND FREEZERS: If used with *hametz*, they should be thoroughly cleaned and covered, and then they may be used.

K. KITCHEN SINK: A metal sink can be kashered by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

L. HAMETZ AND NON-PASSOVER UTENSILS: Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

Additional information:

The entire home (offices and cars, too) should be cleaned to remove any accidental presence of *hametz*, and this may be the origin of spring cleaning.

When it comes to cleaning the kitchen, it is most practical to first clean out and cover the cabinets shelves (after which you place your *kasher l'Pesach* foods and utensils in/on them) then to clean the refrigerator and microwave, the ovens, range and dishwasher, the sink and countertops, and finally the floor.

It is customary to provide *tzedakah* in advance of Passover (*ma'ot hittim* - "money for wheat") in recognition of the increased burden incurred by those who can least afford the additional expenses entailed in preparing for this holiday.

It is also customary to include some *tzedakah* along with your Sale of *Hametz* form both to help defray the cost of incentivizing someone to purchase the *hametz*, and also to provide additional funds for the needy for Passover.

Bedikat Hametz the search for *hametz* takes place on Thursday night, April 21st. By this time the entire house should be ready and the search is more symbolic than actual. To make sure that the blessing is not said in vain, a few pieces of bread or crackers are placed throughout the home on napkins before the search is begun.

The Fast of the First Born (for both men and women), in commemoration of the Israelite first born being spared in the Tenth Plague, takes place on Friday morning April 22nd at 7am. The regular weekday morning service is followed by a brief study session, which exempts all first born from fasting. A light breakfast is served in the synagogue. An excuse note will be provided to any student who attends this service and may be late for school.

No *hametz* may be eaten after 10:38am on the 22nd; all remaining *hametz* that has not been otherwise disposed of or transferred, must be burned by 11:38am.

The *Seder* should not begin until it is dark, as the Israelites did not leave Egypt in the evening, but at night.

Sale of Hametz

(Please submit no later than April 14th)

I/We authorize Rabbi Kenneth Stern to act as my/our agent to sell all of my/our Hametz (food items, cooking utensils, cutlery and crockery) that may be located in my/our home(s), office(s) or car(s).

Signature(s) _____

Print Name(s) _____

Address _____

Please Note: It is customary to accompany this authorization with a donation, which will be used to help provide provisions for the poor. Those wishing to do this should enclose a check in any amount made out to: Rabbi's Discretionary Fund.

OUR B'NAI MITZVAH

Ariel Dasgupta . . . April 9, 2016



Ariel Joshua Dasgupta, son of Diana & Sam Dasgupta and brother to Neil, will become a Bar Mitzvah on April 9, 2016. Born in Pittsburg, he is the grandson of Amnon & Linda Elron of Israel, and the late Dror & Ashoka Dasgupta. He is the great-grandson of Matilda Elron of Israel. She is 92 years old and wishes she could be here along with his aunts, uncles and cousins who are traveling from Israel for his Bar Mitzvah. He attended Solomon Schechter Day School up through fifth grade, and loved it very much; He is now a 7th grade student at Tenafly Middle School where he plays viola in the school orchestra. In his free time he enjoys playing tennis and basketball. His Torah portion is Tazria, which is about the laws of purification in regard to women in child-birth and people with leprosy. Ariel will be reading from the Torah some pesukim which discuss how the Kohem determines whether or not a person or his property is pure or impure and how purity is achieved; since it is Rosh Chodesh he will also read the section that details what special sacrifices are brought for this day. He has stated that he loves being Jewish and is very proud of it. Every summer he travels with his family to Israel and he loves reading, writing and speaking Hebrew. His goals for the future are to continue to do well in school and attend a top college. Ariel would like to dedicate this service to Mrs. Matilda Elron, his great-grandmother, Mrs. Malta Felberbaum, a Holocaust survivor, whom he loves very much and Mrs. Musya Meister, his Russian babysitter, who cared for him as a toddler and is traveling from Pittsburg to attend this simcha. He would like to thank his parents for guiding and loving him, Neil for being a great older brother, Rabbi Stern for his guidance, Cantor Zim for always encouraging him to sing and Joel Richter for teaching him and preparing him for his Bar Mitzvah.

Samuel Ginsburg. . . April 16, 2016



Samuel Mark Ginsburg, son of Susan Ginsburg, will become a Bar Mitzvah on April 16, 2016. He is the grandson of Norma Ginsburg of Columbus, New Jersey. Sam is a 7th grade student at Stephen Gaynor School in New York, New York. He enjoys playing tennis and has been a student of the Alvin Ailey Dance Conservatory for over nine years. His Torah portion is Metzora on Shabat Hagadol which is about God giving people a second chance; He gave them a second chance because He saw that the people were listening to Elijah and doing the right thing, such as respecting their elders, parents and widows. Sam has expressed that his heritage is important to him and he enjoys being part of a community, celebrating holidays with family and experiencing the traditions that have developed over centuries. His goals for the future are to do more charitable work and he would like to visit Israel and learn more about his culture. Sam would like to thank his mom who has done and does everything for him each and every day, but a special thanks for all the extra work that went into helping him with his Bar Mitzvah, Rabbi Stern, Cantor Zim and Amichai Margolis for all their teaching and guidance in helping him prepare for his simcha.

Upcoming Simchas



Jordyn Fein
May 14 - Morning



Bat Mitzvah 



Jordan Elrom
May 14 - Evening



Bar Mitzvah 

The Seder nights are some of the most memorable of the Jewish calendar. Many of us have fond memories of our family Seders. Others just remember the grown-ups reading the Haggadah at the table, as we dozed and wondered if dinner was ever coming.

The Seder doesn't have to be dull. Long before the days of social media, in the times of the Mishna, the Seder was an audio-visual re-enactment of the going out of Egypt for the children. The whole aim was – and continues to be – to stimulate the kids to ask questions and get involved in the Seder. The "props" – be it the Seder plate, or the cushions for leaning – are all there in order to arouse curiosity in our kids and get them asking questions.

Here are a number of ideas to make the Seder fun and meaningful for everyone. All the games are suitable for all ages and are a lot of fun.

Get your kids to prepare activities ahead of time to increase their anticipation and involvement. (See below for specific ideas.)

If you are inviting friends, let them know ahead of time that they have to prepare a fun activity or explanation on a specific section of the Haggadah. This way everyone is involved and is waiting for their turn to play the game, or act something out.

Very important: Remember to have a bag of small prizes or treats as incentives for good questions and involvement.

The Why Game

You will need a basket full of questions and answers about Passover on individual index cards or paper. Get your kids ahead of time to prepare as many questions and answers as they can from the Haggadah and write the questions and answers down. Here are some suggestions to get you started.

- Why do we eat Matzah on Passover? To remind us of the dough that didn't have time to rise as our forefathers were rushed out of Egypt.
- Name the Four Sons? The wise, the wicked, the simple, and the one who doesn't know how to ask.
- How many cups of wine do we drink at the Seder? Four.
- What things on Seder night are associated with the number four? Four sons, four cups of wine, four questions.
- Why four cups of wine? To celebrate our freedom.
- What is the second plague? Frogs.
- Why do we dip in the Charoset? The Charoset represents the cement that the Jews used to cement the bricks together in their slavery. Today we dip as a sign of freedom.
- What does the shank bone remind us of? The Passover lamb which our forefathers sacrificed to God when they came out of Egypt.
- Can you say all ten plagues in order? Blood, frogs, vermin, wild beasts, pestilence, boils, hail, locusts, darkness, plague of the firstborn.
- Can you say the ten plagues backwards? Plague of the firstborn, darkness, locusts, hail, boils, pestilence, wild beasts, vermin, frogs, blood.
- Who am I? I am the last thing you eat before you bench, say the blessing after the meal. There are often lots of fights over who hides me and who finds me. Who am I? The Afikoman.
- Who am I? I am one of the key figures in the story of the going out of Egypt. I lost my whole army and half my country in my stubbornness. Who am I? Pharaoh.
- Who am I? I am one of the plagues. I made the Egyptians itch like crazy all over. Who am I? Lice.
- Who am I? My name does not appear once in the Haggadah, but I went several times to Pharaoh with my brother to try and persuade him to let the Jewish people go. Who am I? Moses.

For whom do we fill a cup on the Seder table and hope he comes and joins our Seder? Elijah.
After the Four Questions, you ask one of the kids to blindfold one of the guests or another family member. Then the blindfolded one has to pick a card out of a box or hat. Someone is chosen to read the question. If the blindfolded one

answers correctly he or she gets a point/sweet/nut/small prize. The game can be played at different intervals during the evening.

The Story Bag Game

This humorous game reveals how creative and clever participants are in connecting random items found around the house to the Passover story. The game can be played at different intervals throughout the Seder, in between reading the text. It requires very little preparation.

Get your kids to collect a bag full of small items from around a house – almost anything will do. For example: duplo man, plastic animals, a plastic crown, a toy car, an envelope, a cup, a jar of red-colored water, pyjama trousers, a kiddush cup, lice shampoo, any stuffed animals, etc.

Pass the bag filled with the items around the table and get people to pick out an object without looking. Now each person has to connect the item in his hand to the story.

Here's an example of what someone might say who selected duplo man from the bag: "You are probably very curious who I am? Well, many years ago, our people were enslaved in Egypt by a very powerful King called Pharaoh. One day God appeared to me at the burning bush and told me to remove my shoes. That's why I don't have any shoes on. God then told me that I was going to lead the Jews out of Egypt."

This game gets young and old involved and is a lot of fun.

The Pharaoh's Telephone

You could use a simple plastic toy telephone that doesn't make noise, or any object that you can pretend is a phone, and lots of blocks on the floor next to the Seder table.

At any time during the Seder, you make a pretend ringing noise. There is a hushed silence and you pick up the phone. It is Pharaoh on the other end.

According to your improvised one-sided conversation, it becomes clear that all children under 8 have to get down from the table and start building a pyramid.

You can get one or two of the older children to be the task-masters and shout out orders to work faster, etc. Children love doing this.

If you have several children at the Seder, you can do a competition who can build the tallest tower/pyramid.

Radio News

Ahead of time get the older kids to prepare a news report about the Ten Plagues and the Crossing of the Red Sea. As part of the "broadcast" they can interview some of the guests as Pharaoh, Moses, Aaron, etc.

These characters can be totally improvised or described on an index-card that you hand to the guests. For example: "You are Pharaoh. You have just been woken up in the middle of the night by your adviser who has told you that there is no water to drink in the whole of Egypt, only blood. The radio reporter wants to hear your statement about what you're going to do."

Who or What Am I?

In advance of Seder night write out on separate pieces of paper the names of characters or objects associated with Seder night. For example: Pharaoh, Elijah the Prophet, The Wise Son, Maror, Charoset, Matzah, Chametz, Frog, Wild Beast, etc.

During the Seder choose a volunteer. Tie a scarf around his forehead and stick a name on the scarf so that everyone can see it but him. Now he has to ask questions about himself, to which everyone answers Yes/No until he figures out who he is. If he guesses in five or less questions, he gets a prize.

Give Us a Clue

This game is for a more advanced or slightly older age group. It works like charades.

Prepare different verses from the Haggadah ahead of time, and write them on paper.

Each participant randomly chose a card. He then has to mime the sentence and the rest of the guests and family have to guess the passage.

The participant is not allowed to talk, but he may indicate how many words are in the passage with his fingers. He can show that a word rhymes with another word by touching his ear.



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					1 22 Adar II Bible Study 11:30am  7:03PM	2 23 Adar II MINCHAH 6:45PM SHEMINI
3 24 Adar II <u>HEBREW SCHOOL</u> CLOSED	4 25 Adar II	5 26 Adar II	6 27 Adar II <u>HEBREW SCHOOL</u> CLOSED	7 28 Adar II Rabbi's Class 10:30am Sisterhood Board meeting 8pm	8 29 Adar II Bible Study 11:30am  7:10PM	9 1 Nisan Ariel Dasgupta's Bar Mitzvah 9am MINCHAH 7:00PM TAZRIA
10 2 Nisan <u>HEBREW SCHOOL</u> CLOSED	11 3 Nisan	12 4 Nisan Sisterhood/ORT Meeting 12:30pm	13 5 Nisan	14 6 Nisan Rabbi's Class 10:30am Sisterhood Book Group 8pm	15 7 Nisan Bible Study 11:30am Pre-Passover Dinner 6pm Shabbat Together 7pm  7:18PM	16 8 Nisan Sam Ginsburg's Bar Mitzvah 9am MINCHAH 7:00PM METZORA
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