

Objective:

To learn the difference between Chametz and Kitniyot. To understand who is allowed to eat Kitniyot, what Kitniyot, and why Ashkenazim do not eat it.

Definitions:

Chametz

Any type of leavened bread or bread product is prohibited **during Passover**. These leavened products, known as chametz, include certain grain-based **foods** like breads, pasta, pastries, bread crumbs, crackers, etc. Unleavened bread, aka "matzo," traditionally takes the place of chametz **during Passover**.

Kitniyot

Among Ashkenazi Jews, the custom (minhag) during Passover is to refrain from not only products of the five grains but also other grains and legumes. Traditions of what is considered **kitniyot** vary from community to community but generally include maize (North American corn), as well as rice, peas, lentils, and beans.

Who eats what?

Persian - all, but no dairy

Indian - rice, to be checked 3 times each individual grain before Passover

German - none

Moroccan - all

Activity 1:

Present this section of the Torah to the children and read it with them.

Have a discussion as to what is meant by "You shall not eat leaven." Go into a discussion about chametz, what it is and why we should not have it during Passover. Then have the children fill out the sheet below as a recap of the lesson.

"Chametz" is defined as any of the five grains – wheat, spelt, barley, oats, and rye – which has come into contact with water for more than 18 minutes. This is a serious Torah prohibition, and for that reason we take extra protective measures on Passover to prevent any mistakes.

Then continue the discussion to include why the Rabbis do not allow other food items that are not chametz on Passover.

The medieval Jewish sages placed a ban on eating legumes (*kitniyot*) on Passover, because they are similar in texture to *chametz*—even bread can be made out of their flour—so people might assume that if, for example, cornbread can be eaten on Passover, wheat or rye bread can be eaten too. This prohibition includes rice, beans and corn. This injunction was unanimously accepted by Ashkenazic Jews; many Sephardic Jews, however, continue to eat *kitniyot* on Passover.

Which brings us to the category of prohibited Passover food called "*kitniyot*."

Sometimes referred to generically as "legumes," this includes rice, corn, soy beans, string beans, peas, lentils, mustard, sesame seeds and poppy seeds. Even though *kitniyot* cannot technically become chametz, Ashkenazi Jews do not eat them on Passover. Why?

The Smak (Rabbi Yitzchak of Korbol) explains that products of *kitniyot* appear like chametz products. For example, it can be hard to distinguish between rice flour (*kitniyot*) and wheat flour (chametz). Therefore, to prevent confusion, all *kitniyot* was prohibited.

The Beit Yosef (Rabbi Yosef Karo, 16th century, Israel) notes that since regular grains may become mixed together with *kitniyot* (apparently due to changes in crop cycles), one may inadvertently come to eat actual chametz.

In Jewish law, there is one important distinction between chametz and *kitniyot*. During Passover, it is forbidden to even have chametz in one's possession (hence the custom of "selling chametz"). On the other hand, it is permitted to own *kitniyot* during Passover and even to use it – not for eating – but for things like baby powder which contains cornstarch. Similarly, someone who is sick is allowed to take medicine containing *kitniyot*.

Interestingly, the Sephardi Jewish community never adopted the prohibition against *kitniyot*. This creates the strange situation, for example, where a Sephardi family could be eating rice on Passover – whereas their Ashkenazi neighbors will not!

Devarim - Deuteronomy - Chapter 16 (Chabad.org)

1 **Keep** the month of spring, and make the Passover offering to the Lord, your G-d, for in the month of spring, the Lord, your G-d, brought you out of Egypt at night.

אֲשֶׁמֹר אֶת חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ
פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בַחֹדֶשׁ
הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ
מִמִּצְרַיִם לַיְלָה:

2 You shall slaughter the Passover sacrifice to the Lord, your G-d, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which the Lord will choose to establish His Name therein.

בִּזְבַּחַת פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן
וּבִקָּר בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
לְשֹׁכֵן שְׁמוֹ שָׁם:

3 You shall not eat leaven with it; for seven days you shall eat with it matzoth, the bread of affliction, for in haste you went out of the land of Egypt, so that you shall remember the day when you went out of the land of Egypt all the days of your life.

גֵּלָא תֹאכֹל עָלָיו חֶמֶץ שִׁבְעַת
יָמִים תֹּאכֹל עָלָיו מִצּוֹת לֶחֶם עֲנִי
כִּי בַחֲפָזוֹן יֵצְאתָ מֵאֶרֶץ מִצְרַיִם
לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ
מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:

4 And no leaven shall be seen with you within all your border for seven days; neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning.

דֹּלָא יֵרָאֶה לְךָ שָׂאֵר בְּכָל גְּבֻלְךָ
שִׁבְעַת יָמִים וְלֹא יִלִּין מִן הַבֶּשֶׂר
אֲשֶׁר תִּזְבַּח בַּעֲרֵב בַּיּוֹם הָרִאשׁוֹן
לַבֹּקֶר:

What are the 5 grains that are considered chametz if they come in contact with liquid for more than 18 minutes?

1_____ 2_____ 3_____

4_____ 5_____

Name 5 foods that are considered kitniyot. 1 _____

2 _____ 3 _____ 4 _____ 5 _____

Types of Jews	Did they eat Kitniyot?	What did they eat?
German		
Indian		
Persian		
Morroccan		

Activity 2: Smart Board - Kitniyot

You move the different foods into the correct categories depending on which Kitniyot are allowed for each county. The foods are cloned.

Activity 3: Smart Board - Kosher for Passover

You can move the different items into the correct categories - Kosher for Passover and Not Kosher for Passover.

I would teach this as I am going through the Haggadah. After I describe what is done in an Ashkenazi seder I would compare it with other cultures.

Matzah:

Persian - In USA - shmurah matzah/ In Israel - lafah

German - shmurah matzah

Moroccan - In USA - shmurah matzah / In Israel - pita, a thinner one than is usually used during the year.

Indian - In USA - shmurah matzah/ In Israel - soft, round

Foods on the Seder Plate

There are at least five foods that go on the **seder plate**: shank bone (zeroa), egg (beitzah), bitter herbs (maror), vegetable (karpas) and a sweet paste called haroset. Many **seder plates** also have room for a sixth, hazeret (another form of the bitter herbs).

Moroccan

Romaine lettuce - maror

Celery - karpas

Egg

Lamb bone

Haroset - date paste balls

Persian

Romaine lettuce

Celery

Egg

Lamb bone

Haroset date paste

German

Horseradish

Lettuce

Carrots

Cucumber

bone

Indian

Lamb bone

Roasted egg

Charoset - apples sweet

Lettuce

Celery leaves, lemon juice

Ha Lach manAny

Indian -The leader picks up the seder plate. The person next to the leader hold on to his elbow, the next person hold on to his arm and so on. To show that everyone is connected.

Moroccan

Taking a Seder plate full of eggs, lamb shanks, maror, charoset - spinning it over the Seder participants heads while proclaiming, "In a hurry we left from Egypt."

מה נשתנה

Indian

The children go out of the house with an older child/sibling. The children walk back in holding a bag. The girls wear lots of jewelry. The oldest child is holding onto a walking stick. The children walk around the table while being asked questions and answering them.

Who are you? We are Jews.

Where do you come from? Egypt

Who took you out? Hashem

Who is leading you? Moshe Rabbeinu

Where are you going? Eretz Yisroel

What were you doing in Mitzrayim? We were slaves.

Who was the King? Pharaoh

Pouring of the wine for the Pledges

Indian and Moroccan

A young girl at the Seder who hasn't found her bershet yet is to spill the leftover wine outside that was utilized for the Ten Plagues which was viewed as a bracha that would help her to get married.

דין

Persian

Hit each other with scallions to symbolize the Jews being beaten.

צפון

In Sephardic Seders no one searches for the afikomen. It is not hidden.

Fourth cup of Wine

German

White wine for the 4th cup to remind us of the blood libel.

Activities:

Smart Board lessons

A must use

Copy of Order of the Seder

D Passover

E Seder Plate

F Halachot of Pesach



A page from a Haggadah printed in Barcelona, Spain c.1350.

From the Golden Age of Spain to the Italian Renaissance

Jews who trace their origins to the large Jewish communities of the Iberian Peninsula, which includes medieval Spain and Portugal, are called **Sephardim**. Sepharad is the Hebrew name for Spain. During the Middle Ages, the majority of Jews were Sephardim.

The Spanish Jewish community prospered for about 500 years. It was renowned for its contributions in the fields of politics, literature, science, and Jewish scholarship. In 1492, however, the Jews were expelled from Spain. As a result, Sephardic Jews went through great changes. In a mass migration, Jews found new homes in other parts of Europe, in the Middle East, and in the New World. As the Sephardic Jewish communities spread through the world, they brought with them their rich heritage of Jewish life and learning.

THE WORD

SEPHARAD

At the time of the destruction of the First Temple in 586 B.C.E., the prophet Obadiah consoled the people with words about the return of the Jewish captives from the countries of their exile. He writes, "And the exiles of Jerusalem, who are in Sepharad, shall possess the cities of the Negev" (Obadiah 1:20). Although it's not clear what place he originally meant, the rabbis chose names of places from those mentioned in the Bible. In this way, Spain came to be called Sepharad in Hebrew, and Germany was called Ashkenaz.

Lesson 1 Spain

Spain is a large country in the southwestern part of Europe located on the Iberian Peninsula. Portugal, a neighbor of Spain, is also situated on this peninsula. Southern Spain is very close to the countries of North Africa. Spain shares a northern border with France and is also close to Italy. Jews settled in many towns and cities of Spain, including Granada, Lucena, and Cordova.

Key Terms

Conversos

Genizah

Inquisition

Islam

kavanot

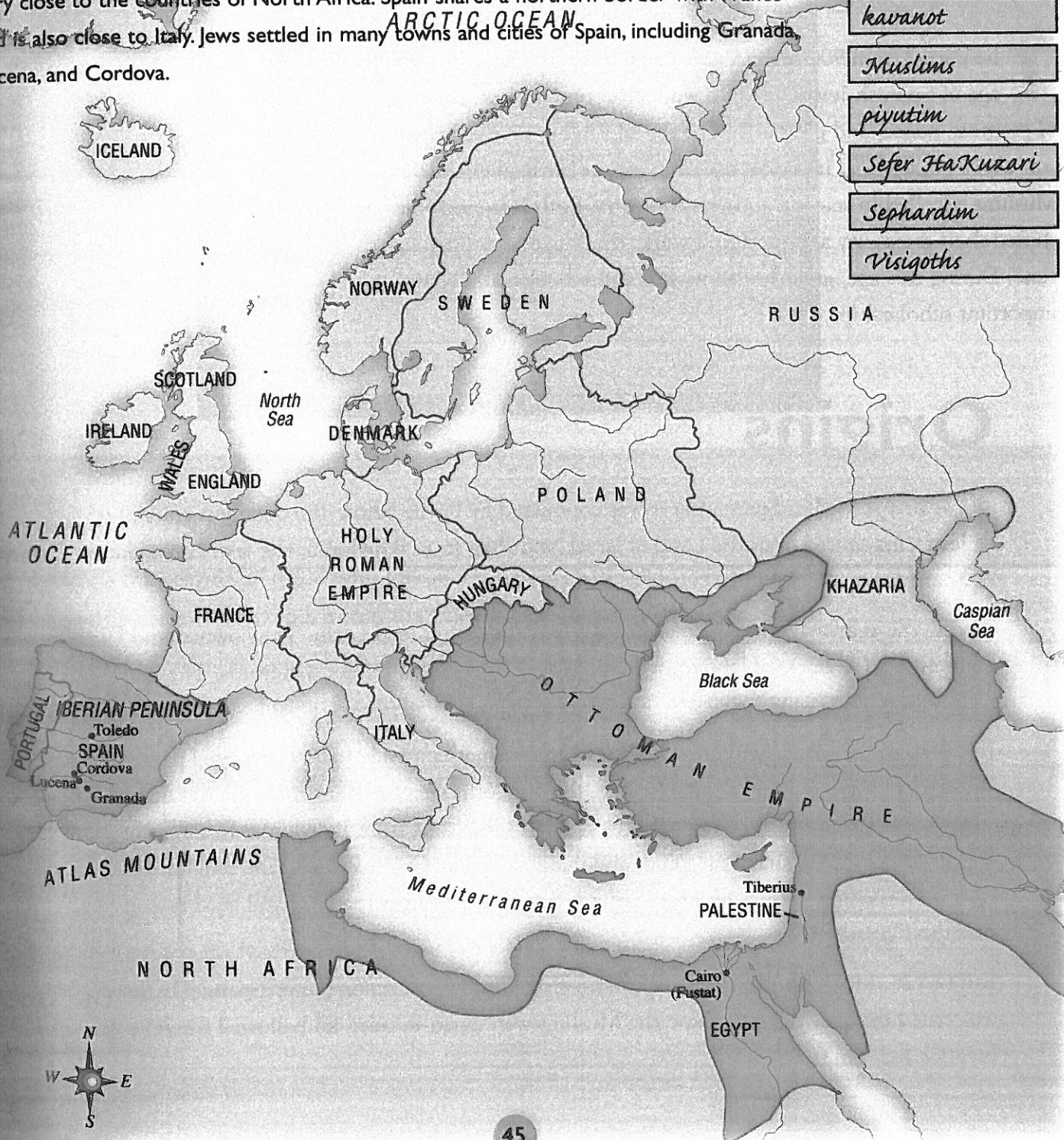
Muslims

piyutim

Sefer HaKuzari

Sephardim

Visigoths



Introduction:

The Golden Age of Spanish Jewry

The period from 900 to 1200 C.E. came to be known as the golden age of Spanish Jewry. It was a wonderful time in Jewish life, an age of progress, peace, and prosperity. For the Muslims who ruled Spain, it was also a golden age. It was an age of tolerance during which the Muslims excelled in science and valued poetry. Both Jews and Muslims shared their creativity and produced works that have lasted through time. During this age, great Jewish writers wrote books of poetry and important scholarship.

Origins

Jews first settled in Spain after it was conquered by Rome before the common era. After Jews immigrated from the Land of Israel, and then from Babylonia, the Jewish population of Spain grew.

During the years when the Romans ruled, Jews spoke and read Latin. They owned and cultivated large tracts of land on which they grew crops and tended vineyards. The grapes were pressed into wine and sold.

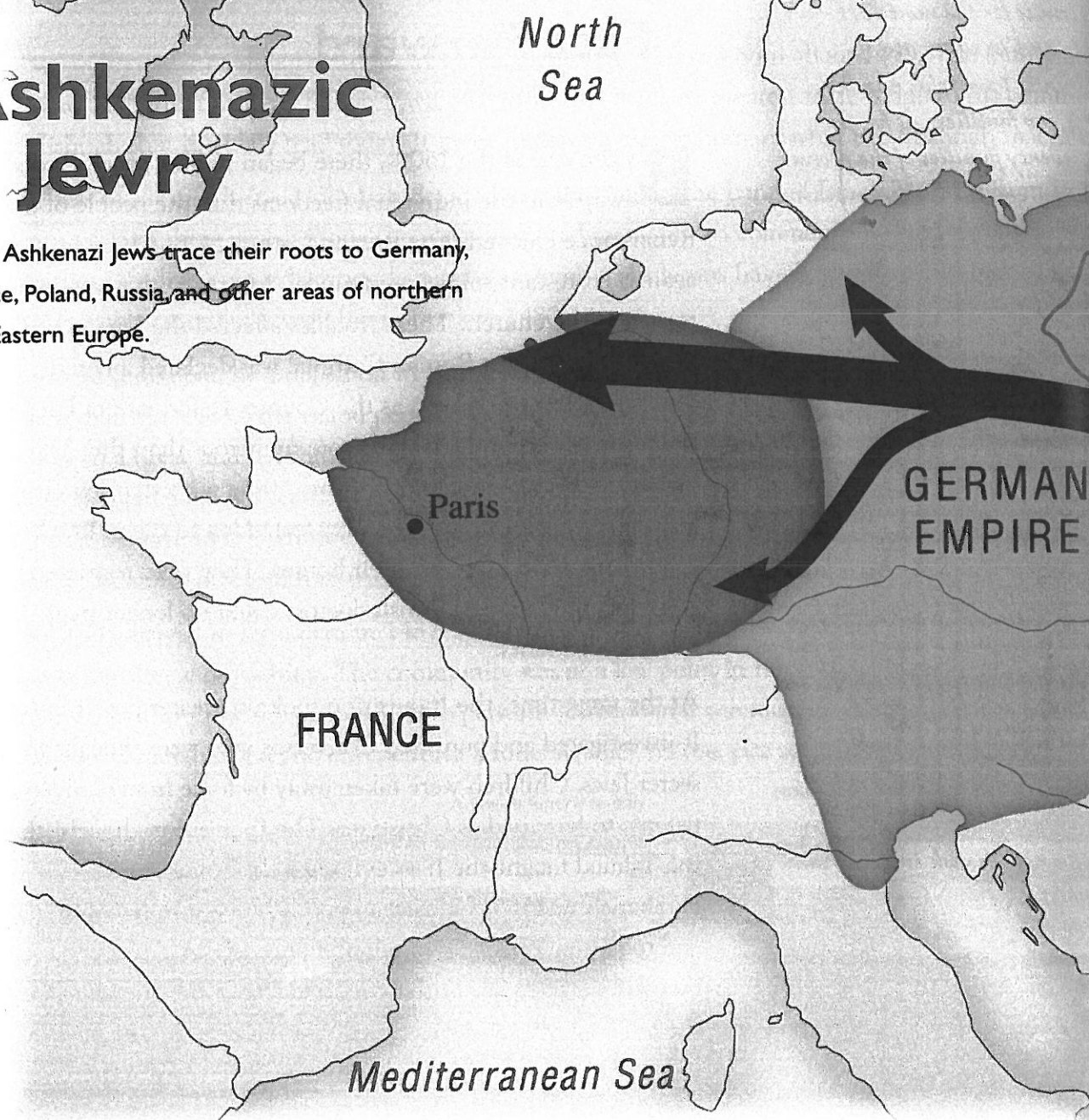
In the sixth century, German tribesmen called **Visigoths** invaded and conquered parts of the Roman Empire including Spain. At first, the Visigoths were tolerant rulers. It was during this time that large groups of Jews settled in Spain. Many came from Babylonia. In time, the Visigoths became Roman Catholics, and many people of Spain adopted the religion of their rulers. The Visigoth kings began to enforce harsh laws against the Jews and tried to convert them to Christianity.

In 711 C.E., **Muslims**—followers of Islam—from North Africa conquered Spain. The Jews welcomed the new rulers because the Muslims were open-minded and allowed the Jews to practice Judaism freely.

Unit III

Ashkenazic Jewry

Many Ashkenazi Jews trace their roots to Germany, France, Poland, Russia, and other areas of northern and Eastern Europe.



950–
1028 CE
Rabbenu
Gershom

1040–
1105 CE
Rashi

1096 CE
First
Crusade

1242 CE
Burning of
the Talmud,
Paris

1504 CE
Yosel
of Rosheim

1529–
1600
Judah
Loew



1530 CE
Jewish
printing
press,
Cracow

1530–
1572 CE
Moses
Isserles

1632–
1677 CE
Baruch
Spinoza

1648 CE
Chmielnicki
massacres

1700–
1760 CE
Baal
Shem
Tov

1720–
1797 CE
Elijah
of Vilna

Life in Northern and Eastern Europe

In Units I and II, our journey through Jewish history traveled through the Jewish communities of the Middle East and along the Mediterranean Sea. Now the journey shifts focus to the Jewish communities in northern and eastern Europe. The Jews of these communities are known as **Ashkenazim**, from the Hebrew word *Ashkenaz*, a term in the Book of Genesis that came to mean "German."

Genesis 10:1-5

These are the lines of Shem, Ham, and Japheth, the sons of Noah: sons were born to them after the Flood. The descendants of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. And the sons of Gomer: Ashkenaz and Riphath and Togarmah. The descendants of Javan: Elishah and Tarshish, the Kittim and the Dodanim. From these the maritime nations branched out.

As far back as the first century of the common era, Jews lived in various areas of Europe. At first, they came to Italy with the Roman armies. As the Romans spread northward, Jews followed and established communities in France and in the Germanic lands.

The Ashkenazic communities developed differently than the Sephardic communities. Until the time of the Inquisition, the Sephardic communities of Spain had lived in prosperous and vibrant times. Islamic culture was at its height, and Jews were free to take an active role in society. In contrast, the early Middle Ages in northern Europe were times of poverty and war.

Following the fall of the Roman Empire in 476 C.E., central government broke down and tribes continually fought against each other for control. These centuries, from 500 to 1000 C.E., are known as the Dark Ages. During these difficult times, many small Jewish communities took root, none bigger than about 200 Jews. Later, beginning in the seventeenth century, Jews moved eastward to Poland. There they joined other Jews, originally from Babylonia, who over many centuries had spread north and west into Russia, Poland, and the Ukraine.

Ashkenazic communities were generally self-governed. They followed the laws of the Talmud and those set by rabbinical courts. However, rabbis were careful to advise that the law of the land be followed as well. These communities also became renowned for their contributions to Jewish literature, scholarship, and law and for their brave devotion to Jewish life and culture in the face of periodic hostility.



Pillow cover used for circumcision from southern Germany, c.1700.

Lesson 1

France

During the Middle Ages, France was divided into northern and southern regions. Along the great Seine, Marne, and Rhine Rivers, cities grew and trade flourished. Northeastern France included a region known as Alsace-Lorraine where important Jewish communities existed. Alsace-Lorraine at times belonged to France and in other periods belonged to Germany. The southern area of France was known as Provence. Narbonne, a city in Provence, had a large Jewish community.

Key Terms

Ashkenazim

Crusades

disputation

feudalism

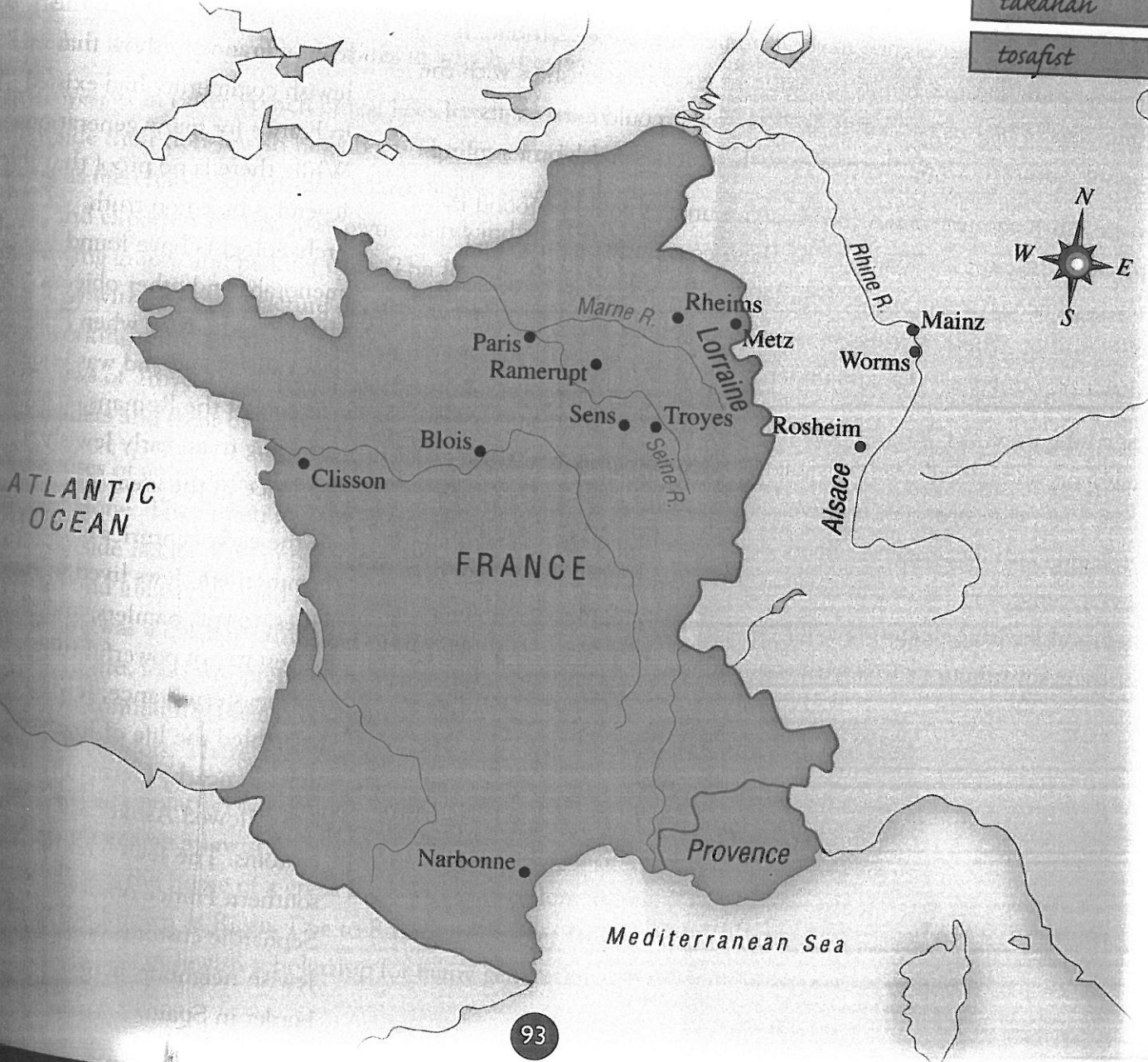
Rabbenu

Rashi script

serfs

takanah

tosafist



Introduction:

The Rabbinic Tradition

From about the eighth century to the fourteenth century, barons and kings ruled France. The system of society they organized is known as **feudalism**. Under feudalism, the rulers controlled large pieces of land and had many peasants, or **serfs**, working for them. The rulers protected the serfs, and in exchange for protection, they were expected to serve their rulers. Serfs had few rights.

Most of the people of France in the Middle Ages were Catholic. It was important to the Church to maintain good relationships with the ruling class of barons and kings. In this way, it could exercise its religious authority using the power of the rulers to back up its rulings.

By the tenth century, major Jewish communities could be found in Troyes, Narbonne, and Rheims. As these communities prospered, they became centers of Jewish scholarship. The scholars of these communities, whose writings we study today, have had a major impact on our knowledge and understanding of Judaism.

For a long time, the Jews lived peaceably alongside their non-Jewish neighbors and contributed to the commerce and growth of these areas. Over the centuries, however, the peaceful relations between Jews and Catholics began to break down. Catholics lashed out at Jews because they refused to accept Christianity. As a result, the medieval Jewish communities of France, which had been renowned for their contributions to Jewish scholarship, declined in importance.



Limestone fragment with Jewish writing and menorah from seventh to eighth century, found in France.

Origins

An old legend recounts that when the Romans destroyed the Temple, they filled three ships with Jewish prisoners. The ships sailed for France, where the captives were put to work. This story reveals how important it was to the Jews of France to show that a Jewish community had existed in France for many generations. While there is no proof that this legend is based on truth, archaeologists have found menorahs and other objects dating to the time when France was called Gaul and was under the rule of the Romans, attesting to an early Jewish presence in the area.

In the early centuries of the common era, Jews lived in small cities, towns, hamlets, and on the estates of powerful rulers. In northeastern France, Jewish life resembled the life of Jews who lived in nearby Germanic lands and followed Ashkenazic customs. The Jews who lived in southern France observed the Sephardic customs of their Jewish neighbors across the border in Spain.

Windows in Time: Troyes

By the eleventh century, Jews had established a strong community in Troyes, a city in France on the Seine River. Cities in the Middle Ages were generally small. People lived either in cities or in small hamlets that were part of large estates owned by royalty. Most people grew up, married, and were buried in the same towns and estates in which they were born.

In Troyes, as in other French cities, Jews lived peacefully alongside their non-Jewish neighbors. The Jews made their living as merchants, sailors, physicians, importers of spices and silks, and exporters of furs. Jews owned land and were engaged in growing grapes and making wine. The Jews of Troyes were also busy with the manufacture of parchment for writing and with working with leather for clothing. For long periods of time, Jews of Troyes, like other Jewish communities, had their own leaders and their own courts.

The houses of a medieval town such as Troyes were usually made of stone. They often had upper stories that were reached by an outside ladder. The upper floors of the houses projected outward and almost touched the houses across the narrow street. Fire was a constant threat to the community. To reduce the risk of fire, food was prepared at home and then baked or cooked in community ovens. The sewers were open gutters that gave off foul odors. There were frequent outbreaks of disease.

Troyes had a population of only fifty Jewish families. Despite this fact, it became a Jewish community of great importance because it was the home of a great Jewish scholar, Solomon ben Isaac, better known as Rashi. Due to Rashi's influence, Troyes became a center of Jewish scholarship for many generations.

TRAVELS IN THE MIDDLE AGES

It was difficult for people to travel more than a few miles from their homes in those years. Roads were not paved or well marked. Travelers had to be on the lookout for outlaws who might rob them or steal their belongings. Travelers would carry letters of identification that stated the reasons for their journeys.

Jews had the same problems as other travelers.

However, Jews traveled more frequently than their non-Jewish neighbors. They traveled as merchants on business or to bring news of one Jewish community to another. Jews knew that once they reached a town, there would be fellow Jews who would care for them, house them, and help them in any way necessary.

Jews often traveled to distant cities to study with a learned teacher. Messengers traveled from one Jewish community to another, bringing to rabbis letters asking questions about difficult religious and legal matters. A scribe would pen the answers, which then would be dispatched not only to the community that made the inquiry, but also to other communities that might have a similar problem.

Jews longed to return to the Land of Israel. Some Jews of this time actually did make the difficult trip. Legend has it that two rabbis, Yosef of the town of Clisson and Samson of the town of Sens, were part of a group of three hundred scholars who traveled with their families to Palestine in the year 1211. When Jews traveled, they often wrote about their trips to faraway Jewish communities. They wrote about the different foods, customs, and religious observances that they encountered. In this way, they left a rich picture of Jewish life in the Middle Ages for future generations.

Teaching Israel's History from the Perspective of Immigration

Prepared by Steven Kerbel Educational Consulting

Most often, when teachers look for or create a timeline to help orient students to Israel's history, it ends of being a litany of hardship and conflict. Many of us have learned and taught a timeline that focuses on 1948, 1956, 1967, 1973, 1982, etc. as points of conflict and existential threats to Israel's existence. With this exercise, we're going to change the perspective, to a lesser recognized but still important series of events, the history of Immigration to Israel (Aliyah).

What follows is an overview for the teacher. While this activity was purposefully made to be low tech, so that it can be used at summer camps, on retreats, as a Shabbat activity, it can also be the opening or culminating activity of a unit on the history of Aliyah, which can be supplemented with lessons on each of the communities coming to Israel, their music, costume, literature, food and dance using photos, audio and video recordings, etc.

Israel Immigration Timeline

1897 - First Zionist Congress, Basil Switzerland

1882 (1881-1885) - First Aliyah (Mostly from Russia)

1917 - Balfour Declaration (British Foreign Secretary supports a National Home for the Jews of Palestine.)

1904-1914 - Second Aliyah (Mostly Russian, about 40,000 Jews came.)

1909 - First Kibbutz Established (Deganya Aleph) and First Jewish Suburb of Jaffa (Ahuzat Bayit) established.

1919-1923 - Third Aliyah - Jezreel Valley settled, Histadrut (Labor Union umbrella organization to promote the hiring of Jewish labor and provide protections and benefits to workers) formed.

1924-1929 - Fourth Aliyah - 82,000 Jews arrived, primarily from Poland and Hungary. This was due in part to the United States closing its borders to immigration after a 40 year open door policy.

1929-1939 - Fifth Aliyah - 175,000 Jew arrive during this decade, mostly due to growing Anti-Semitism in Central Europe. Jews from Poland, Germany, Austria and Czechoslovakia. More affluent immigrants.

Beginning of the Period known as Aliyah Bet (Illegal Immigration).

First small number of Jews come to Palestine from Yemen.

1933-1948 - Aliyah Bet - 110,000 Jews arrive; in response to Arab unrest in Mandate Palestine, the British restrict Jewish immigration, so bringing immigrants in becomes an illegal, underground activity.

1948-1951 - The population of Israel doubles. European survivors and Jews from Arab lands make up the majority of the immigrants in this period.

1949-1950 - Operation Magic Carpet (also called Wings of Eagles) from Yemen (49,000);

Operation Ezra and Nehemiah from Iraq (122,000)

1952-1964 - Jews from North Africa Morocco, Tunisia, Libya - nearly 250,000

1979 - Jews from Iran (30,000) after the Iranian overthrow of the Shah

1984-1985 - Operation Moses - First organized airlift of Jews from Ethiopia (Approx. 8,000).

1991 - Operation Solomon - On May 24, 1991, 34 aircraft bring 14,300 Jews from Ethiopia to Israel.

Beginning of large-scale immigration of Soviet Jews. (Nearly 1 million over 4-5 years.)

1999 - Jews from Argentina and Uruguay come to Israel during an economic crisis in Argentina (35,000).



German Jews





Persian Jews









Moroccan Jews



Photo from the US Embassy Tel Aviv on Flickr, used under a Creative Commons license





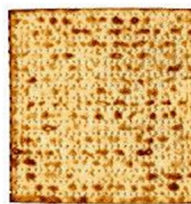
Passover Seder

Chana Zinstein
Temple Emmanuel
Woodcliff Lake, New Jersey
Grade 3

Page 2 is an introduction page to the lesson. Pages 3-10 goes through all of the stages of the Seder. These are jumping off points for discussions of what each section represents. Page 11-12 are the 10 plagues. It shows what they were, what order they came in and what the Hebrew name of each is. Page 13 is a review sheet to brain storm what the children learned during the lesson. Finally, pages 13-14 are the Seder plate to discuss what you find on it and why. Each item on the page can be dragged to the correct place after it has been discussed.

Feb 25-4:18 PM

Passover 15 Nisan

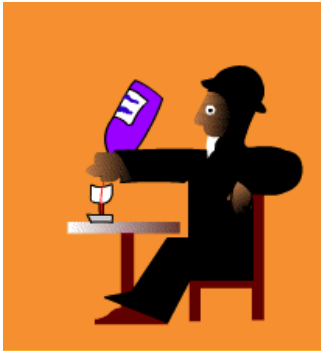


Jul 21-3:46 PM

The order of the Seder

What do we do for each section of the Seder?

The Seder service begins with recitation of Kiddush, proclaiming the holiness of the holiday.



Jul 29-1:35 PM

Ur'chatz:

We wash our hands in the usual prescribed manner of washing before a meal, but without customary blessing.



Jul 29-1:42 PM

Karpas:

A small piece of parsley or boiled potato is dipped into salt water and eaten. Before eating, the blessing over vegetables is recited.



Jul 29-1:44 PM

Yachatz:

The middle Matzah of the three placed on the Seder plate is broken in two.



Jul 29-1:53 PM



Indian Minhag

The leader picks up the seder plate. The person next to the leader holds on to his elbow, the next person holds on to his arm and so on. To show that everyone is connected.

Moroccan Minhag

Taking a Seder plate full of eggs, lamb shanks, maror, and charoset, they spin it over the Seder participants heads while proclaiming, "In a hurry we left from Egypt."

Feb 23-11:57 AM

Maggid:

The child asks the questions why is this night different from all other nights? "Ma Nishtana Halayla Haze?" The child's questioning begins the reading of the Haggadah, the telling of the story of the exodus from Egypt. The answer includes a brief review of history, a description of the suffering Israelites, a listing of the plagues, and an enumeration of the miracles.



Jul 29-2:00 PM

Indian Minhag:

The children go out of the house with an older child sibling. Then the children walk in holding a bag. The girls wear lots of jewelry. The oldest child is holding onto a walking stick. The children walk around the table while being asked questions and answering them.

Who are you? We are Jews.

Where do you come from? Egypt

Who took you out? Hashem

Who is leading you? Moshe Rabbeinu

Where are you going? Eretz Yisroel

What were you doing in Mitzrayim? We were slaves.

Who was the King? Pharaoh



Feb 23-11:35 AM

Rachtza:

After concluding the first part of the Haggadah, the hands are washed with the customary blessing.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.



Jul 29-2:02 PM

Motzi:

Taking hold of the three matzot, the broken one in the middle, and recite the blessing before bread.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ



Jul 29-2:10 PM

Matzah:

Reciting the special blessing, "Al Achilat Matzah," and eating at least one ounce from the top Matzah and from the broken matzah.



Jul 29-2:17 PM

Maror:

Taking at least 3/4 ounce of the bitter herbs and dip it in Charoset. Reciting the blessing "Al Achilat Maror."

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם אֲשֶׁר קִדְּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ עַל אֲכִילַת מָרֹר:



Jul 29-2:21 PM

Korekh:

In keeping with the custom instituted by Hillel, a great Talmudic Rabbi, a sandwich of Matzah and Maror is eaten.



Jul 29-2:24 PM

Shulchan Orekh:

The holiday meal is served.



Jul 29-2:25 PM

Tzafun:

After the meal, the half matzah which had been hidden, set aside for the Afikoman, "dessert," is taken out and eaten. It symbolizes the pascal lamb which was eaten at the end of the meal.



Jul 29-2:27 PM

Barech:

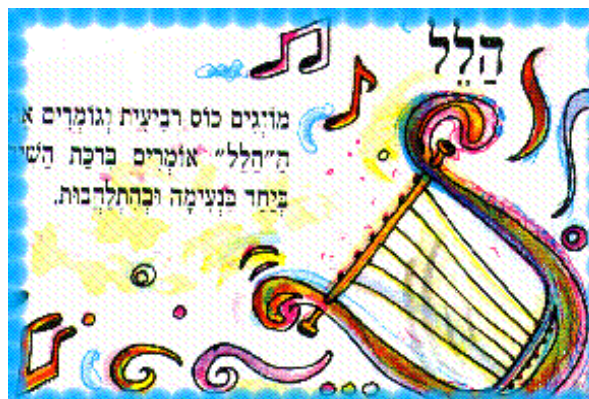
A third cup of wine is filled and we recite the blessing on wine. We drink while reclining. We fill the cup of Elijah.



Jul 29-2:29 PM

Hallel:

We sing the Hallel, which praises G-d as Lord of the entire Universe. We drink the fourth cup, reclining.



Jul 29-2:30 PM

Nirtzah:

Having carried out the Seder service properly, we are sure that it has been well received. Then we say: "Next Year in Jerusalem" and "Chasal Siddur Pesach."



Jul 29-2:41 PM

4th cup of wine:




It is the minhag of German Jews to have the fourth cup of wine to be white to remember the blood libels of Europe.

Feb 23-12:11 PM


10 Plagues

Blood




סַד

Frogs



עֲדָרָפָּצ

Lice



סַנִּיכ

Jul 21-3:50 PM

Wild Beasts



בּוֹרָע

Cattle Died



רָבַד

Jul 21-3:54 PM

Boils



וַיַּחַשׁ

Hailstones



דָּרָב

Grasshoppers



דָּרָב

Jul 21-3:55 PM

Darkness



דֶּשֶׁחַ

The Death of the
First Born



תּוֹרוֹכָב תִּכַּמ

Jul 21-3:57 PM

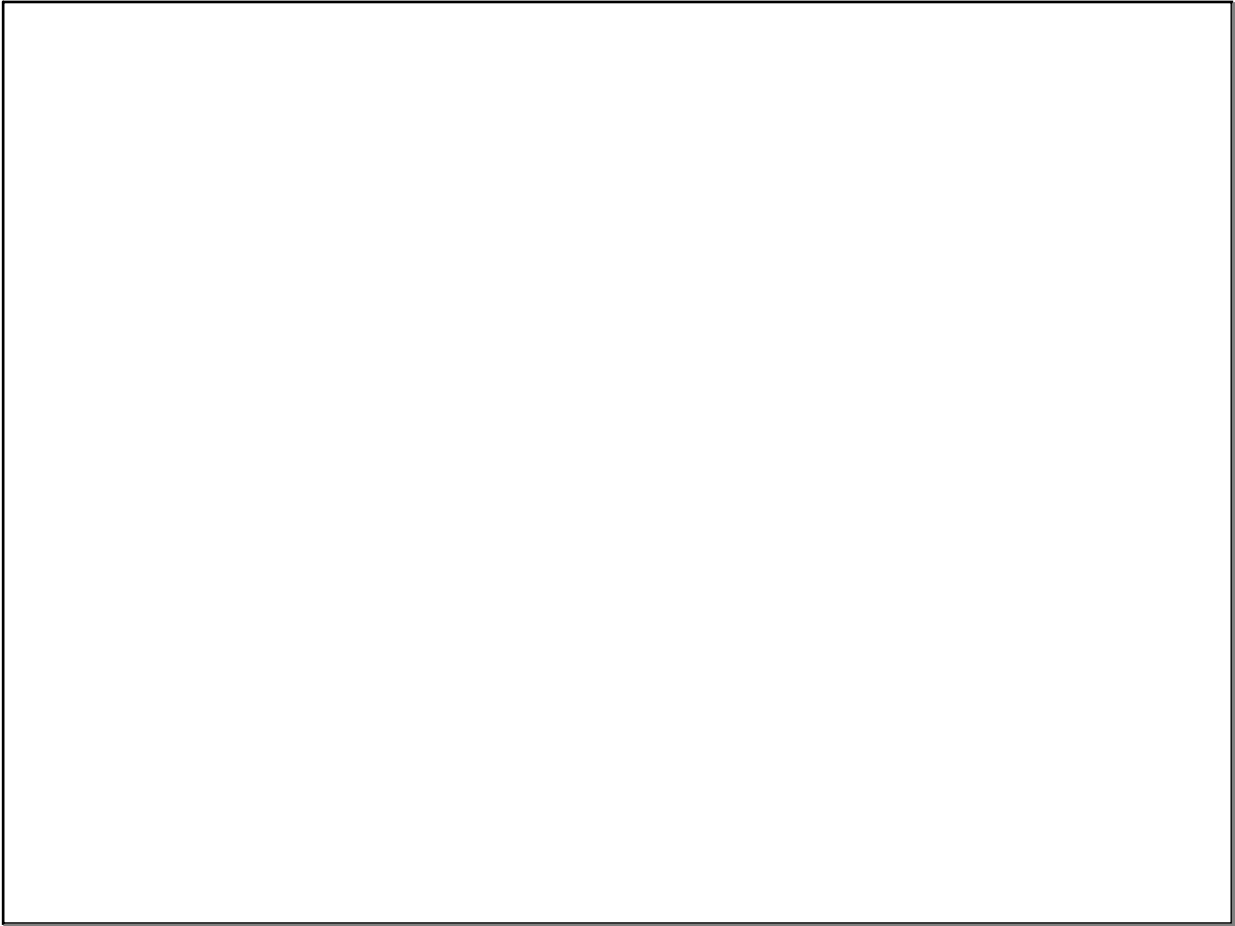
What are some things that have to do with 4 at the Seder?

Jul 21-3:59 PM

What do we put on the Seder Plate?

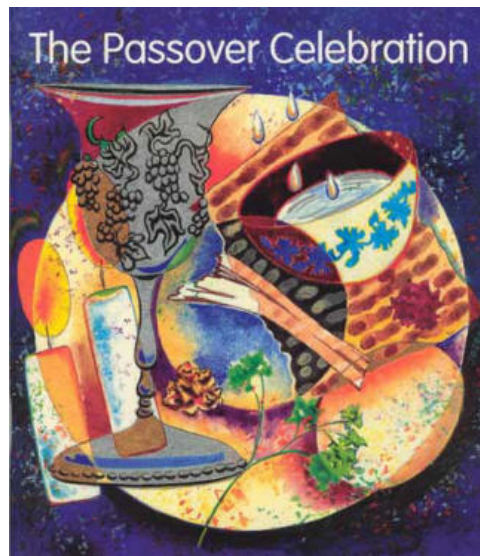


Jul 21-4:05 PM



Mar 10-9:12 PM

Passover and the Seder Plate



Apr 6-5:34 PM

About the Holiday

Passover, or Pesach, is the holiday that commemorates the **EXODUS**. This was the fleeing from Egypt of Moses and his people.

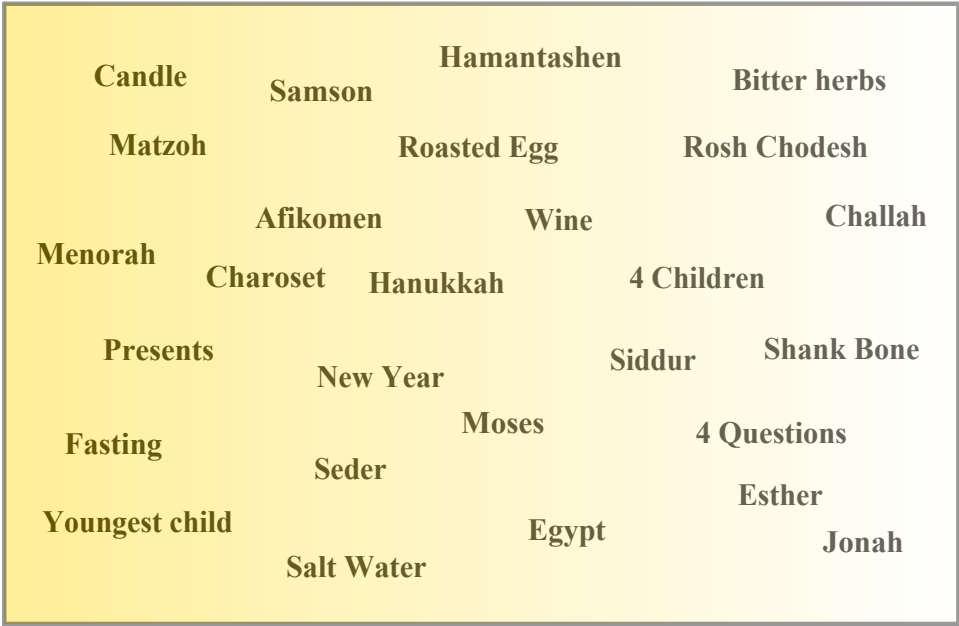
Pesach is an 8-day period during which we eat **MATZOH** and we do not eat leavened (risen) foods. This represents the short time the people had to prepare for their journey to the **PROMISED LAND**. Matzoh is only one of the foods traditionally associated with Passover.

The holiday begins with 2 nights of special dinners called **SEDERs**. The word Seder means "order" in Hebrew. The Passover story is retold using a **HAGGADAH**, but the focal point of the dinner table is the **SEDER PLATE** which is filled with the ritual items that play a significant role in the story.

Apr 6-5:49 PM

Jewish holidays are always associated with an event, ritual or food, and each holiday has its own vocabulary.

Circle the Passover words in the *Word Matzoh* shaped box below. Use a **BLUE** pen for the words relating to Passover. Use a **RED** pen for the words not relating to Passover.



Apr 6-5:35 PM

The items on the Seder Plate

May 4-8:35 PM

CHAROSET

A mixture of apples, nuts, wine, honey and spices that symbolizes the mortar used by the people to make buildings for the Egyptians.

German Minhag**Sephardic Minhag****Moroccan**

The Sephardim make their charoset out of a mixture of dates, apricots, raisins, pistachios and honey.

**Persian,
Indian**

Apr 6-6:04 PM

ZEROA

A roasted shankbone or neck of poultry. This is a symbol for the lamb offered as the Passover sacrifice in the days of the Temple.



Apr 6-6:05 PM

BAYTZAH

A hard-boiled egg which represents the regular festival sacrifice brought in the days of the Temple. It also represents the circle of life, loss and mourning.



Apr 6-6:06 PM

KARPAS

A vegetable, usually parsley or potato. These are dipped into salt water during the Seder to represent tears of the Jewish slaves. Any vegetable that you make a Ha'adama on will work.



Apr 6-6:07 PM

MAROR

Bitter herbs, usually horseradish. This represents the bitter life of the Israelites during the time of enslavement in Egypt.



Apr 6-6:07 PM

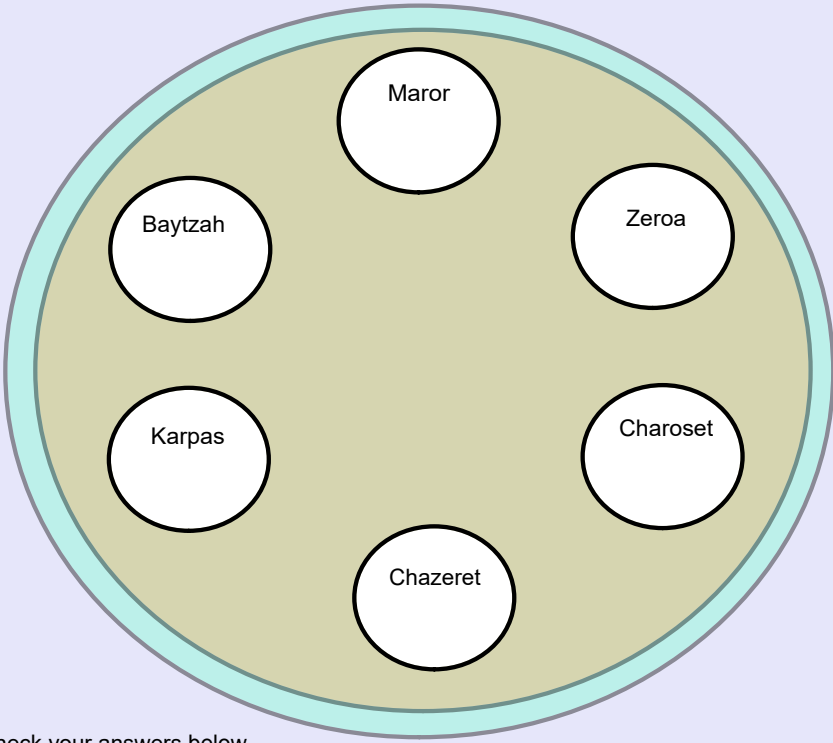
CHAZERET

A bitter green vegetable, usually celery or lettuce. It is optional and some Jews substitute salt water for chazeret. The Indian Jews use lemon juice to dip the lettuce into.



Apr 6-6:08 PM

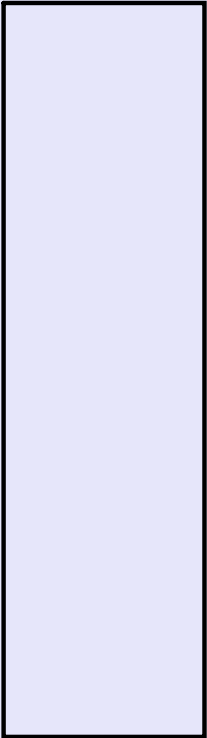
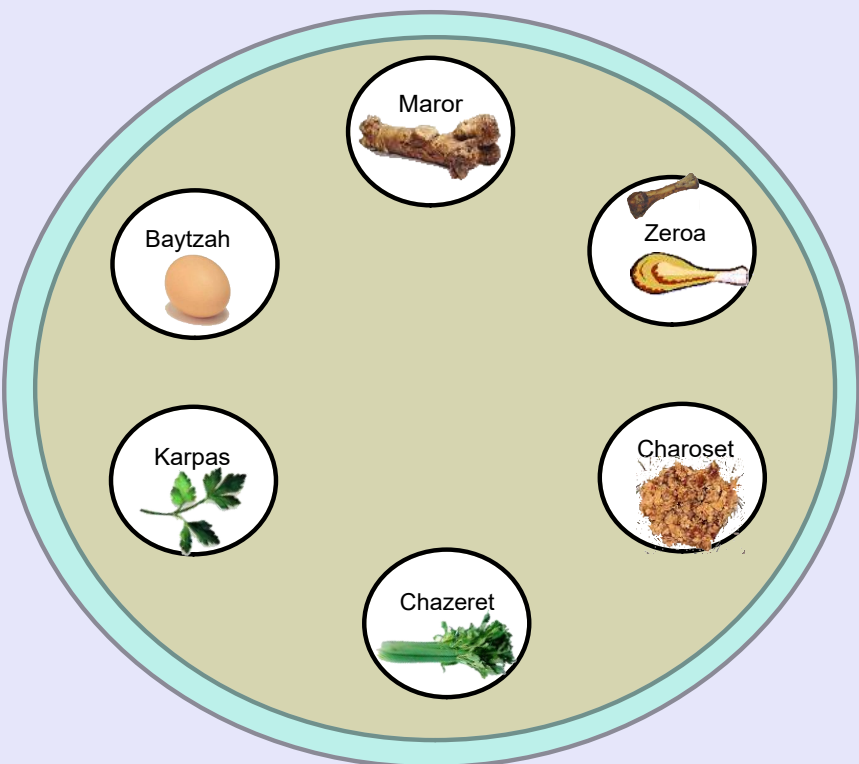
Place the items correctly on the Seder Plate by dragging the items from the box on the right.



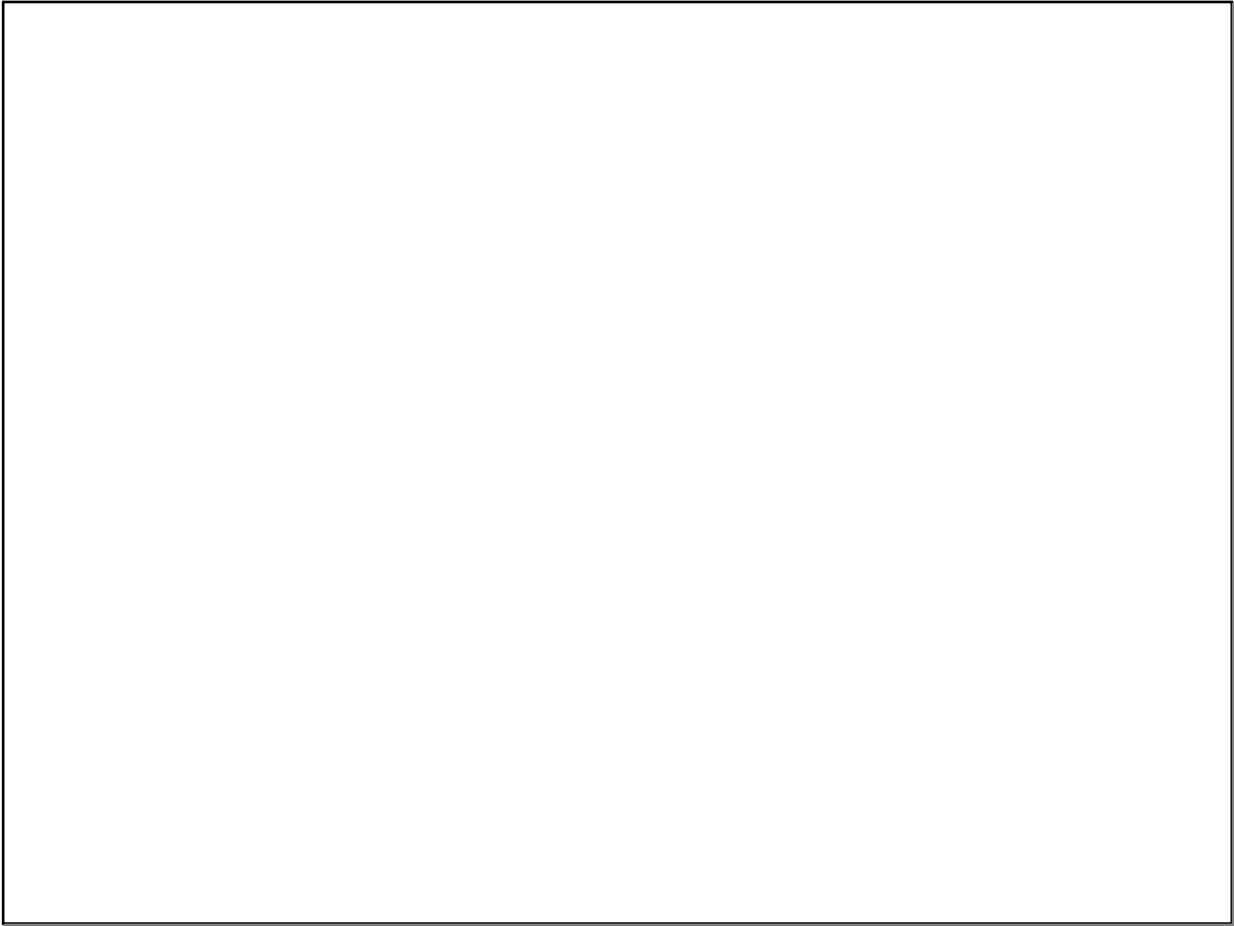
Check your answers below.

May 4-9:11 PM

The Seder Plate -- Have a Happy Holiday!



May 4-9:11 PM

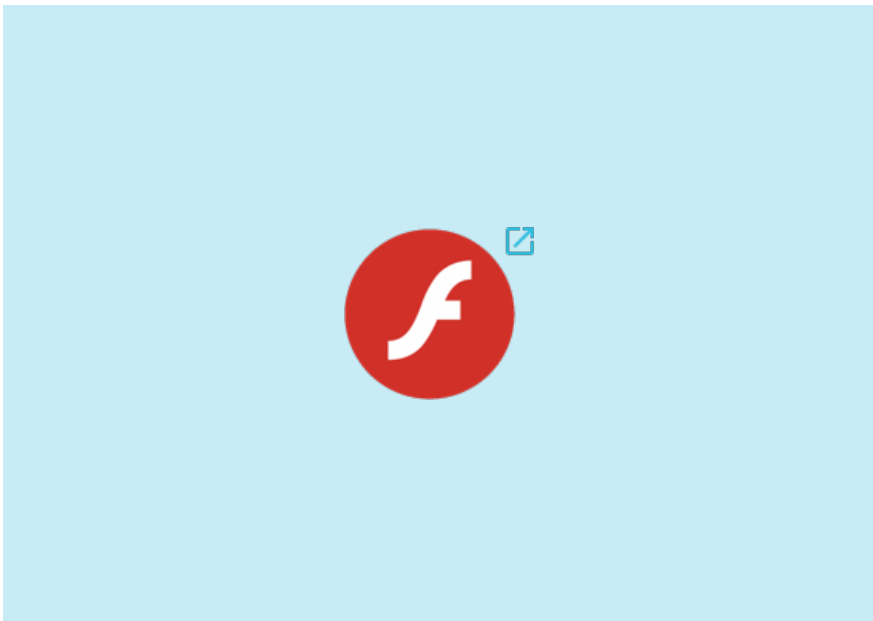


Jun 22-9:31 AM

Order of the Seder



Mar 15-4:46 PM



Mar 15-4:10 PM

Put the seder in its order.

Hallel
Karpas
Urchatz

Barech

Yachatz

Korach

Rachtzah

Nirtzah

Kadesh

Moror

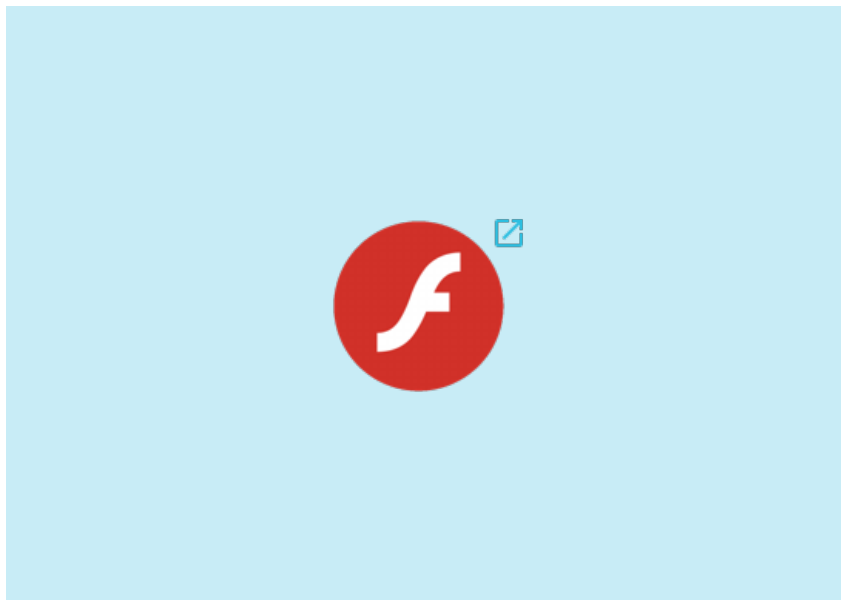
Motzei Matza

Shulchan Orech

Tzafun

Maggid

Mar 18-5:01 PM



Mar 15-4:38 PM



Jun 15-3:03 PM



Jun 8-8:00 PM