

Invitation to Judaism – Lesson Plan – Passover

Reading: Telushkin articles (301-304) on Ma'ot Chittim, Passover, Haggada, Seder
Robinson pp. 118-125

Handouts

1. Meaning of the Holiday

- a. Exodus from Egypt. Beginning of Jewish People. 7 days = Exodus -> Reed Sea)
- b. Freedom from slavery/tyranny (American revolutionaries saw this as paradigm)
- c. God's presence in history of Jewish people, God's redemption of Jewish people.

2. Commandments:

- a. Not to eat Hametz, not to have it in your homes, not to benefit from Hametz
 - i. Hametz = wheat, barley, oats, spelt, and rye
 - ii. Matzah = same grains only baked within 18 minutes of contact w/ water
 - iii. Kitniyot = things *like* Hametz; Ashkenazic custom; Masorti opinion
 - iv. Pots and pans, dishes, etc. special for Passover; paper/plastic; kashering
- b. First and last days are Festivals – no “work,” days in between still hametz-free
- c. What if Passover falls on Friday night? What if it falls on Saturday night?

3. Preparing for Passover

- a. Cleaning/kashering house, sale of hametz (See “Rabbinical Assembly Pesach Guide”)
- b. Siyyum for first born, *bedikat hametz, ma'ot hittim* – see Telushkin

4. The Seder Night (see Funny Passover Songs, Passover Rap, Pesach Resources for Families and Educators, Planning Your Seder, Seder as a Living Tradition, Ten Tips for a Great Seder, Web Site Resources for Passover and the Seder, and my essays on Four Suggestions and Elijah's Cup)

- a. What you'll need
- b. Choosing a haggadah
- c. Additional readings, funny songs, etc.
- d. Questions – the most important part (along with telling the story of the exodus)
- e. Foods/recipes – check out Jewish cookbooks. Traditional things: matzah ball soup, haroset, gefilte fish, eggs, various cakes that are made with matzah meal, etc. (see “15 Matzoh-Free recipes for Passover” and “25 Passover Mains With No Meat” and “Passover Brownies”)
- f. Modeled after Greco/Roman Symposium

Must-Know Passover Terms

Key words and phrases for Passover.

BY MJL

Passover Greetings (in alphabetical order)

A zissen Pesach — Have a sweet Passover! (Yiddish)

Chag aviv sameach — Have a happy spring holiday! (Hebrew)

Chag kasher sameach — Have a happy and kosher holiday! (Hebrew)

Chag sameach — Have a happy holiday! (Hebrew)

Moadim l'simcha — May your times be joyous! (Hebrew, said only during the Hol Hamoed, or intermediate, days of the holiday)

Passover Vocabulary (in alphabetical order)

Afikomen ★ — From a Greek word meaning “dessert.” A piece of matzah that is hidden during the course of the ***seder*** ★, found after dinner, and eaten as dessert at the end of the seder meal.

Arba Kosot — Hebrew for “four cups.” In this case, it refers to the four cups of wine drunk at the Passover seder.

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Barekh— The 12th step of the Passover seder, in which Birkat Hamazon, the grace after meals is said.

Beitzah — Hebrew for “egg.” A roasted or hard-boiled egg is placed on the seder plate to symbolize rebirth.

Chad Gadya —Aramaic for “one goat,” this is the last of the songs sung at the conclusion of the seder and tells the story of the little goat a father bought for a pittance. Listen to the song below. [Find lyrics here.](#)

Chag Ha Aviv — Hebrew for “The Spring Holiday.” One of the alternate names for Passover.

Dayenu — Hebrew for “enough for us,” this is the name of a song sung at the Passover seder that tells of all the miracles God performed for the Israelites. Listen to it and see the transliteration in this video below.

Gebrochts — Yiddish for “broken,” this refers to matzah that has absorbed liquid. It is customary among some Orthodox [Ashkenazi](#) Jews to avoid gebrochts as an extra stringency on Passover.

Haggadah — Hebrew for “telling” or “recounting.” A [Haggadah](#) is a book that is used to tell the story of the Exodus at the seder. There are [many versions](#) available ranging from very traditional to nontraditional, and you can also [make your own](#).

Hallel — The 13th step of the Passover seder, in which psalms of praise are sung.

Hametz — Bread or any food that has been leavened or contains a leavening agent, [hametz](#) is prohibited on Passover.

Haroset — A sweet mixture of nuts, wine, and apples on the seder plate that symbolizes the mortar used by slaves in Egypt.

Hol HaMoed — The intermediate days of the holiday, between the first two days of holiday, and the last two days of holiday.

Kaddesh — The first step of the Passover seder, in which a blessing over a glass is recited.

Karpas — The third step of the Passover seder, in which a piece of greenery such as parsley is dipped into salt water and then eaten.

Kitniyot — Hebrew for legumes, the term here also includes corn and rice. These items were prohibited for use on Passover by some Ashkenazic rabbis in the medieval period, but many [Sephardic](#) Jews (and increasingly [Conservative Jews](#)) do allow them on Passover.

Korekh — The ninth step in the Passover seder, in which bitter herbs are eaten together with a piece of matzah.

Maggid — The fifth and most substantial step of the Passover seder, in which the story of the Exodus is recounted.

Maror — Bitter herbs. The eighth step in the Passover seder, in which the herbs (usually horseradish), symbolizing the bitterness of life under Egyptian rule, are eaten.

Matzah — Unleavened bread. According to the Bible the Israelites ate matzah right before they left Egypt. Today matzah is eaten during Passover to commemorate the Exodus from Egypt.

Motzi Matzah — The seventh step in the Passover seder, in which a piece of matzah is eaten.

Nirtzah — The 14th and final step of the Passover seder, in which the night is concluded by saying “Next year in Jerusalem.”

Pesach — Hebrew for “pass over.” Cooked meat that, according to the Bible, was eaten by the Israelites just before they left Egypt.

Rahatza — The sixth step of the Passover seder, in which the hands are washed for a second time, and a blessing is recited.

Seder — Hebrew for “order.” The Passover ritual where family and friends gather on the first one or two nights of Passover to retell the story of the Exodus. The story is told in a particular order, with specific rituals.

Shir Hashirim — The Song of Songs, the text read in synagogue during the Shabbat ★ of Passover.

Shulhan Orekh — The 10th step in the Passover seder, in which the meal is served. Pass the matzah balls!

Tzafun — The 11th step of the Passover seder, in which the afikoman is found and eaten as dessert.

Urchatz — The second step of the Passover seder, in which the hands are washed but no blessing is recited.

Yahatz — The fourth step of the Passover seder in which a piece of matzah is broken in half.

Zeroa — Shank bone. The bone is placed on the seder plate and recalls the blood on the doorposts and the terror and the anticipation of the night of the plague of the first born.

Prep for Passover like a pro with this special email series. [Click here to sign up](#) and you'll receive a series of helpful, informative, and beautiful emails that will help you get the most out of the holiday.



THE RABBINICAL ASSEMBLY PESAH GUIDE¹ תשפ"א

The Committee on Jewish Law & Standards (CJLS) Kashrut Subcommittee²

Introduction by Rabbi Elliot N. Dorff, Chair, CJLS

Stories play a key role in identifying a religion or nation, especially the ones at the center of a community's history and ritual, the ones taught to members of the community from an early age and repeated often by adults in rituals and prayers. Such master stories express in easily understandable and emotionally compelling terms a community's understanding of its origins, its values, and its goals. If one were to compare the view of life and humanity embedded in the master stories of, for example, Judaism, Christianity, Islam, Buddhism – and the United States, China, and Israel – one would find deep differences in how these various human communities understand who they are as individuals and as a community, what is important in life, and what they should strive for.

Judaism's master story is the Exodus from Egypt, followed by the trek to Mount Sinai and then to the Promised Land of Israel. We leave Egypt not as individuals but as a nation, and we do so only with the help of God. This is very different from the staunch individualism at the heart of the liberalism that has forged most Western countries. At Mount Sinai we engage in a Covenant with God that establishes the basis of our relationship with God – and the duties of that relationship – for ourselves and all our descendants.

This perception of ourselves, our links to one another and to God, and our mission in life infuses much of our liturgy and many of our holidays, but it is Passover that focuses on this story most graphically. As the Haggadah says, "In every generation we each must see ourselves as if we personally left Egypt." To enable us to identify with that story once again, we reenact the Exodus through story, discussion, and song at the Seder table, and we restrict our diet to remind ourselves of the slavery of Egypt and the need to redeem ourselves and others again and again. The Hebrew word for Egypt, *Mitzrayim*, means "straits," probably because the Nile enters the Mediterranean not as one river but through multiple straits. Jewish interpreters, however, have understood the word metaphorically as well, teaching us that in every generation we must seek to redeem ourselves and others from the straits of life – poverty, ignorance, prejudice, illness, meaninglessness, etc. That is our Jewish mission for life, the charge that God has given us and that the Passover story articulates for us anew each and every year.

We reenact the
Exodus through
story, discussion,
and song at the
Seder table.

This Guide, prepared by the Kashrut Subcommittee and approved by the Committee on Jewish Law and Standards, explains in detail the laws and customs regarding the dietary restrictions of Passover,

the rules that remind us each time we eat of Passover's messages for us. Some of these guidelines are, frankly, quite technical and even complicated; that is the result of the special stringency of the Passover rules in Jewish law and the complex, new ways in which foods are processed in our time. We hope that this Guide will enable Jews to understand what they may eat on Passover and how to prepare their kitchens for the holiday in ways that are clear and understandable. We do not intend this Guide to replace your rabbi's guidance on these matters; on the contrary, any question you have about what is written here or what is missing you should address to your rabbi.

We restrict our diet to remind ourselves of the slavery of Egypt.

One last, but important, comment. Because Passover involves more dietary strictures than the rest of the year, many Jews become downright compulsive about the rules of the holiday. We should be careful not to use these rules to assert our superior piety over others, and remember that observance of Passover should not come at the expense of the values of honoring our parents and treating everyone with respect. Passover is really important – a central feature of what it means to live a Jewish life. Its very meaning, though, is completely undermined if the dietary rules of Passover lead people to treat each other with disrespect. So as we explain the dietary rules of Passover below, we fervently hope that they will instead function as they are supposed to – namely, to serve as graphic reminders throughout the holiday of the critical lessons of Passover, of the need to free ourselves and the world around us of all the physical, intellectual, emotional, and communal straits that limit us and others in living a life befitting of people created in the image of God. May we all succeed in making this and every Passover the stimulus for us to fix the world in these ways every day of our lives.

***Updated February 2021, This Pesah Guide was approved by the CJLS on January 10, 2012 by a vote of fourteen in favor (14-0-0). Those voting in favor were: Rabbis Aaron Alexander, David Booth, Miriam Berkowitz, Baruch Frydman-Kohl, Susan Grossman, Reuven Hammer, Jeremy Kalmanofsky, Gail Labovitz, Jonathan Lubliner, Daniel Nevins, Paul Plotkin, Avram Reisner, Jay Stein and Loel Weiss.*

Pesah is the Jewish festival which requires the most preparatory effort and is the most complex. Yet Jews are committed to doing their best to observe the laws of Pesah. This Rabbinical Assembly Pesah guide is a brief outline of the policies and procedures relevant to the preparation of a kosher for Pesah home. Please contact your local Conservative rabbi or local religious authority if you have any questions.³

With significant changes in the nature and manufacture of kitchen products and food stuffs, new policies are required to maintain a kosher for Pesah kitchen. There are also many significant differences of opinion amongst rabbis regarding the laws of Pesah. We cannot present all of the various approaches.

This guide is intended to help families maintain a kosher for Pesah home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.

***No significant changes were made to this guide since 5780.*

KASHERING THE KITCHEN

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils used year to year only for Pesah. This is clearly not possible for major appliances and may not even be possible for dishes and utensils.

There is a process for *kashering* many, but not all, kitchen items thus making them kosher for Pesah:

The general principle used in *kashering* is that the way the utensil absorbs food is the way it can be purged of that food, **כבולעו כך פולטו** (*Ke-volo kach pol'to*). This principle operates on the basis of the quality or intensity of how the items absorb food. Things used for cold food can be *kashered* by rinsing since no substance has been absorbed by the dish or glass. Items used on a stove absorb the food and thus need a stronger level of action namely expelling the food into boiling water, called **הגעלה** (*bag'alab*). The most intense form of usage is directly on a fire or in an oven and these utensils require the most intense method of *kashering*, namely **ליבון** (*libbun*), which burns away absorbed food.

Kashering Specific Appliances and Utensils

METALS

To *kasher* **pots, silverware, and utensils wholly of metal not used for baking**, thoroughly clean the item with soap and water, then, following a strict 24 hour waiting period during which they are not used, immerse the item in water that is at a rolling boil (**הגעלה** – *bag'alab*). For pots and pans, clean handles thoroughly. If the handle can be removed, do so for an even more thorough cleaning. To effect **הגעלה** (*bag'alab*), the item must be completely exposed to the boiling water. Pots and pans are either immersed in a larger pot of boiling water (may be done one section at a time) or filled with water brought to a rolling boil and then a heated stone is dropped into the pot such that the boiling water overflows to cover the sides of the pot. A safer alternative might be let the water boil over the sides of the pot. In the case of silverware every part of each piece must be exposed to the water at a rolling boil. Following this **הגעלה** (*bag'alab*) process, each utensil is rinsed in cold water.

Metal bakeware used in a fire or in an oven must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire or an oven at its maximum setting. Thus using a blow torch or putting it in an oven during self-cleaning are two ways to accomplish this purging (**ליבון** – *libbun*). This is a complicated and a potentially dangerous procedure and may result in discoloration or warping of the metal being purged. Exercise caution when performing **ליבון** (*libbun*). Metal baking pans and sheets require **ליבון** (*libbun*) at very high temperatures which may warp the vessel. This may result in a reluctance to submit the vessel to the required temperature.⁴

A **metal kitchen sink** can be *kashered* by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting 24 hours pass during which only cold water is used, and then carefully pouring boiling water

over all the surfaces of the sink starting with the bottom first and working up towards the top including the lip.⁵ A porcelain sink cannot be *kashered*, but should be thoroughly cleaned, then Pesah dish basins and dish racks must be used, one each for dairy and meat.

GLASS

Glass dishes used for eating and serving hot foods are to be treated like any dish used for eating and serving hot food. *Kashering* is effected by cleaning and immersing in boiling water (הגעלה *bag'alah*).⁶

Glass cookware is treated like a metal pot for *kashering* (see paragraph on metal, above). The issues regarding glass bakeware are complex. Some authorities allow it to be *kashered* and others do not.⁷

Drinking glasses or glass dishes used only for cold foods may be *kashered* by a simple rinsing. Some follow the custom of soaking them for three days.⁸

PLASTICS

Heavy duty plastics including dishes, cutlery or serving items, providing they can withstand very hot water and do not permanently stain, may be *kashered* by הגעלה (*bag'alah*). If there is some doubt as to whether particular items can be *kashered*, consult your rabbi. ⁹

CERAMIC DISHES

Ceramic dishes (earthenware, stoneware, china, pottery, etc) cannot be *kashered*. However fine china that was put away clean and that has not been used for over one Jewish calendar year may be used after thorough detergent and hot water washing. The china is then considered *pareve* and may be designated for meat or dairy use.

COOKING APPLIANCES

For **ovens and ranges**, every part that comes in contact with food must be thoroughly cleaned. This includes the walls and the top and bottom of the oven. Then the oven or range should be heated as hot as possible. The oven should be heated at maximum heat for an hour; the range top until the elements turn red and glow. Then parts of the range top around the elements that can be covered should be covered, (usually with aluminum foil). After a general and careful cleaning, self cleaning ovens are put through the full cleaning cycle while empty.¹⁰ Following this process, the oven should be again cleaned to remove any ash. If the oven was very dirty to start, two cycles may be needed to assure a thorough cleaning.

Smooth, glass top electric ranges require *kashering* by ליבון (*libbun*) and ערוי (*iruy*) – pouring boiling water over the surface of the range top. First, clean the top thoroughly, **and then leave it untouched for 24 hours**. Then turn the coils on maximum heat until they are red hot. Shut off the elements and then carefully pour boiling water on the surface area over and around the burners. The range top may now be used for cooking.

Induction stovetops only generate heat when a pot with the appropriate composition of metals is placed on the surface, therefore the method traditionally used for kashering stovetops needs to be slightly adjusted.

The tempered glass surface of an induction stovetop should be kashered in four steps:

1. Thoroughly clean the surface. Not just with a damp sponge, but with a cleaning agent designed specifically for the purpose of cleaning tempered glass stovetops. If necessary, manufacturer's instructions for removing food stuck to the surface by using a razor blade should be followed.
2. There are two types of induction stovetops:
 - a. **For induction stovetops with discrete burner areas:** Completely clean hameitz pots that work on your induction stovetop and that match as closely as possible the maximum radius of each burner area. Leave the clean pots and the clean induction stovetop untouched for 24 hours. When the 24 hours have elapsed, partially* fill the prepared pots with water and place on their size-matching burners. Turn up the temperature to the maximum for each burner until the water in each pot is vigorously boiling. This will generate enough heat to kasher each burner area. Turn off each burner as it reaches this maximum temperature.
 - b. **For induction stovetops in which the entire surface is available as a burner surface:** Completely clean one or more metal square or rectangular baking pans made of a metal that works on your induction stovetop. Leave the clean pans and the clean stovetop untouched for 24 hours. When the 24 hours have elapsed, partially fill the baking pan/s with water. Think about the surface of your stovetop like a grid. Place your prepared pan/s starting at one corner of your induction stovetop surface and turn up the temperature to the maximum until the water in each pan is vigorously boiling. This will generate enough heat to kasher the area under the pan. Turn off the stovetop. Wait for the pan/s to cool. Shift the pan/s to the next contiguous area of the grid of your stovetop and repeat the heating-to-boiling process as many times as necessary until you have kashered the entire area of the stovetop.
3. When cool, thoroughly douse the entire surface with boiling water and then dry with a clean cloth.

*Partially filling the pots with water will protect the pots from burning when placed on the induction burners. If it is your desire to kasher these pots for Pesah, simply fill them to the brim, proceed to bring the pots to a boil as described above and allow the boiling water to spill over the brim of the pots. The pots and the stovetop burners are now all simultaneously koshered, however this method does not kasher baking pans.

Microwave ovens that have no convection option should be thoroughly cleaned. Then an 8 ounce cup of water is placed inside and the oven is turned on until the water almost disappears (at least 6 of the 8 ounces is gone). The cup should be moved midway through the process so that the area under the cup is exposed to the steam. Heating to complete dryness may damage the oven. A microwave oven that has a browning element cannot be *kashered*.

Convection ovens are *kashered* like regular ovens. Make sure that during the cleaning phase you clean thoroughly around the fan.

ADDITIONAL KITCHEN APPLIANCES

A **dishwasher** needs to be cleaned as thoroughly as possible including the inside area around the drainage and filters. After 24 hours of not being used the dishwasher is again run empty (with racks in), with soap in the dispenser and in the main dishwasher, and set on the highest heat for the purpose of *kashering*. If the sides of the dishwasher are made of enamel or porcelain, the dishwasher cannot be *kashered* for Pesah.¹¹

Other electrical appliances can be *kashered* if the parts that come in contact with **חמץ** (*hameitz*) are metal and are removable, in which case they may be *kashered* like all other metal cooking utensils. If the parts are not removable, the appliances cannot be *kashered*. We recommend whenever possible that small appliances be used that are strictly for Pesah, thus avoiding the difficulty of *kashering* these appliances.

WORK SURFACES

Tables, closets, and counters should be thoroughly cleaned and covered for Pesah. The coverings can be contact paper, regular paper, foil or cloth that does not contain **חמץ** (*hameitz*) (e.g. been starched with *hameitz* starch). Note that the covering material should be made of material that is not easily torn.

Many **counter top surfaces** can be *kashered* simply by a thorough cleaning, a 24 hour wait and **ערוי** (*iruy* – pouring boiling water over them). To have **ערוי** (*iruy*) be effective for *kashering*, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye.

- Plastic laminates, limestone, soapstone, granite, marble, glass, Corian, Staron, Ceasarstone, Swanstone, Surell and Avonite surfaces can be *kashered* by **ערוי** (*iruy*).
- Wood without scratches is also *kashered* by **ערוי** (*iruy*).
- Ceramic, cement or porcelain counter tops cannot be *kashered* by **ערוי** (*iruy*).

The potential effectiveness of **ערוי** (*iruy*) depends on the material of which the counter was made. A full list of counter materials that can be *kashered* (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC).¹² Refrigerators and freezers should be thoroughly cleaned with detergent. If there are places where food can be stuck (e.g. cracks or difficult corners to reach), these areas should be covered.

FOODS

The Torah prohibits the ownership of **חמץ** (*hameitz*) (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesah.¹³ Ideally we burn or remove all **חמץ** (*hameitz*) from our premises which may be effected by donations to a local food pantry.

In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale of the **חמץ** (*hameitz*) to a non-Jew and its repurchase after Pesah:

מכירת חמץ (*mekhirat hameitz – the sale of hameitz*) is accomplished by appointing an agent, usually one's rabbi to handle the sale. This must be considered a valid and legal transfer of ownership and thus the items sold must be separated and stored away from all other foods and supplies. This means that non-Pesach dishes, pots, utensils and **חמץ** (*hameitz*) food that have been sold as part of the selling of one's **חמץ** (*hameitz*) should be separated, covered or locked away to prevent accidental use.

At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the **חמץ** (*hameitz*) at that time is again permitted. One must wait until one is sure the repurchase has been done. If ownership of the **חמץ** (*hameitz*) was not transferred before the holiday, the use of any such **חמץ** (*hameitz*) remains prohibited after the holiday (**חמץ שעבר עליו הפסח** – *hameitz she-avar alav ha-Pesach*) and any such products should be given away to a non-Jewish food pantry.

Prohibited foods

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

Prohibited foods (**חמץ** – *hameitz*) include the following:

- biscuits
- cakes
- coffees containing cereal derivatives
- crackers
- leavened bread
- pasta

These are foods that are generally made with **wheat, barley, oats, spelt** or **rye** (grains that can become **חמץ** (*hameitz*)). Any food containing these grains or derivatives of these grains must be certified kosher for Pesach. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains which would render that food **חמץ** (*hameitz*). Such products also need Pesach supervision.

קטניות – Kitniyot

Until the fall of 2015, the CJLS position on *kitniyot* (for Ashkenazim) has followed that of the longstanding Ashkenazi *minhag* of refraining from eating them. These foods included: beans, corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds. The one exception was an approved permission of peanuts and peanut oil, provided said items have proper year-round kosher certification and do not contain *hameitz* ingredients.¹⁴

In the fall of 2015 the CJLS passed two responsa which permit the consumption of *kitniyot* for Ashkenazim. To fully understand their positions, which differ in their argumentation, please see:

- David Golinkin, "[Rice, beans and kitniyot on Pesah - are they really forbidden?](#)" OH 453:1.2015a
- Amy Levin and Avram Israel Reisner, "[A Teshuvah Permitting Ashkenazim to Eat Kitniyot on Pesah](#)" 453:1.2015b

This permission does not come without a few caveats that do appear in the body of the papers. The first is that the CJLS affirms that this new position does not constitute an instruction to consume *kitniyot* during Pesah, but rather a halakhic basis and guideline for those who choose to do so. We recognize that while some individuals, communities, and institutions will utilize this new ruling, others may choose not to do so. Both are equally legitimate and *derekh eretz* should be the guiding value with which we hold our communal and interpersonal conversations around this topic. We encourage all decision-making parties to be transparent in their policies and menus, as well as sensitive to the spiritual and dietary needs of others. For those who do avail themselves of this ruling, it is important to note the following **specific** guidance, **cited in the p'sak halakhah of the [responsum by Rabbis Amy Levin and Avram Reisner](#)**:

- 1) Fresh corn on the cob and fresh beans (like lima beans in their pods) may be purchased before and during Pesah, that is, treated like any other fresh vegetable.
- 2) Dried *kitniyot* (legumes, rice and corn) can be purchased bagged or in boxes and then sifted or sorted before Pesah. These should ideally not be purchased in bulk from bins because of the concern that the bin might previously have been used for *hameitz*, and a few grains of *hameitz* might be mixed in. In any case, one should inspect these before Pesah and discard any pieces of *hameitz*. If one did not inspect the rice or dried beans before Pesah, one should remove pieces of *hameitz* found in the package on Pesah, discarding those, and the *kitniyot* themselves remain permissible.
- 3) *Kitniyot* in cans may only be purchased with Pesah certification since the canning process has certain related *hameitz* concerns, and may be purchased on Pesah.
- 4) Frozen raw *kitniyot* (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-hekshered *kitniyot* before Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of *חמץ hameitz*). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of (*hameitz*) found in the package on Pesah, the vegetables themselves are permissible.
- 5) Processed foods, including tofu, although containing no listed *hameitz*, continue to require Pesah certification due to the possibility of admixtures of *hameitz* during production.
- 6) Even those who continue to observe the Ashkenazic custom of eschewing *kitniyot* during Pesah may eat from Pesah dishes, utensils and cooking vessels that have come into contact with *kitniyot* (מי קטניות) may consume *kitniyot* derivatives like oil that have a **KP heksher**.

Permitted Foods

An item that is kosher all year round, that is made with no *חמץ (hameitz)*, and is processed on machines used only for that item and nothing else (such as unflavored pure coffee) may be used with no special Pesah supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesah without a Passover הכשר (*heksher*) may be problematic.¹⁵ Wherever possible, processed foods ought to have a “כשר לפסח” (“*kasher l’Pesah*”) הכשר (*heksher*) from a reliable source. Since that is not always possible, however, our guidelines reflect some alternatives that are acceptable.

Any food that you purchase with a “כשר לפסח” (“*kasher l’Pesah*”) הכשר (*bekhsber*) must have a label that is integral to the package and it should have the name of a recognizable, living supervising Rabbi or creditable kosher supervision agency if possible. If the label is not integral to the package or if there are questions regarding the labeling, the item should not be used without consulting a Rabbi.

NO PESAH HEKHSHER REQUIRED

Products which may be purchased without a Pesah הכשר (*bekhsber*) before or during Pesah:

- baking soda
- bicarbonate of soda
- eggs
- fresh fruits and vegetables
- fresh or frozen kosher meat (other than chopped meat)
- Nestea (regular and decaffeinated)
- pure black, green, or white tea leaves
- unflavored tea bags
- unflavored regular coffee
- olive oil (extra-virgin only)
- whole or gutted fresh fish
- whole or half pecans (not pieces)
- whole (unground) spices and nuts

NO PESAH HEKHSHER REQUIRED IF PURCHASED BEFORE PESAH

Products which may only be purchased without a Pesah הכשר (*bekhsber*) before Pesah. If bought during Pesah they require a Pesah הכשר (*bekhsber*):

- all pure fruit juices
- filleted fish
- frozen fruit (no additives)
- non-iodized salt
- pure white sugar (no additives)
- quinoa (with nothing mixed in)*
- white milk
- Some products sold by Equal Exchange Fair Trade Chocolate¹⁶

Frozen, uncooked vegetables may be processed on shared equipment that uses חמץ (*hameitz*). It is preferable to purchase those with a “כשר לפסח” (“*kasher l’Pesah*”) label. One may, however buy bags of frozen non-*bekhsbered* vegetables before Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of חמץ (*hameitz*). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of חמץ (*hameitz*) found in the package on Pesah, the vegetables themselves are permissible.¹⁷

*It has come to our attention that there is a possibility of grains being mixed with **quinoa** if it is not under Pesach supervision. The best option is to purchase quinoa with a Pesach הכשר (*bekhsber*), if it is available. Where that is not available, purchase Bolivian or Peruvian quinoa, marked “gluten free” before *Pesah*. Please make certain that quinoa is the sole ingredient in the final packaging.¹⁸

PESAH HEKHSHER ALWAYS REQUIRED

Products which require reliable **כשר לפסח** (*kasher l'Pesah*) certification (regular kosher supervision being not sufficient) whether bought before or during Pesah:

- all baked goods
 - farfel
 - matzah
 - any product containing matzah
 - matzah flour
 - matzah meal
 - Pesah cakes
- all frozen processed foods
- candy
- canned tuna
- cheeses
- chocolate milk
- decaf coffee
- decaf tea
- dried fruits
- herbal tea
- ice cream
- liquor
- Butter
- oils
- soda
- vinegar
- wine
- yogurt

Regarding cheeses and non Grade AA butter, an inspection by a rabbi of a local dairy may suffice to resolve potential questions in some cases.

BABY FOOD

Baby food with a Passover **הכשר** (*hekhsheh*) is sometimes available. Of course, home preparation of baby food, using **כשר לפסח** (*kasher l'Pesah*) utensils and kitchen items is always possible. Pure vegetable prepared baby food that is **כשר** (*kasher*) the year round is acceptable for Pesah. For those who do not use **קטניות**, the use of **קטניות** (*kitniyot*) for babies is also acceptable with care taken that this baby food does not mix with food from the rest of the family. Separate dishes and utensils are recommended. Most infant formulas are made from soy and the use of **קטניות** (*kitniyot*) does not apply to infants. Thus infant formula products, **כשר** (*kasher*) the year round, are acceptable for Pesah. Here as in baby foods, the bottles, nipples and formula should be kept away from the general kitchen area and clean up should be done out of the kitchen area (e.g. a bathroom sink).

MEDICINES

If someone has a life-threatening illness or there is a possibility that untreated it could become life threatening, all medications are permitted.

Any contemplated changes of medicines should be discussed first with your doctor and made only with his/her permission.

Your Rabbi may be able to advise you as to what acceptable alternatives are available for needs that are necessary but not life threatening, such as antacids, analgesics, cold medications, vitamins etc.

All prescription or non-prescription drugs in the form of topical medications, including creams, lotions, ointments, foams, gels, drops, patches and inhalants as well as non-chewable tablets and injections may be owned, used and consumed on Passover, even if they contain **חמץ** (*hameitz*) or **קטניות** (*kitniyot*) (for those who maintain this custom), since they are inedible. This covers most medicines used by adults. All medications for babies may be used.

Liquid medicines, chewable tablets and or tablets coated with a flavored glaze are considered edible and may contain chametz. Soft gelpacs may present a problem because they may contain non-kosher edible porcine gelatin. Please consult with your Rabbi on when these may be used and to find substitutes that are acceptable.

PET FOOD

The prohibition against **חמץ** (*hameitz*) during Pesah includes not owning, not seeing and not benefitting from **חמץ** (*hameitz*). Therefore, we are not allowed to own or make use of **חמץ** (*hameitz*) during Pesah; even that which is exclusively for our animals' consumption.

The most appropriate way to take care of your pet during Pesah may be a function of what kind of animal/s you own. We provide three different systems for feeding your pet during Pesah, in descending order of desirability.

1. Identify and switch your pet to a **חמץ** (*hameitz*)-free diet before Pesah (and perhaps permanently). This is a particularly easy solution for **dogs and cats**. In recent years, there has been a trend toward eliminating gluten from dog and cat foods in recognition of the fact that their digestive tracts were not designed for these foods to begin with. There are many brands and grades of kibbles, frozen or refrigerated raw or fresh and canned dog and cat foods that use fillers like rice, lentils or beans instead of wheat. You do still need to read labels carefully, as oats may appear as a filler in some of these foods. **Snakes and spiders** eat prey, not plant matter, so they are **חמץ** (*hameitz*)-free year-round. For other animals (**turtles, gerbils and hamsters, ferrets, fish, frogs, lizards and birds**) there are **חמץ** (*hameitz*)-free options available, although they may be harder to track down and acquire. Consult with your veterinarian about quality **חמץ** (*hameitz*)-free foods that may be appropriate for your pet and also the best way to transition your pet to that new food. Please note that even Jews of Ashkenazic descent who prefer to observe the more stringent custom of forgoing **קטניות** (*kitniyot*) (legumes and rice) during Pesah, are not prohibited from owning, seeing or benefitting from kitniyot. There is no need for a Kosher for Passover hekhsher [certification] on commercially prepared foods for your pets, but it is your responsibility to read the labels carefully before making your purchase.
2. If your larger pet has a condition that requires a special diet that must include **חמץ** (*hameitz*), or if you have smaller and more transportable animals, you have the option of asking non-Jewish friends to take in your animal for the week of Pesah. Thus your pet does not have to adjust to a new diet and there is still no **חמץ** (*hameitz*) in your possession.

3. Some authorities allow for the pet to be sold along with the חמץ (*hameitz*) and, since the pet does not belong to the Jewish owner, the pet eats its normal diet. Note that the document of sale must include the pet as well as the חמץ (*hameitz*). If you have these pet foods in your home be careful to keep them away from the general kitchen area. Washing of pet utensils should be done out of the kitchen area (e.g. a bathroom sink). This is the least satisfactory option and is included in this Guide as a last resort measure: unlike the חמץ (*hameitz*) you are selling before Pesah, which is then stored out of sight and is inaccessible to you during Pesah (since it doesn't belong to you), this last option involves your actively seeing and handling that חמץ (*hameitz*) on, at least, a daily basis.

NON FOOD ITEMS

Any detergents, cleaners, etc. which are not a food stuff and which are not eaten, may be used for Pesah with no *be'kshered* supervision. This would include:

- aluminum products
- ammonia
- baby oil
- bleach
- candles
- contact paper
- charcoal
- coffee filters
- fabric softener
- isopropyl alcohol
- laundry and dish detergent
- oven cleaner
- paper bags
- paper plates (with no starch coating)
- plastic cutlery
- plastic wrap
- polish
- powder and ointment
- sanitizers
- scouring pads
- stain remover
- water with no additives
- wax paper

NOTES:

¹ Updated February 2020

² This guide was prepared by the kashrut subcommittee of the CJLS, chaired by Rabbi Paul Plotkin. We give special thanks to Dr. Regenstein for lending his expertise on matters of food production to our discussions.

³ For Conservative rabbis in your area, see:

In the USA: uscj.org/kehilla.aspx

Internationally: masortiworld.org

⁴ Of course there is nothing inherently wrong with using a warped pan on Pesach. The fear is that the possibility of ruining the pan will cause the owner not to subject the pan to the appropriate heat to effect *kashering*. We thus recommend simply purchasing some new pans specifically for Pesach.

⁵ The Star-K allows the sink to be used during the 24 hour waiting period provided that no hot water is used during that time. This alternative is doable **only** if care is taken that any water used is not hot enough to cause our hand to feel pain (*yad soledet bo*).

⁶ The Committee on Jewish Law and Standards passed a teshuvah on glass bakeware written by Rabbi Kassel Abelson that permits *kashering* of such bakeware. The teshuvah is available on the Rabbinical Assembly website: [rabbinicalassembly.org/orah-hayim#pesah and kashering](http://rabbinicalassembly.org/orah-hayim#pesah%20and%20kashering)

⁷ Ibid.

⁸ Most authorities treat glassware as a non-porous substance and require the same *kashering* process as other dishes or utensils. Those same authorities rely on the principle of רוב תשמישו (*rov tashmisbo* – majority of usage) to determine the status of the item. A glass cup for example, used mostly for cold drinks, only requires ערוי (*iruy*) to effect *kashering*. Only the חיי אדם (*Hayyei Adam*) (125:22) posits the three day soaking ritual. The process of soaking is as follows: Immerse the glassware completely in warm water for 72 hours, changing the water every 24 hours.

⁹ The manufacture of plastics has changed and many plastic dishes and utensils are made to withstand water at high temperatures. The issue has been that, since some plastic can be ruined in very hot water, the fear was that the owner would not subject any plastic to water hot enough to effect *kashering*. And lest one think that plastic does not absorb, think of how red sauce, for example, stains a plastic container such that it is difficult to remove the stain. With care, we do feel that proper *kashering* can be effective for many plastic items. (Information on *kashering* of dishwashers made of plastics is found in note 11 below).

¹⁰ The racks, however, are left in the oven during the full cleaning cycle.

¹¹ For more information about koshering dishwashers please see: *On the Kashrut of Dishwashers* by Rabbi Loel M. Weiss. The teshuvah is available on the Rabbinical Assembly website: rabbinicalassembly.org/jewish-law/committee-jewish-law-and-standards/yoreh-deah#mixtures

¹² Many countertops appear not to absorb but actually do. Marble for example is very difficult to clean properly. Also, pouring hot water on countertops may inadvertently cause damage to the floor when the water runs off the counter. The alternative is simply to clean the counters and cover them. As sensitive Jews however we must be aware of the mitzvah of בל תחשית (*bal tashbit* – not wasting resources) such that a covering that is thrown away after Pesach is wasteful. A plastic covering that is affixed to the counter, removed after Pesach, cleaned and stored for the future use would be one way to be sensitive to this mitzvah.

¹³ Technically one of the prohibited grains becomes חמץ (*hameitz*) when, during processing, it comes in contact with a leavening agent for more than 18 minutes. Thus, matzah, while made from wheat, is not חמץ (*hameitz*), for in the processing no leavening agent comes in contact with it for more than the specified time before it is baked. *Matzah sh'murah* is made from wheat that has not come in contact with a leavening agent (this could include water) from the time it is harvested, not simply from the time it is processed. (The additional care taken to keep the wheat free from leavening agents from the farm is, in part, the reason for its higher price.) It has become the custom of some Hasidic Jews not to cook matzah or matzah meal in any way that might cause the matzah to be in contact with a leavening agent even in the cooking process. They do not for example eat matzah balls, for those consist of matzah meal cooking in water for more

than 18 minutes. They consider matzah balls and all such creations to be *gebracht* and forbidden on Pesach, except for the 8th day which is only celebrated outside of Israel.

¹⁴ A full discussion of these issues is contained in the paper entitled “A New Look at Peanuts—From the Ground Up” by Rabbi Ben Zion Bergman, which is an official position of the CJLS. The teshuvah is available on the Rabbinical Assembly website:

rabbinicalassembly.org/orah-hayyim#pesah and [kasbering](http://rabbinicalassembly.org/orah-hayyim#kasbering)

¹⁵ A full discussion of these issues is contained in the paper entitled “Supervision of Passover Food” by Rabbi Paul Plotkin, which is an official position of the CJLS. The teshuvah is available on the Rabbinical Assembly website:

rabbinicalassembly.org/orah-hayyim#pesah and [kasbering](http://rabbinicalassembly.org/orah-hayyim#kasbering)

¹⁶ Rabbi Aaron Alexander. Has determined that the products listed on this website are acceptable.

<http://shop.equalexchange.coop/pesach>

¹⁷ See note 13

¹⁸ After doing research, we have made our ruling based on the following understanding: Quinoa is gluten free and is not *kitniyot*. Quinoa is grown at 12,000 plus foot elevations in regions of Bolivia and Peru. It is grown in very arid conditions which will not support the growth of **חמץ** (*hameitz*) producing grains. Thus, there is no possibility of field contamination from such grains. In addition, the FDA has proposed a standard for any packaging marked “gluten-free” which will further guarantee that the product does not contain any gluten bearing grains. If, when the package is opened, you find that foreign grain is present, these foreign bodies should be discarded and the quinoa may be used on *Pesach*.

Web Site Resources for Passover and the Seder

Rabbi Steven Morgen, Congregation Beth Yeshurun, 5780

1. **Create your own Haggadah – or borrow someone else’s.** Includes a variety of Haggadah material, Song Sheets, and other information. <https://www.haggadot.com/>
2. **Information about Passover and the Seder** <https://www.jewishvirtuallibrary.org/passover-pesach>
3. **Judaism 101 on Passover** <http://www.jewfaq.org/holidaya.htm> **This is yet another excellent general resource for Jewish information.**
4. **Passover Hebrew Songs Chanted** <https://sidduraudio.com/passover-seder/>
5. **Making A Memorable Seder** <https://www.myjewishlearning.com/article/making-a-memorable-seder/>
Dr. Ron Wolfson, a Jewish educator who is author of the Art of Jewish Living series of books and many other works on Jewish practice and education, gives tips for ways to make the Passover Seder a memorable and fun educational experience.
6. **Jacob Richman’s Links to Passover Sites on the Web** (Huge list of links!) <https://jr.co.il/hotsites/passover.htm>
7. **Miriam’s Cup – New Ritual for Egalitarian Seder** <http://www.miriamscup.com/>
8. **Chabad’s Passover on the Net** http://www.chabad.org/holidays/passover/default_cdo/jewish/Passover.htm
9. **Aish’s Passover Guide on the Internet** <https://www.aish.com/h/pes/>
10. **30 Minute Seder- Haggadah** Haggadah for a Short, Fun Seder Download Now or Traditional Booklet__ <https://30minuteseder.com/>
11. **Haggadas -R-Us web site** <http://haggadahsrus.com/> You can order some wonderful Haggadas from this site including ***A Different Night***, the Leader’s Edition for A Different Night, and a condensed version of A Different Night. **The newest one is ***A Night To Remember*****, which includes Israeli art and poetry related to the Haggadah. Also the ***Joyous Haggadah***, which has catchy illustrations for kids.
12. **Uncle Eli’s Haggadah (Dr. Seuss-like Haggadah).** You can order a book version from Amazon.com. Or download from: https://people.ucalgary.ca/~elsegal/Uncle_Eli/Eli.html
13. **Counting the Homer** <http://homercalendar.net/Welcome.html>

FUN PASSOVER VIDEO CLIPS

14. **60 Second Seder** <https://www.youtube.com/watch?v=htcl7LCuK0>
15. **Matzo Man** <https://www.youtube.com/watch?v=imOHHGk90KY>
16. **When Do We Eat Movie** www.whendoweeat.com
17. **Who Let the Jews Out** <https://www.youtube.com/watch?v=4t7a66vbrN0>
18. **Things to do with Matzah when Passover is Over** <http://www.youtube.com/watch?v=xMSEFCQCKPo>
19. **Matza Ball Rap:** <http://www.youtube.com/watch?v=f2EYREpOTmQ&NR=1>
20. **Passover Blues:** <http://www.youtube.com/watch?v=rP4nNBVOA-g&feature=related>

21. **Manischewitzville:** https://www.youtube.com/watch?v=9S_GP04RQkc
22. **The Four Sons: A Prequel:** <http://www.youtube.com/watch?v=vjxsG-Pkh90&feature=related>
23. **The Maccabeats - Les Misérables – Passover** <https://www.youtube.com/watch?v=qmthKpnTHYQ>
24. **Passover Rhapsody - A Jewish Rock Opera** <https://www.youtube.com/watch?v=BRWNrk7FxG4>
25. **Google Exodus:** <http://www.youtube.com/watch?v=BlxToZmJwdI>
26. **Modern (feminist) Exodus story** <http://www.youtube.com/watch?v=fubCYOXRrhQ>
27. **Passover Seder Symbols Song** http://www.youtube.com/watch?v=awl1KCo_oZ0
28. **How to Cut Your Matza in Half – Lesson from Japan**
<https://www.youtube.com/watch?v=XLX1LtJqG8U>
29. **Moses Rap (10 Plagues)** <http://www.youtube.com/watch?v=Qzg9yoaW2XY>
30. **The Passover Rap by David Kaplan** <http://passoverrap.com/> (just the words)

Recipe Links for Passover

Rabbi Steven Morgen, Congregation Beth Yeshurun

1. **Fifteen Matzah Free Recipes for Passover:** <https://www.buzzfeed.com/emilyorley/15-matzo-free-recipes-for-passover> (because there's a lot of dishes you can make that are naturally Kosher for Passover)
2. **25 Passover Mains with no Meat** <https://tasty.co/article/deenashanker/passover-mains-with-no-meat> (especially for vegetarians, but also for times when it is difficult – or expensive – to get Kosher for Passover meat)
3. **Matzah toppings from around the world** <https://www.myjewishlearning.com/the-nosher/matzah-toppings-from-around-the-world-6-ways/>
4. **Chocolate Toffee Matzah Crack** <https://www.onceuponachef.com/recipes/chocolate-toffee-matzo-crack.html#tabbox>
5. **Passover Brownies** - <https://www.allrecipes.com/recipe/16072/passover-brownies/>
6. **Another Passover Brownies** - <https://www.kosherinthekitch.com/yummy-passover-brownies/>
- 7.

Planning Checklist

Use this checklist to plan your seder, from special foods, to activities for children, to the length and content of the seder service. By planning ahead, you'll make seder preparation easy, keep track of all the details, and avoid a last-minute rush.

One or two weeks before:

- Plan your menu • *see page iii*
- Make your shopping list and start cooking • *see page iii*
- Be sure you have a haggadah for each participant
- Check that you have a seder plate, candlesticks, and special cups for Elijah and Miriam • *see page iv*
- Plan activities for children • *see page v*
- Plan your seder service • *see page vi*
- Invite guests to prepare something to share during the seder • *see page vi*

Two or three days before:

- Prepare the foods for the seder plate • *see page iii*
- Defrost foods that were previously cooked and frozen
- Be sure you have a reward for guests (usually children) who find the afikoman • *see page vi*

The night before:

- Prepare the seder plate • *see page iii*
- Set the table • *see page iv*
- Search for chameitz • *see page vii*

The day of:

- Finish preparing your meal . . . and don't forget the matzah ball soup!
- Set out the seder plate and other ritual foods, and pour the wine or grape juice
- Have fun!



The Passover Meal

Preparing a seder meal is different from planning a dinner party, in part because of the ritual foods involved. Here are some tips.



Planning the menu

Ask friends and relatives for favorite Passover recipes, and remember to adjust them for the number of people you expect to have at your seder, as well as any special dietary needs. Don't forget traditional foods like matzah ball soup or gefilte fish. Some seder hosts set out vegetables or hard-boiled eggs for guests to snack on after saying the blessing over karpas.

Cooking in advance

Some items can be cooked in advance and frozen, such as brisket or matzah balls. Not all recipes freeze and reheat well, so choose carefully. When you shop, remember to stock up on Passover essentials such as matzah, matzah meal, gefilte fish, and wine or grape juice.

Preparing the seder plate

You will need to buy or prepare the following foods for the seder plate. You can read about their significance on pages 4-5 of this haggadah.

- ◆ **Karpas:** usually a sprig of parsley, but some families use another green vegetable or a potato.
- ◆ **Beitzah:** A roasted egg. You can roast a boiled egg in the oven until the shell starts to brown.
- ◆ **Maror:** A bitter herb, usually a piece of horseradish root or a small scoop of ground horseradish from a jar.
- ◆ **Zeroa:** A roasted lamb shank bone, which you can request from the butcher in your supermarket or butcher shop. A chicken bone is sometimes substituted. Vegetarians may use a roasted beet instead.
- ◆ **Charoset:** A sweet mixture of fruit, wine, and nuts. Families of Eastern European (Ashkenazic) descent usually use chopped apples, walnuts, and wine. Charoset from other regions and traditions may include dates, figs, apricots, bananas, and other ingredients. Charoset is best made 1-2 days in advance, to deepen the flavor (and give it that brown, mortar-like appearance!).
- ◆ **Chazeret:** An optional second bitter herb, such as romaine lettuce. Not all seder plates have a place for chazeret.



Visit www.behrmanhouse.com/passover for recipes and more planning tools.

Seder Table Checklist

You'll need the following items for the seder table:

- A haggadah for each participant
- The prepared seder plate
- A plate with three matzot (plural of *matzah*), under a matzah cover
- Pillows or cushions for reclining
- Festive tablecloth, dishes, and silverware
- Candlesticks, candles, matches
- Wine glass for each person
- Wine and/or grape juice
- A pitcher of water, a bowl, and a small towel, for hand washing
- A dish of salt water, for dipping parsley
- Small bowls of extra parsley, charoset, and horseradish
- Elijah's Cup, an extra wine glass or goblet partly filled with wine
- Miriam's Cup, an extra wine glass or goblet filled with water

If you do not have ritual items such as a seder plate, matzah cover, and cups for Elijah and Miriam, feel free to create your own by decorating a special dish, cloth napkin, or wine glasses for that purpose. (See page v.)



Activities for Children (and Adults, Too!)

The Passover seder has built-in roles for children, from asking the Four Questions to searching for the afikoman. You can also heighten anticipation by introducing Passover stories, themes, and projects in the days and weeks before Passover. The more you can involve your children in the seder, the more they will learn from and enjoy the experience.

Many of these ideas will appeal to adults as well.

- ◇ Help children plan a skit or song to tell the Passover story, and encourage them to perform it during the seder. Adults and older children can help organize younger ones or take on more challenging roles in the skit.
- ◇ Encourage children to make their own seder plate, matzah cover, and cups for Elijah and Miriam. They will love seeing their work proudly displayed on the seder table.
- ◇ Help children put together costumes or finger puppets to tell the story of Passover.
- ◇ Encourage children to practice the Four Questions from this haggadah or online, where they can hear the Mah Nishtanah chanted.
- ◇ Ask participants of all ages to come up with another four questions to share at the seder.
- ◇ Introduce the holiday to the youngest children with Passover picture books and games.
- ◇ Invite children to help search the house for chameitz, leavened bread, the night before the seder. (*See page vii for more information.*)
- ◇ Provide Passover-themed coloring pages, puzzles, and even bingo cards to hold children's interest during the seder.
- ◇ Let older children hide the afikoman for younger children or for the adults to find.
- ◇ Encourage participants to listen to Passover songs online before the seder. With repetitive verses that build on one another, these songs are not hard to master and fun to sing along.



Visit www.behrmanhouse.com/passover for activities, games, crafts, songs, and to practice the Four Questions.

The Seder Service

Being familiar with the types of blessings, readings, and rituals in the haggadah will help you lead a meaningful and memorable seder. You might want to review the haggadah and consider the following questions before Passover:

Who will read?

Decide which parts you'll want to read aloud, and which parts you'll ask participants to read. Be sure to give everyone a turn to participate. Also think about how the Passover story itself will be told—will participants take turns reading the story (*from pages 18-21*) or telling it in their own words? Will children provide a creative telling, such as a skit or puppet show?

Hebrew, English, or both?

Transliterations are provided throughout, so anyone can read the Hebrew blessings and prayers.

How long will it last?

You can complete the seder in as little as 30 minutes if you choose, especially when there are young children present. For a richer, more meaningful experience, you can explore the discussion questions with your guests, or even provide additional stories and readings that have personal meaning.

How will you handle the afikoman?

Decide whether you will hide it yourself or designate someone else to do it, and what reward you'll offer to the participants (usually children) who look for it. (*See pages 10 and 29 of the haggadah*).



How can you encourage participation from all guests?

Consider asking guests of all ages, in advance, to bring or prepare something to share at the seder table. Ideas might include:

- ◆ Some charoset, from their favorite recipe
- ◆ A dramatic retelling of the Passover story
- ◆ A musical performance
- ◆ A sing-along to popular seder songs
- ◆ Original artwork
- ◆ Family stories
- ◆ Family photos
- ◆ A discussion question

Searching for Chameitz

It's the night before the first seder. The seder plate is ready, the service is planned, the children have been busy with activities and crafts, guests are making final travel plans, and the meal is under control. It's time for an age-old ritual that literally and spiritually prepares us for this Festival of Matzah.

Before Passover, we clean our house of all chameitz, or leavened foods, which we do not eat during the holiday. This includes foods that are allowed to rise, such as bread, pasta, or cookies. The night before the first seder, we symbolically search the house for chameitz, using a candle, a feather, and a wooden spoon.



This is a fun activity in which to involve children. First, hide a few small pieces of bread in advance. Then turn off the lights and invite children to search by candlelight (or flashlight, for safety). When they find chameitz, they can use the feather to brush it into the spoon and dispose of it. Then recite the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל בְּעוּר חֵמֶץ.

*Baruch Atah Adonai Eloheinu Melech ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu al bi'ur chameitz.*

Praised are You, Adonai our God, Ruler of the universe, whose commandments sanctify us and who has commanded us to remove the chameitz.

The leavened chameitz can represent the puffed-up ego or selfishness that is in every one of us. We symbolically remove it from our lives as we approach the Passover seder, so that we may focus more fully on the ideas of freedom and tikun olam, repairing the world.



When you're ready, turn this book over for your Passover haggadah.
Chag same'ach! Have a happy and meaningful holiday.

Pesach Resources for Families and Educators

Rabbi Cara Weinstein Rosenthal, PJ Library Coordinator, USCJ



As the sun sinks low on the 14th of the Hebrew month of Nisan, families and communities across the globe will gather for the yearly ritual of the Pesach seder. Wine will be drunk (and spilled), food will be eaten, songs will be sung, stories will be told, and Jews everywhere will recount the story of our redemption from slavery and our journey to freedom.

For families with young children, Pesach can be the best of times and the worst of times. Keeping kids calm, happy, and – dare we say it – engaged during the seder can be a challenge. Involving adults in a joyful, meaningful celebration of Pesach can be a challenge as well, especially when those adults are unfamiliar with the texts and traditions of the seder or are intimidated by Pesach’s long list of rules and regulations.

So what’s a parent – or a rabbi or an educator – to do? Read on for some suggestions for synagogue, school and home about getting kids and families excited for Pesach, involved in meaningful holiday preparations, and engaged in the Pesach seder.

Preparing for Pesach

- Help kids create place cards and/or invitations to the seder to invite guests and make them feel welcome.
- Institute a seder shiddach (“set-up”) program – connect families looking to host a seder with families who want a seder to attend.
- Make Pesach preparation job charts and make sure each member of the family (or class) helps get ready for Pesach.
- Some nursery schools prepare for Pesach by having children make seder plates - but why should kids have all the fun? Invite parents to a Parents’ Night Out activity at a paint-your-own-pottery place. Make seder plates, teach about the seder plate foods, and have a tasting.
- Decorate Pesach pillowcases with fabric markers and paints to help fulfill the tradition of reclining at the seder in celebration of our freedom.
- Invite families to collect family photos and make them into Pesach placemats that can be used at the seder. This is a great way to “include” family and friends that can’t be at the seder in person.
- Hold an event (before Pesach) where families decorate containers to store all of the Pesach stuff their kids make (matzah covers, seder plates, etc.). You can use big

Rubbermaid containers for this and decorate them with paints, stickers, etc. This is a great way to encourage parents to keep this stuff safe and sound for future years – to link one Pesach with another.

- When you collect ma'ot chittin (the Pesach tradition of collecting food for the poor), invite families to help build a pyramid or other structure out of the cans that are donated. See www.canstruction.org to learn more about this idea that joins the beauty of tzedakah with the kid-friendly appeal of building.
- Do your kids have a play kitchen? Help them put away their “non-Pesach” utensils and food and store them in a safe place until after Pesach. If you can, replace them with “Pesachdik” (kosher for Passover) play utensils and food.

Spicing Up the Seder

Some of these ideas are ideal for a seder at home, others are meant for a school or family seder in a communal setting, and some might work in multiple settings.

- Have each family at a communal seder pack a suitcase with objects that they would bring with them if they were leaving Egypt. Give families a chance to show each other what they packed and share why they would bring those items.
- Insert questions (written on index cards) into Haggadot in random places; when someone finds a question, he/she has to pose it to the whole group or table.
- As an alternative, have families bring their own questions, written on index cards, and ask them at strategic points during the seder. The questions can be about the seder, Pesach, or anything Jewish.
- Stage a scavenger hunt around the synagogue; have families search for chametz (before Pesach) or for the afikoman (during the seder). Give clues based on ritual objects located around the synagogue.
- Get up! Kids don't like to sit for too long (and neither do adults). Incorporate dance and movement into the seder.
- Dance and sing with Miriam. Before the seder, have kids decorate their own tambourines (you can buy inexpensive plastic ones on Amazon).
- Create a Miriam's cup and incorporate the practice of filling it with water during the seder.
- Act out the “seder signposts” – the 15 steps of the seder - before the seder begins. Alternatively, you can paste the names of the parts of the seder (or pictures depicting them) on the floor and make a hopscotch game out of them!
- Re-enact, re-enact, re-enact!
 - Start the seder with a debate: Invite everyone to put themselves in the shoes (sandals?) of the Hebrews and discuss whether they should go with Moshe or stay in Egypt.
 - Engage kids (and adults!) in some easy Pesach-based drama exercises: Assign one person to be Moshe, one to be Pharaoh, etc. Have them act out the story, or pose questions that they can answer in character. For instance, you can ask Moshe, “How did it feel when Pharaoh didn't listen to you?”

- Dress the part! Come to the seder dressed as ancient Hebrews (use bathrobes and other household garments – no one is holding you to historical costume accuracy!)
- Movement – act out being slaves and working hard, then act out being free and happy.
- Cross the “Sea of Reeds” before beginning the seder – make “water” with blue crepe paper that you can hang from a door frame or strew across the floor.
- For schools or synagogues – instead of a “Flat Stanley,” create a “Flat Elijah” than can visit everyone’s home seders. Encourage families to take pictures of Elijah at their homes before the seder begins. Collect the pictures and make a portfolio of everyone’s seder experiences.
- The Haggadah asks, “How is this night different from all other nights?” Find creative ways to make the seder night different in ways kids will recognize – take away place settings before the meal begins (you can bring them back!), turn the furniture upside down, serve dessert first.
- Experience the joy and gratitude of Pesach by writing your own “Dayenu.” What good things happened recently to your family, or your community, that would have been enough even if no other good things happened?
- Come up with your own version of the Ten Plagues. What are modern-day plagues that we feel sad about?
- The Haggadah tells the story of the Jewish people. Give families a template and have them create their own Haggadot that tell their stories.

Do you have a great Pesach seder or program idea to share? Send it to me at croenthal@uscj.org.

Chag Pesach Sameach – Happy Passover!

Passover Seder Song Sheet – 5776

1. Siman leSeder shel Pesah

1. Ka-deish 2. U-re-chatz 3. Kar-pas 4. Ya-chatz 5. Ma-gid
6. Roch-tza 7. Mo-tzi Ma-tza 8. Ma-ror 9. Ko-reich
10. Shulchan O-reich 11. Tza-fun 12. Ba-reich 13. Ha-leil
14. Nir-tzah

2. Ma Nishtana

Ma nish-ta-na ha-lai-la ha-zeh mi-kol ha-lei-lot?

1. She-be-chol ha-lei-lot a-nu och-lin cha-meitz u-ma-ta-tzah. Ha-lai-lah ha-zeh ku-lo ma-tzah.
2. She-be-chol ha-lei-lot a-nu och-lin she-ar ye-rakot. Ha-lai-lah ha-zeh ma-ror.
3. She-be-chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-chat. Ha-lai-lah ha-zeh she-tei fe-a-mim.
4. She-be-chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein me-su-bin. Ha-lai-la ha-zeh ku-lanu me-su-bin.

3. The Four Questions Song

(to the tune of *My Bonnie Lies Over the Ocean*)

1. Oh why is this evening so different
from all the nights of the year?
On all other nights we eat leavened
but tonight there is no leavened here.

*Questions, questions, how many questions in store?
Questions, questions, by my count you should have three more.*

2. On all other nights we can dine on
a mixture of spices and herbs.
But this night we get only bitter,
my palate it really disturbs.

*Questions, questions, how many questions in store?
Questions, questions, by my count you should have two more.*

3. On all other nights we don't dip,
Not even one dunk do we get.
On this night two dips we indulge in,
Who allows us such poor etiquette?

*Questions, questions, how many questions in store?
Questions, questions, by my count you should have one more.*

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4. On all other nights we eat sitting;
On this night we're s'posed to recline.
So how come the different position?
It seems like a bad way to dine.

*Questions, questions, now are you sure that you're through?
Answers, answers, I've got the answers for you!*

4. Avadim Hayinu

A-va-dim ha-yi-nu, ha-yi-nu, a-ta be-nei cho-rin, be-nei cho-rin.
A-va-dim ha-yi-nu, a-ta, a-ta, be-nei cho-rin.
A-va-dim ha-yi-nu, a-ta, a-ta, be-nei cho-rin, be-nei cho-rin.

5. The Ballad of the Four Sons (to the tune of Clementine)

– from "*Hagadah L'talmid*", Alvin Schiff, Ktav, 1969

Said the father to his children:
"At the Seder you will dine,
You will eat your fill of matzah,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four,
One was wise and one was wicked,
One was simple and a bore.

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions,
He could hardly speak at all.

Said the wise son to his father,
"Would you please explain the laws?
All of the customs of the Seder
Will you please explain their cause?"

And the father proudly answered,
"As our fathers ate in speed,
Ate the paschal lamb 'ere midnight
And from slavery they were freed.

So we follow their example
and 'ere midnight must complete
The service of the Seder:

Passover Songs

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After twelve we may not eat."

Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider
A true son of Israel,
Then for you this has no meaning,
You could be a slave as well."

Then the simple son said simply,
"What is this?" and then quietly,
The good father told his offspring,
"We were freed from Slavery."

But the youngest son was silent,
For he could not ask at all,
His bright eyes were bright with wonder,
As his father told them all.

Now dear children, heed the lesson,
And remember evermore,
What the father told the children.
Told his sons that numbered four.

6. Vehi She-Amda

Ve-hi she-am-da, ve-hi she-am-da la-a-vo-tei-nu ve-la-nu,
She-lo e-chad bil-vad a-mad a-lei-nu le-cha-lo-tei-nu.
E-la she-be-chol dor va-dor, om-dim a-lei-nu le cha-lo-tei-nu.
Ve-ha-ka-dosh Ba-ruch Hu, ma-tsi-lei-nu mi-ya-dam.

7. Dayeinu

1. I-lu, i-lu ho-tsi-a-nu, ho-tsi-a-nu mi-mitz-ra-yim,
ho-tsi-a-nu, mi-mitz-ra-yim, da-yei-nu.

Da-da-yei-nu, da-da-yei-nu, da-da-yei-nu, da-yei-nu, da-yei-nu.

2. I-lu, i-lu na-tan la-nu, na-tan la-nu et ha-Sha-bat,
ve-lo ker-va-nu lif-nei har Sinai, da-yei-nu

3. I-lu, i-lu ker-va-nu, ker-va-nu lif-nei har Si-nai,
ve-lo na-tan la-nu et ha-to-rah, da-yei-nu.

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4. I-lu, i-lu na-tan la-nu, na-tan la-nu et ha-to-rah,
ve-lo hich-ni-sa-nu le-e-retz yis-ra-eil, da-yei-nu.

8. Be-chol Dor va-Dor

Be-chol dor vador, cha-yav a-dam li-rot et atz-mo ke-i-lu hu, ke-i-lu hu ya-tza mi-mitz-ra-yim.

9. Betzeit Yisraeil

Be-tzeit Yis-ra-eil mi-Mitz-ra-yim, beit Ya-a-kov mei-am lo-eiz.

Hai-ta, hai-ta Ye-hu-da le-kod-sho, yis-ra-eil mam-she-lo-tav.
Ha-yam ra-ah va-ya-nos, ha-Yar-dein yi-sov le a-chor.
He-har-rim rok-du che-ei-lim. Ge-va-ot kiv-nei tzon.

10. Ma Lecha Hayam

Ma le-cha ha-yam, ki ta-nus. Ha-Yar-dein ti-sov le-a-chor.
He-ha-rim tir-ke-du che-ei-lim. Ge-va-ot kiv-nei-tzon.
Mi-lif-nei A-don chu-li a-retz. Mi-lif-nei E-lo-ah Ya-a kov.
Ha-hof-chi ha-tzur agam-ma-yim. Cha-la-mish le-ma-ye-no ma-yim.

11. Just a Tad of Charoset

(to the tune of "Just a spoon full of sugar")

Chorus:

Just a tad of charoset helps the bitter herbs go down,
The bitter herbs go down, the bitter herbs go down.
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way.

Oh, back in Egypt long ago,
The Jews were slaves under Pharoah.
They sweat and toiled and labored
through the day.
So when we gather Pesach night,
We do what we think right.
Maror, we chew,
To feel what they went through.

Chorus

So after years of slavery
They saw no chance of being free.

Passover Songs

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Their suffering was the only life they knew.
But baby Moses grew up tall,
And said he'd save them all.
He did, and yet,
We swear we won't forget.
That.....

Chorus

While the maror is being passed,
We all refill our water glass,
Preparing for the taste that turns us red.
Although maror seems full of minuses,
It sure does clear our sinuses.
But what's to do?
It's hard to be a Jew!!!

Chorus

12. The Afikoman Song (to the tune of Bicycle Built for Two)

Afikoman, give me your answer do.
I'm half-crazy over the search for you.
It is an ancient custom, an old and honored custom,
To give a treat to a child so sweet, who find Afikoman true.

Afikoman, it really means dessert.
so-o guard it. Be sure to stay alert.
It is an ancient custom, an old and honored custom,
To be beguiled by any child who will hide away our dessert.

Leader, leader, choose a committee strong,
To hide the matzah from the curious throng,
It is an ancient custom, an old and honored custom,
To eat the paste they baked in haste, when you find it you can't go wrong.

Prizes, money, or sometimes a book or toy.
Are rewards for the winning girl or boy.
It is an ancient custom, an old and honored custom,
To pay the winner and finish the dinner as we share in the Pesach joy.

Afikoman, give me your answer do.
I'm half-crazy over the search for you.
It is an ancient custom, an old and honored custom
To give a treat to the child so sweet
Who finds Afikoman true.

Passover Songs

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13. Yevareich et beit Yisraeil

Ye-va-reich et beit Yis-ra-eil. Ye-va-reich et beit A-ha-ron.
Ye-va-reich yir-ei A-do-nai. Ha-ke-ta-nim im ha-ge-do-lim.
Yo-seif A-do-nai a-lei-chem. A-lei-chem ve-al be-nei-chem.
Be-ru-chim a-tem La-do-nai. O-sei sha-ma-yim va-a-retz.

Ha-sha-ma-yim sha-ma-yim La-do-nai. Ve-ha-a-retz na-tan liv-nei A-dam.
Lo ha-mei-tim ye-ha-le-lu-ya. Ve-lo kol yor-dei du-mah.
Va-a-nach-nu ne-va-reich Yah mei-a-tah ve-ad o-lam.
Ha-le-lu-yah, Ha-le-lu-yah.

14. Hodu

Ho-du, La-do-nai. Ki tov, ki le-o-lam, le-o-lam chas-do.

Yai-dai-dai... Ki le-o-lam chas-do.(2X)

Yo-mar na, yo-mar na, Yis-ra-eil, ki le-o-lam, ki le-o-lam chas-do.

Yom-ru na, yom-ru na, veit A-ha-ron, ki le-o-lam, ki le-o-lam chas-do.

Yom-ru na, yom-ru na, Yir-ei A-do-nai, ki le-o-lam, ki le-o-lam chas-do

15. Min Hameitzar

Min ha-mei-tzar ka-ra-ti Ya. A-na-ni Va-mer-chav-ya.

16. Odecha

O-de-cha ki a-ni-ta-ni va-te-hi li li-shu-a.(2X)
E-ven ma-a-su ha-bo-nim. Hai-ta le-rosh pi-na.(2X)
Me-eit A-do-nai hai-ta zot hi nif-lat be-ei-nei-nu.(2X)
Ze ha-yom a-sa A-do-nai. Na-gi-la ve-nis-me-cha vo.(2X)

17. Ana Adonai

A-na A-do-nai ho-shi-a na. (2X)
A-na A-do-nai hatz-li-cha na (2X)

18. Who Knows One?

Who knows one?
I know one.
One is the Lord in the heavens and the earth.

Passover Songs

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Who knows ...? I know ...

Two are the tablets that Moses brought.
Three are the Papa's.
Four are the Mama's.
Five are the books of the Torah.
Six are the books of the Mishnah.
Seven are the days of the week.
Eight are the days of the brit, Cha-cha.
Nine are the months before a baby's born.
Ten are the HOLY commandments.
Eleven are the stars in Joseph's dream.
Twelve are the tribes of Yis-ra-eil.
13 are the attributes of God.

20. Our Passover Things

(Sung to the tune of "*My Favorite Things*" from *The Sound of Music*)

Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knishes
Fish that's gefillted, horseradish that stings
These are a few of our passover things.

Matzoh and karpas and chopped up haroses
Shankbones and kiddish and yiddish neuroses
Tante who kvetches and uncle who sings
These are a few of our Passover things.

When the plagues strike
When the lice bite,
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

Motzi and maror and trouble with Pharoahs
Famines and locusts and slaves with wheelbarrows
Matzah balls floating and eggshell that cling
These are a few of our Passover things.

When the plagues strike,
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

21. There's No Seder Like our Seder

(sung to the tune of "*There's no Business like Show Business*")

Passover Songs

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There's no seder like our seder,
There's no seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew
'Cause we know how.
There's no Seder like our seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the matzoh
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

22. Take Us Out of Egypt

(sung to the tune of "*Take me out to the ball game*")

Take us out of Egypt
Free us from slavery
Bake us some matzoh in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues,
Down and you're out
At the pesach history game.

22a. Take Me Out To The Seder

(To the tune of, of course, "*Take Me Out to the Ballgame*")

Take me out to the Seder
Take me out with the crowd.
Feed me on matzah and chicken legs,
I don't care for the hard-boiled eggs.
And its root, root, root for Elijah
That he will soon reappear.
And let's hope, hope, hope that we'll meet
Once again next year!

Take me out to the Seder
Take me out with the crowd.
Read the Haggadah

Passover Songs

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And don't skip a word.
Please hold your talking,
We want to be heard.
And lets, root, root, root for the leader
That he will finish his spiel
So we can nosh, nosh, nosh and by-gosh
Let's eat the meal!!!

23. The Ballad of Mo Amramson

(to "*The Ballad of Jed Clampett*")

Come and listen to a story 'bout a man named Mo,
His people they were slaves to the evil Pharoah,
Until one day he was lookin' at a bush,
And he heard the voice of God, though he wasn't a lush---
The LORD, that is,
I AM, ... The Big G.
Next thing you know, Mo's talkin' to Pharoah,
Mo says, "God said you gotta let my people go!"
But the king says, "No, they always will be slaves to me!"
So God sent down ten big plagues on Pharoah's whole country---
Blood 'n frogs, that is,
Pestilence,
Special effects.

When the first borns died, Pharoah sent the Jews away,
They ran and ate some matzoh on that very happy day,
So now we have our Seder to commemorate that feat---
We drink some wine and talk a lot, we sing and also eat!
Matzoh, that is,
Maror too.
And good food.

Y'all come back now, y'hear!

24. Pharaoh doesn't Pay

(*To the tune of "I've been Working on the Railroad"*)

We've been working on these buildings;
Pharaoh doesn't pay.
We've been doing what he tells us
Mixing straw with clay.
Can't you hear the master calling,
"Hurry up, make that brick!"
Can't you feel the master whip us
Til we're feeling sick.

Passover Songs

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Oy vay, it's a mess,
A terrible distress,
Oy vay, it's a mess for Jews, us Jews.

Moshe's in the palace with Pharaoh,
Warning of all God's clout, clout, clout.
Moshe's in the palace with Pharaoh,
And God's gonna get us out!
We're singing . . .
Fee, Fi, Fiddely eye oh,
Make our matzahs "to go" oh oh oh.
Fee, Fi, Fiddely eye oh,
Stick it to the ol' Pharaoh!

25. All My Leaven

(Sung to the tune of "All My Lovin")

(by Gary Teblum)

Search my house and I'll find it
Tomorrow I'll miss it
The feather will help me be true
And a candle as well
Means that then I can sell
And I'll sell all my leaven to you

I'll find crumbs in the kitchen
The kinder will pitch in
I'll try not to leave any clue
And then while its away
I'll eat matzah each day
'cause I sold all my leaven to you

All my leaven, I will sell to you
All my leaven, Rabbi, I'll be true

I'll find crumbs in the kitchen
The kinder will pitch in
I'll try not to leave any clue

And then while its away
I'll eat matzah each day
'cause I sold all my leaven to you

All my leaven, I will sell to you

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All my leaven, Rabbi, I'll be true
All my leaven, All my leaven
Woo, all my leaven, I will sell to you

26. Hey, Frogs

(sung to the tune of "*Hey Jude*")

(by Gary Teblum)

Hey frogs, please go away
You're a bad plague that gets no better
Miztrayim is suffering from this plague
If I relent, will it get better?

Hey frogs, I'm now afraid
You were put here to make us suffer
Your jumping is getting under my skin
Now I need Moshe to make it better

And all the time I feel the pain
Hey frogs refrain
Don't infest my world and all our households
For well you know, I'd be a fool to play it cool
By keeping the Jews a little longer
Na na na na na na na na

Hey frogs, don't jump around
Yet when you leave, I'll get bad weather
Miztrayim is suffering from this plague
If I relent, will it get better?

So get on out and get me in
Hey frogs, you win
I'm telling Moshe to take his people
And don't you know that it's just you
Hey frogs, it's true
You're jumping around about my shoulder
Na na na na na na na na yeah

Hey frogs, please go away
You're a bad plague that gets no better
Miztrayim is suffering from this plague
If I relent, will it get better?
Better, better, better, better, better,
oh Na, na na na na na na na na na,
hey frogs

Passover Songs

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Na, na na na na na na na na,
hey frogs

27. Pharoah's Nile

(Sung to the theme from "*Gilligan's Island*")

(© Randi and Murray Spiegel, Passover 1995)

Just lean right back and you'll hear a tale, a tale of a fateful trip
That started back in ancient times, while under Pharoah's whip.
Well Moses was a pious man, G-d made him brave and sure,
Though Pharoah was a mighty man, his heart was not so pure,
his heart was not so pure.

Old Pharoah started getting tough, the Jews were harshly bossed.
If not for the courage of the fearless few, our people would be lost,
our people would be lost.
They cried to G-d, please rescue us, conditions here are vile.
Send Moses, and Aaron, too, to save our children and wives.
We'll leave this land at G-d's behest, here on Pharoah's Nile.

So G-d said Moses take you staff and with your brother go.
To Pharoah you will plead your case, to let my people go.
Well Moses, he sure did his best, but Pharoah was not moved,
'Til G-d sent down ten dreadful plagues, and His power it was proved,
His power it was proved.

The frogs, the lice, and even boils, could not make Pharoah bend
'Til slaying of the first born males, threatened Pharoah's life to end,
threatened Pharoah's life to end.
The Jews escaped miraculously, when G-d helped them to flee.
Egyptian armies followed them, but drowned in the deep Red Sea.

So this is a tale of our ancestors, they wandered a long, long time.
They had to make the best of things, it was an uphill climb.
So join us here each year my friends, it's sure to be worthwhile,
Retelling how the Jews escaped, far from Pharoah's Nile.

28. Leaving on a Desert Plane

(Sung to the tune of "*Leaving on a Jet Plane*")

(© Randi and Murray Spiegel, Passover 2000)

All our bags are packed we're ready to go
We're standing here outside our doors
We dare not wake you up to say goodbye
But the dawn is breakin' this early morn'
Moses is waiting, he's blowing his horn

Passover Songs

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We're planning our escape so we won't die

You'll miss me, as you will see
You've been dealt a harsh decree
You held us like you'd never let us go
We're leaving from this great strain
We pray we won't be back again
God knows, can't wait to go.

There's so many times you've let us down
Your many crimes have plagued our town
I tell you now they were all mean things
Every pace I go, you'll shrink from view,
Every song I sing will be 'gainst you
I won't be back to wear your ball and chain

You'll miss me, as you will see
You've been dealt a harsh decree
You held us like you'd never let us go
We're leaving through a wet plain
We hope we won't be back again
God knows, can't wait to go.

Now the time has come to leave you
One more time, let me diss you
Close your eyes, we'll be on our way
Dream about the days to come
When you'll be left here all alone
About the time when I won't have to say

You'll miss me, as you will see
You've been dealt a harsh decree
You held us like you'd never let us go
We're leaving all our bread grain
We know we won't be back again
God knows, can't wait to go.

29. *Elijah*

(to the tune of "*Maria*")

Elijah!
I just saw the prophet Elijah.
And suddenly that name
Will never sound the same to me.
Elijah!
He came to our seder

Passover Songs

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Elijah!
He had his cup of wine,
But could not stay to dine
This year--
Elijah!
For your message all Jews are waiting:
That the time's come for peace
and not hating--
Elijah--
Next year we'll be waiting.
Elijah!

31. Le Sha-na Haba-a Bi-ru-sha-la-yim Ha-be-nu-ya!

Four Suggestions for the Passover Seder

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It seems that everything comes in “fours” at the Passover Seder. There are four cups of wine, four questions, and four types of children (the “four sons”). So, I thought I would make four suggestions to help make your Seder a meaningful, yet not oppressive experience.

Suggestion One. One of the most common problems at any Seder is the fact that there is so much reading, talking and singing that is supposed to be done **before** the actual meal begins. The Rabbis actually did this on purpose. They knew that if the eating came first and the talking afterwards, not many people would do the talking part. So, they put the talking first and the eating afterwards. (Of course, there are some talking and singing parts after the meal also, which often get skipped. See, suggestion four.)

The biggest problem with this order is that **people get hungry**. Children especially need to eat, but even us adults begin wondering when we will get to the food. There is a solution to this problem. After the Kiddush, the leader washes his/her hands and then we all say the blessing over vegetables (*borei pri ha'aretz*). We then dip some vegetable (many people seem to use parsley for some reason) in salt water and eat it. Guess what? Now that we have said the blessing over vegetables, we can eat some more vegetables if we want! In fact, that is precisely what the idea of **eating the parsley at the beginning of the Seder** was for: it **was supposed to be an appetizer before the meal**. But it is hardly sufficient by itself.

Diane and I **set out a plate of vegetables** like asparagus, celery, potatoes, tomatoes and carrots so that we and our guests can nosh for the 45 minutes (an hour?) that it takes to go through the Haggadah and not feel food-deprived. We don't eat a lot of the vegetables (after all, there **is** a whole meal coming!), but it takes the edge off so we can enjoy the service.

Suggestion Two. There are **three main requirements at the Seder**. Both of these requirements are mentioned in the Talmud. The **first requirement** is that **someone has to ask a question**. Our Haggadahs satisfy this requirement by printing the standard formula: the Four Questions. This is a part of the Haggadah that is probably done at most homes for two reasons: first, it comes toward the beginning; and second, it is a part customarily reserved in many households for the “youngest” person at the table. Thus, it gives a child an opportunity to show off what she or he has learned in school.

I would like to suggest an enhancement to this requirement. When you invite your guests to your Seder, **ask each guest to write four questions of their own, one on each of four index cards**. Collect the cards on the night of the Seder and place them in a hat. Then, at certain places in the course of the Seder – the hat is passed around and someone draws a card out and reads the question. Everyone discusses the question for a few minutes and then the Seder continues.

Questions that have been asked include: In what way do you feel you are leaving your own Egypt tonight? What symbol would you add to the Seder plate and what does it represent? If you had to leave behind your present life (like our ancestors did when they left Egypt) what would you want to take with you and why? In *dayenu* we say that it would have been enough if G-d had taken us out of Egypt and not given us the Sabbath, or given us the Ten Commandments – do you agree or disagree with that idea?

Suggestion Three. The **second major requirement at the Seder is to talk about the Exodus.** The Haggadah does this in a number of ways. If you want to shorten the service, this is a place you can do it. Look through the Haggadah you plan to use and see all the different ways the Exodus is discussed. (“We were slaves to Pharaoh in Egypt ...”, “A long time ago our ancestors were idolaters”, “My father was a wandering Aramean” [Alternate version: Laban, the Aramean, tried to kill my father], Rabban Gamliel’s “show and tell” with the three Passover symbols.) Pick the ones you like the best. Particularly if you are going to do something like Suggestion Two above you will already be spending time talking about the Exodus anyway – perhaps even in a more personally meaningful way. You can also skip anything else in the discussion portion of the Haggadah that you do not find interesting. (Rabbis staying up late at night, multiplying plagues, etc.)

Note: the **third requirement at the Seder is to thank and praise God for rescuing us from Egypt**, and in every generation when someone tries to harm us. **Do not skip the praise parts – particularly the Psalms of Hallel** (Psalms 113-118).

Suggestion Four. **Don’t skip the last part either!** After the meal, while we are all digesting the delicious food, it is another good time to thank G-d for our ability to enjoy such a banquet – and to have successfully gotten through all the preparations and everything! (Of course, we should be sure to thank those who have spent the time and energy to put together the meal and the service as well!) After the meal we do this: the first thing is the **grace after the meal**. A short form of grace is found in some Haggadot and can also be found in many Sabbath-table song books (“*Birkonim*” or “*Benschers*”). The next thing (after opening the door for Elijah) are **the rest of the Psalms of Hallel** and other Psalms of praise. The last thing are **popular Passover songs** which are **fun** for the family to sing together. (Had Gadya, Who Knows One, Adir Hu and so on.) Recently many funny Passover songs have also been written. This is quality family time for us to enjoy together. It is a shame not to use it.

May you all have a wonderful, fun, and inspiring Passover. See you on the other side of the Reed Sea!!