

כשר ושמח



**KINGSWAY'S 7th ANNUAL
HAGGADAH COMPANION**

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Explanation of the Cover Painting

Pola Bradman

Pesach is celebrated around the world by different kinds of Jews in different ways regarding recipes and customs to conduct the seder.

The bright colored squares represent that variety. What is common to all Jews around the world is: Chag Sameach, Pesach, and She-heh-che-yoh-nu Ve-ki-ye-mo-nu Ve-hi-gi-o-nu Liz-man Ha-zeh.

Since God is everywhere, God is also in my paintings. The Shin represents SHADAI who always accompanies me and gives me creativity, strength and will power to complete each painting.



We are pleased to present Kasher V'Sameach, Volume VII, Kingsway's annual Haggadah Companion. We hope this companion will enhance your Seder and we look forward to continue to expand this work in the years to come.

Wishing the entire Kingsway family
a Chag Kasher V'Sameach.

Rabbi Etan Tokayer, *Rabbi*
Rabbi Dr. Mordechai Schiffman, *Assistant Rabbi*
Etai Lahav, *Chairman, Adult Education*

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Part I: Divrei Torah

Avadim Hayinu - and No More than That

Rabbi Etan Tokayer

After we ask the four questions about seder night, the Haggadah replies, עבדים היינו לפרעה, במצרים. This statement may be simply understood that our story begins when we were slaves to Pharaoh in Egypt.

Yet, a careful comparison of the *pesukim* in the Torah finds Pharaoh's Egyptian slaves referred to as *avdei Pharaoh*, while Moshe in his final speech to the people remembers *Bnei Yisrael* as having been *avadim l'pharoh*.

Why does the Torah, and hence the Haggadah, choose the slightly more verbose *adavim l'Pharoh* versus the crisper phrase *avdei Pharaoh* to describe the fact that we were Pharaoh's slaves?

The Rav explains that *avdei Pharaoh* describes the person's identity, while *adavim l'Pharoh* describes the person's situation.

Bnei Yisrael, as far as they had strayed from the tradition of Israel, still self-identified as Jews. As the Midrash teaches, we retained our language, our names, and our unique garb. We were not **defined** by Pharaoh, his culture or our miserable circumstance. We were not *avdei Pharaoh*. We were simply *adavim l'Pharoh*, slaves enduring the hellish situation of forced labor to a powerful master. That was not a good circumstance by any measure. But it was our situation, not who we were.

Avadim Hayinu teaches us that Hashem was ABLE to take us out because **we** made it so. We held fast to our core identity as *Bnei Yisrael*. Had we become *avdei Pharaoh* and not just *adavim l'Pharoh*, Hashem would have no one to redeem, for we would have been entirely lost to history.

The answer to our four questions begins with the declaration that Hashem took us out of bondage but we made that possible by staying Jewish. True, we were slaves to Pharaoh. We were that, but no more.

This year as we are forced into our homes, may we reinforce our core identity as the House of Israel and all that our homes mean to us - the teachings and legacy *Am Yisrael* and *Torat Yisrael*.

Chag Bari (healthy) Kasher v'Sameach.

The Rasha and the Danger of Labeling

Rabbi Dr. Mordechai Schiffman

Many of us place global, negative, evaluative labels on ourselves and others.

“I am worthless.”

“You are so stupid.”

“They are such losers.”

These labels are almost always distortions of reality, taking a few instances or characteristics, and then classifying and judging the entirety of ourselves or others based on a few examples. Besides for generally being factually inaccurate, negative labels can lead to unhealthy emotions such as anxiety, depression, shame, and rage. Labels also implicitly suggest that those qualities are fixed and unchangeable.

For example, one particularly common label is when we call ourselves or others “a bad person.” If after we do something wrong, sinful, or mean, we then label ourselves as a bad person, we very well may be magnifying the bad thing we did out of proportion and discounting the various good things we have also done. When we call ourselves a bad person there is a very high likelihood that we will get depressed and fuse our identities with being bad to the point that we don’t think we can change, leading to even more bad actions.

This insight was made in Pirkei Avot by Rabbi Shimon ben Netanel, when he exhorts us “al tehi rasha bifnei atzmecha” - “do not to be wicked in your own eyes” (Avot 2:12). Rabbeinu Yonah explains that if we commit a sin and consequently label ourselves as wicked, that will lead us to do even more sins. By identifying as bad, we are more likely to do bad. We should acknowledge bad behavior and make amends without labeling ourselves as bad people.

Yet, it would be misleading to not acknowledge that our tradition does often utilize the label rasha – bad or wicked – to categorize people. This may not present such a challenge when describing homicidal villains throughout the ages but does need elaboration and clarification when the label is used in other instances. Perhaps most glaring and relevant is the “wicked son” who we read about in the Haggadah. He excludes himself from the community and denies G-d, so we “blunt his teeth” and declare that if he was alive in the time of the Exodus, he would not have been redeemed. Is the Haggadah suggesting that it is OK to label people?

It would be naïve to ignore that there is communal and religious value to labeling and categorizing those that present a spiritual danger to our way of life so that we can protect ourselves appropriately. Yet, because there is also a danger in labeling, we need to overcompensate and be clear in articulating both when labels are justified, as well as the proper approach in relating to people who warrant labels.

Because we have what is a generally wonderful tendency to personalize the seder experience, we are in danger of over-personalizing the label of rasha. If you do a Google image search for “the four sons” you will see several pictures that depict young children with angry, challenging,

or smug facial expressions and body language to depict the wicked son. The message communicated is that any person who gets angry or is defiant can be considered bad. That is a far and dangerous stretch from calling someone who denies G-d and excludes himself from the community as wicked.

We must be extra careful in not overdoing the personalization of this concept! If we are going to highlight the category of rasha, we must be clear in delineating who fits into that category and what actions or behaviors DO NOT fit into that category. As a professional with particular expertise in treating anger, I know full well that anger has negative consequences - but getting angry does not make someone a bad person! Violating commandments requires repentance but also does not necessarily make someone a bad person. If we are going to utilize the term rasha, we need to be clear that it is a very specific category and does not expand to include every sin that we or someone else does.

In the case where we justifiably and necessarily label someone as a rasha, we need to be judicious. Because of the inherent danger of labels in that they can lead to unhealthy emotions and a spiraling cycle of continuously bad behavior, we need to overcompensate in the message we communicate about the rasha. At the seder, we should selectively choose commentaries that balance criticism with positive, inclusionary messages.

For instance, after articulating the dangers that the mid-20th century version of the rasha presents, Rabbi Norman Lamm suggests that “we must approach him with understanding and sympathy,” and finishes off by stating that we must “above all – love him!” Rabbi Joseph B. Soloveitchik contends that “[t]he Torah did not say to throw the rasha out of the house. Rather engage him in debate and show him that he is wrong: ‘blunt his teeth.’ Talmud Torah requires bringing the one who got lost, the child who was alienated, back into the fold. He or she is a rasha now, but there is potential in the rasha.” Based on Rabbi Abraham Kook, Rabbi Jonathan Sacks argues that “if you loved him before, love him even more now.” Rabbi Sacks goes so far to argue that the message of the Haggadah is not geared toward the rasha, but to his parents – that they should analyze their own ways and model better behavior on their part.

The message for us is to engage with the rasha, not exclude him. And the message we articulate to the rasha is that there is always hope to change and improve. There is never a point of no return. The Lubavitcher Rebbe teaches that the reason the wise son is juxtaposed next to the wicked son is to teach the wicked son that he can become wise if he corrects his behavior. Rabbi Elimelech of Lizhensk suggests that the word wicked in Hebrew has the same letters as the word gate (reish-shin-ayin; shin-ayin-reish), to teach us that a Jew can find the path to G-d at all times, even in the depths of wickedness.

As we recite the Haggadah this year, let us all be careful of the explicit and implicit messages we send to our children and to ourselves. Because of the dangers inherent in labeling, we should be cautious of calling ourselves or others bad, evil, or wicked. And even if we are going to use the term for a justified purpose, let us make sure that we overemphasize love and inclusion and highlight the ever-existing opportunity for ourselves and others to improve and change for the better.

A Purposeful Critique

Rebbetzin Esther Tokayer

There is a *mishnah* in *Pesachim* that teaches us that when we recite the Haggadah, we begin with *genut* and we end with *shevach*. In addition, a person should focus the telling of the story around the verses that people said when they brought their first fruits to the Temple, “*Arami oved avi...*”

The *Gemara* develops the concept of beginning with *genut* and ending with *shevach* by stating that there is a disagreement about the definition of *genut*. Does *genut* refer to the fact that we were slaves to Pharaoh in Egypt or is it that in the beginning our forefathers worshipped foreign gods?

Interestingly enough, the writers of the Haggadah did not choose between the two options. They settle on both. The Haggadah begins with *Avadim Hayinu*, and with that beginning, then digresses to discuss the obligation to tell the story of the Exodus from Egypt. It is only when the Haggadah tells the story that our forefathers were idol worshippers that it then tells the story of the exodus. It is there that one finds the verses that begin “*Arami oved avi*” explained in full detail.

Several questions emerge:

- **What is the purpose of beginning with *genut*?**
- **Why would the actual telling of the story begin in the section with the idol worship?**

What is the purpose of beginning with *genut*? In Rav Kook’s Haggadah, *Olat Reiyah*, he discusses this concept of beginning with *genut*. He describes that there are two paths in life - *Chayei Hachana* (preparation) and *Chayei Hatachlit* (end goal). All that happens in *Chayei Hachana* leads to an ability to enjoy a full *Chayei Hatachlit*. In the end, we gain skills and abilities in *Chayei Hachana* that enable us to have full *Chayei Tachlit*.

If in *Chayei Hachana* we were slaves - then we have learned how to be submissive, to put aside our own personal desires or goals to do the bidding of a master. In *Chayei Hachana*, we were slaves to another person. In *Chayei Hatachlit*, we are slaves to the Creator of the Universe, to Whom it is worthy to be submissive, to do His bidding, to follow His commands, to be self-disciplined to the point where we recognize a greater power with greater wisdom and a greater vision. It is only when someone is able and willing to forego their own desire and plans in favor of a greater goal that one has achieved true freedom because they are not slaves to another man, nor slaves to physical and transient desires.

Similarly, if in *Chayei Hachana* we were idol worshippers, there was a focus and interest in revealing the physical manifestations of the secrets of the universe. In *Chayei Hatachlit*, we developed the ability to be creative, to see ourselves as partners in creation, to tease out its secrets, and use its resources to the benefit of the world. Had we never been idolaters we would have run the risk of removing ourselves from the physical world. We would have sufficed with focusing on the spiritual and seeking that closeness to the Creator of the Universe - for how could it be possible to partner with Him to create. However, that is exactly what the Creator wants

from us, that in this physical world we partner with Him in order to better understand the complexities and mysteries of this world and to make people's lives better.

Therefore, the Haggadah begins with *genut* because it is the story of the creation of the Jewish people. It is a story of a people that have given the world an understanding of a Creator that is concerned with the intricate lives of those whom He created. It is the story of a people commanded to abide by the will of G-d and participate in the perfection of the physical world in the service of that G-d. It is a system of beliefs and laws that mandate an involvement of the world centered on justice, kindness, humility and action.

Why would the actual telling of the story begin in the section with the idol worship?

The story of the exodus in the section of the idol worship, begins with the verses "*Arami oved avi...*" Although the Haggadah and most commentaries on the verse interpret *Arami Oved* to refer to *Lavan* who sought to destroy *Yaakov*, *Ibn Ezra* disagrees with this assessment. He argues that *Oved* is not an action that is done to someone else (that would be *m'aved*). Rather, *Oved* means that *Yaakov* himself is lost and thus reliant on others. For example, he comes to *Aram* with nothing. He is therefore lost and forced to be reliant on others. He later goes down to Egypt where he must be reliant on the good graces of Pharaoh. He and his descendants continue to exist at the mercy of others until the redemption and the exodus from Egypt, when those descendants now existed at the mercy of the Creator upon whom they could actually rely.

The story of the actual exodus takes place in the Haggadah's section on idol worship to make the point that only when we rely on the Creator of the Universe - not on humans or any other "power" - can we recognize bondage, truly achieve freedom and realize our full potential.

Kadesh

Leslie and Ettie Berger

Typically, when we say *kiddush*, one pours wine for oneself. However, on Pesach, it is customary to pour wine for someone else. This is because we are no longer slaves, we are royal, and kings and queens don't pour for themselves, they are served by others. On Pesach, we act differently than other nights. Hashem brought us out of Egypt to be a free, royal nation. Hashem repeatedly tells us, through his mitzvot, that since we were taken out of *Mitzrayim*, we should be more sensitive people. For example, we have to treat a convert compassionately since we were once strangers in *Mitzrayim* and He took us out to be a holy nation. To be holy is to be a kind, thoughtful, and giving human being. We demonstrate our nobility by not only being served by others, acknowledging our high status, but we think of our neighbor and do a simple act of kindness by serving others. By pouring wine for someone else, we are putting others before us and portraying that we are selfless. Maybe selflessness is what it means to be *Kadosh*. What a fitting way to begin the seder.

מה בקש, לבן הארמי, לעשות
Menachem Fruchter

The opening of מגיד of the הגדה is the following לפי פשט. It is a מדרש connecting on a story from יציאת מצרים to the first ביכורים של מצוה. This makes sense, as in the beginning of יציאת מצרים are the words בבורי ישראל.

Yet the words also resonate of deeper meanings. A deeply Chasidish reading:
מה, בקש לבן, הארמי, לעשות

First let's introduce four ideas and/or concepts:

1) Holy Jewish thinkers (see your local www.Chabadipedia.com) speak about הקב"ה name in full or במלא. מה (the number 45) & בן (the number 52) are one of two pairs, with בן being the lower and מה being the more קדוש level.

2) The word בקש includes two references to the בית המקדש. One that is a sort of abbreviation. Two that in gematria בקש is 402 somewhat in the range of the 410 and 420 years of existence of the first two בתי מקדש.

3) In פרשת פנחס we learn the idea that Jewish Family names can have a הא in the front and יוד in the end to surround us with הקב"ה.

4) The end of בריאת העולם as we know from קידוש ends with לעשות. This in Jewish Thought is considered the ultimate of creation since it is a creation to allow for more עשייה.

Taking the ideas from above we can understand this phrase of מה, בקש לבן, הארמי, לעשות very differently:

45 the number מה, is on the level of the בית המקדש, is what הקב"ה wants of us. בן the lower level 52 when we considered that first family of ישראל traces back to הארמי. We can reach the level of the בית המקדש when we connect back to the pristine perfect state the world was created לעשות.

רפואות וישועות, רחמנא פרוק, ושיראנה נפלאות כימי צאתנו ממצרים. אמן.

Pesach 5780
Dr. Robert Goldberg

How will the seder this year be different from every other year? On every other year we celebrate with family and friends but this year we sit by ourselves.

On every other year our youngest lead off the seder by asking the questions to stimulate teaching and learning but on this year, we sit and think to ourselves.

On every other year there is a search for a hidden afikomen giving excitement to our children and grandchildren but on this year, who will search?

On every other year we think of the four sons and their view of the story of the Haggadah but this year we ourselves embody all four sons.

The history lesson we learn and relearn each year is of our people's escape from bondage in a land that had become fearful of our growth in numbers and even possibly our influence. Yosef and his efforts to save Egypt from the effects of a widespread famine had been forgotten. Perhaps instead they remembered and resented the place given to his family in Goshen and how they paid for food at the cost of their land and eventually as slaves to Pharaoh. Yosef's family, Yakov's descendants in Goshen were free of those obligations. Additionally, their primary occupation as shepherders, as well as the growth in their numbers, would have been more than an irritant to the general population.

The Torah tells us that a new leader arose in Egypt who was fearful of this *alien* contingent, so successful and yet as we learned in *Shemot*, not *owned* by Pharaoh because they were of Yosef's family.

Our *medrashim* describe the time in Egypt to be something like 200 years (counting begun either with the covenant between Hashem and Avraham or the birth of Yitzchak) and the slow method that we were drawn into servitude. First, we were asked to contribute to national efforts to build granaries and because we wanted to belong to Egyptian society we agreed and volunteered. Then quotas were placed on our work, then followed by overseers to enforce the quotas. Even so our numbers continued to increase, and the leader of Egypt looked for means to slow the increase of the *alien outsiders* in Egypt.

The first were subtle steps to decrease the population growth by concentrating on the male children. The midwives were asked to kill baby boys at the time of birth, but they would not do this. Later Pharaoh commanded the Egyptian people to kill all male newborn children. Working with the 200 year scale that we believe was the actual time that *Bnei Yisrael* spent in Egypt and the age of Moshe 80, when he returned to begin the redemption, the events of the midwives must have occurred after 120 years of our time in Egypt. For the next 80 years the oppression became harder and harder until it was time for the cries of *Bnei Yisrael* to be answered. Moshe was chosen to be the one to lead us out.

The Torah describes the requests made to the leader of Egypt to facilitate and allow us to leave to worship in the desert. Most of the requests were accompanied by a condition that if we were not allowed to do so there would be consequences. The warnings and the facts that followed those warnings were ignored by the leader of the Egyptian nation. There was neither a belief in the truth of the warnings nor a care for the misfortune that would follow. Six times he was warned and nine times watched his nation suffer punishment and always he pulled back from the inevitable. It is only after the tenth plague affected him directly did he allow the people to leave. His nation suffered mightily.

The oppressed slaves were given specific instructions on how to avoid this last plague. They were told to gather in their houses and *isolate* themselves from the rest of the population. They were to put a symbol on their doorposts to indicate the acceptance of that isolation so that the plague would skip over them. With specific foods they were to wait it out until told that all was clear and they may leave their homes and the land of Egypt.

Thus, most of the nation of Israel survives to head to Eretz Yisrael. However, our *medrash* tells us that not all of the descendants of Yakov left Egypt. Many preferred to stay and certainly many ignored the protections that they were given to survive this final plague and were left out of the nation of Israel.

Worry and Bitachon *Peri Goldfein (Grade 9)*

How do you say worried in Hebrew?

Daga—spelled with the first 5 Hebrew letters except one letter is missing: *Beis!!!*

Bitachon starts with a *Beis* which means *Emunah* in Hashem!!! If someone does not believe that Hashem is not taking care of them then they're worried, therefore there is no *Beis* in the word!!!!

Many years ago, in a town in Europe, they had a plague. It was called cholera. The rabbi of the town met the angel of death!!! The rabbi asked how many people are you coming to kill? The angel said 5000! 15000 people died!!! The rabbi asked the angel, "why did you lie to me?" the angel said "I did not lie, I came to kill 5000, but 10000 more brought the sickness on themselves, they were so WORRIED that they got sick and died."

The last line of the Haggadah says that Hashem came and killed the angel on death in Egypt. We are asking Hashem to come now and kill the angel of death so we won't have Corona.

When the magicians in Egypt tried to copy the plagues, they were using modern technology and not real magic. For example, they used a hologram to make the snake look like a stick.

The lice were too small for them to copy and they finally realized that there really was a Hashem and they became converts.

Rainbows, 9-1-1, and Crowns

Linda Kinsberg

Hashem communicates with us at times through language and symbols.

In February 2001, my husband Aaron and our oldest son Ben witnessed the most awe-inspiring rainbow. Mesmerized with the splendid colors of the spectrum, we were reminded of the covenant that Hashem made with us in *Parsha Noach*, that the rainbow would be a message for all time of Hashem not destroying humanity on His part, and by us following his laws on our part.

September 11 of that same year, the Twin Towers went down. Both the rainbow and the falling of the Tower of Bavel are in *Parsha Noach*. September 11 could have happened on any day in the year. It happened on 911. 9-1-1 Emergency.

Recently, after a storm in Israel, it was reported that a large rainbow appeared to many.

Now we have the Corona Virus.

Corona means "crown" in Spanish. Who wears the ultimate crown of kingship? Hashem. Here too He is communicating with us that He is the Ultimate ruler of not only His chosen, but of the entire world.

On *Shabbos Hagadol*, we read from the last of our prophets, Malachi. If we look at the text of the 3rd chapter, we can see evidence of the meaning of the rainbow, the 9-1-1 call and Corona. The message reverberates with words that are vital to our existence as Chal Yisroel, as individuals, and as part of the larger world community.

The rainbow represents the covenant or agreement between the Hashem and humanity. On His part, Hashem has not changed, thus keeping His part of the contract. What about us, the Jewish people, are we keeping our end of the covenant?

6 For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. וְכִי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי-יַעֲקֹב לֹא כִלִּיתֶם:

7 From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?" וּלְמִימֵי אֲבוֹתֵיכֶם סָרְתֶם מִחֻקֵּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֶשׁוּבָה אֲלֵיכֶם אָמַר ה' צְבָקוֹת וְאַמַּרְתֶּם בְּמָה נָשׁוּב:

Hashem's plea was answered with questions. The people appear to be clueless as to what they did to anger *HaKosdesh Borachu*.

13 "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?" וַיַּחֲזִקוּ עָלַי דְּבָרֵיכֶם אָמַר ה' וְאַמַּרְתֶּם מֵהַ - נִדְּבַרְנוּ עָלֶיךָ:

Today find ourselves asking, what can we learn individually and collectively from this pandemic? What is Hashem telling us? Although only He knows the ultimate plan, He does give us clues in our Torah and Nevium.

5 And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts.

ה וְקִרְבָּתִי אֵלֵיכֶם לְמִשְׁפֹּט וְהֵייתִי | עֵד מְמַהֵר
בְּמִכְשָׁפִים וּבִמְנַאֲפִים וּבְנֹשְׁבְעִים לְשֹׁקֵר
וּבְעֹשֵׂי שְׂכָר־שֹׁכֵר אֶלְמָנָה וַיִּתּוּם וּמִטְיֵ-גֵר וְלֹא
יִרְאוּנִי אָמַר ה' צְבָקוֹת:

Here we see that Hashem wants us to follow the laws between man and man and then fear Him. Choosing to follow the path that protects our fellow man is following Hashem's ways. Every time one goes out and wears a mask, he is not benefitting himself. He is doing *chesed* for every person he comes near, by protecting that person from receiving the Corona virus just in case he is carrying it. By staying home, we are we are mitigating the spread the illness. We Thus we can check up on our friends, family and neighbors to make sure they are alright. Although we are isolated, we are still together. We have the ability to do as much as possible to help each other.

The rainbow symbolizes Hashem telling us to abide by our covenant and keep our side of the agreement. Follow His ways.

911 is the 9-1-1 emergency that we face when we don't follow His ways and we have to take emergency measures.

Corona reminds us that Hashem wears the ultimate Crown as He is the ultimate King.

May everyone have a healthy and inspiring Pesach. May we pass through this *Yam Suf* together as one unit together with Hashem's help.

Who Leads the Locust?

Henry Madnick (Grade 5)

All animals have leaders. The leader of the fish is the לויִתן and the leader of the birds is the one that flies at the point. So, who is the leader of the locust?

Hashem is the locusts' leader. You might not believe me, so I will give you two hints. First, Hashem rests on Shabbos and so do the locusts. Second, in Hebrew, locust is ארבה, which when spelled backwards, is ה' ברא – Hashem created, to hint that He is their leader.

הא לחמא עניא, Uncertainty, and כוס אליהו

Melanie Marmer

In the beginning of the מגיד section of the Haggadah we read הא לחמא עניא. It focuses on the fact that we were slaves in Egypt and now we are free men. When we read הא לחמא עניא we usually focus on the portion that “כל דכפין ייתי ויכל”, now that we are free people we are able to focus on inviting guests, asking anyone that is hungry to come and eat. But we never focus on the person who accepting that offer. The man/women or family who lives in that uncertainty, possible isolation, and financial insecurity and worries about how he will have a Seder. Will they have enough money to purchase all the necessary items for the Matzah or Seder plate? Even if they have enough money to make the Seder, will they be sitting alone at home in isolation? Will they be reading the Haggadah alone and answering their own questions? However, the person waiting for an invitation lives a life of uncertainty.

We today are living in that person's shoes. We are living in isolation, and in financial and physiological insecurity. We have no idea how this pandemic will all end. We now are sitting in the shoes of בני ישראל when they exited Egypt. The desert had nothing to offer. There was no water or shelter, there were no jobs and no savings accounts. When בני ישראל left Egypt they had a lot of courage to run into the dessert of uncertainty. They needed faith in Hashem to trust that in the uncertainty and vulnerability of the desert lay the redemption.

But what does this have to do with כוס אליהו? In the time of Eliyahu, people did not yearn to connect to Hashem. When they came to see Eliyahu show that Hashem was greater than the Prophets of Baal, the nation of Israel wasn't focused on connecting to Hashem. They just came for the show. They saw Eliyahu perform the miracles but they did not yearn to be close to Hashem. Imagine, what would have happened if they yearned for משיח and to be close to Hashem? We have כוס אליהו, because it is Eliyahu who needs to come first, before משיח. At the time Eliyahu comes, the nation needs to yearn for משיח for him to arrive.

Our nation now needs to experience this time of uncertainty and vulnerability in our every day lives so that we will yearn for משיח. It is the Eliyahu which will come before the ultimate redemption. In reality, until three weeks ago, we didn't really yearn for בית המקדש in our daily lives. We really didn't want to live in Israel as a nation. But now we are living a life of uncertainty like the person accepting the meal in הא לחמא עניא. We are living like people who left Egypt, who realized that although we are scared of the desert, we know there is something bigger than us.

Three weeks ago, we said we can't concentrate on משיח because we can't leave our businesses, shuls, our communities, our friends and family. We took for granted our ability to get on a plane and go to Israel for a week. We now realize that our lives have much insecurity and vulnerability. Now is the time we need to join together as a community and open the door for Eliyahu and invite him in. We need embrace the uncertainty and start yearning as a nation for משיח.

The secret to the survival of the Jewish people is the courage to go on the journey of uncertainty with full faith in Hashem. We pray that with his help we will emerge as stronger people and embrace the real desire to usher in the ultimate redemption.

(Some ideas taken from Rabbi Neuwirth and Rabbi Penner)

Gratitude- A Personal Obligation

Malka Marmer

In the paragraph of “עבדים היינו” it discusses that if Hashem had not brought our fathers out of Egypt, then we and our descendants would still be enslaved to Pharaoh in Egypt. It goes on to say that it’s a “מצוה עלינו”- “commandment upon us”, to tell the story of “יציאת מצרים”- coming out of Egypt, even if we were all wise, intelligent, and all knowledgeable in Torah!

The question is, if every Jew is obligated in mitzvot equally and it’s a *mitzvah* to tell the miracle of our Exodus from Egypt, then why does it need to say “מצוה עלינו”-“commandment upon us”, If it’s a *mitzvah* isn’t it obvious that it would be upon us?

The answer is linked to a law that applies during the *Chazan’s* repetition of *Shemoneh Esreh*. It’s customary for the *Chazan* to repeat the entire *Shemoneh Esreh* aloud after everyone has said it silently. This custom was rabbinically instituted so that even those who aren’t learned enough to recite the important prayers themselves, would have an opportunity to fulfill their obligation by responding “amen” to the *Chazan* through a concept called “שומע בעונה”-“listening is like answering” (similar to Kiddush). Based on this law that he who listens intently is as if he himself responded makes it possible for the entire community to fulfill the mitzvah of *tefillah*. Although, there is one blessing the *Chazan* does not recite aloud and the congregation is personally required to say the words. That is the blessing of “מודים”- in which we give thanks to Hashem for the daily miracles in our lives.

Gratitude can’t be expressed through an intermediary. It’s not enough to send someone to express our gratitude, because appreciation is personal. It is this concept that is embedded in the “סיפור יציאת מצרים”- “in the telling of the Exodus from Egypt” and it is this reason that the Haggadah says “מצוה עלינו”- “a commandment upon us.” On the night of Pesach, the *mitzvah* is to give thanks to Hashem for “יציאת מצרים.” We are not only supposed to tell the story but to relive the story and therefore we are all obligated to view as if we ourselves were redeemed. That is why the *mitzvah* is “עלינו” – “upon us” to personally give thanks to Hashem.

In these trying times it is definitely easy to lose sight of Hashem as well as become insecure. We should try to take a step back and remember what we can be thankful for, even if it’s the small things. Take the minute to personally give your appreciation, because no one can do that for you!

(Adapted from words of Rabbi Benjamin Blech)

The Right Opinion

Yoram Nachimovsky

There were four opinions *Bnei Yisrael* had by the *yam*;

1. To jump into the sea
2. To return to Egypt
3. To fight the Egyptians
4. *nezavveach kenegdan*

For those who wanted to jump in, the *pasuk* states: Stay Fast and see the glory of G-d. (*Shmot* 14:13)

For those who wanted to return to Egypt, the *pasuk* states: "The way you see Egypt today" you will never see Egypt again.

For those who wanted to fight the Egyptians, the *pasuk* states: "G-d will fight for you"

For those who wanted to *Nezavach*, the *pasuk* states: "and you will reap the rewards..."

As we know Jews have many opinions, and how do we determine which of them is the right one?

The right opinion is the one that acknowledges that any particular course of action is wholly dependent on Hashem.

Sippur and Zechira
Yoram Nachimovsky

There is an obligation to tell the story of *yetziat Mitzrayim* every day of the year... so why is Pesach any different?

During the year we utilize *kiddish* to remind us of *Mitzrayim*. In the Friday night *kiddish* we say "*zecher le-yetziyat Mitzrayim*". And there are other *tefillot* that remind us of this as well. So what is different about saying the story of *yetziat Mitzrayim* on Pesach.

The answer is there are several differences:

1. The telling of the story MUST BE IN QUESTION FORMAT. Even a person by himself (prior to this year we would not have considered that a possibility). Must ask himself or herself the questions.
2. The answer to the story must start from humble and ignoble beginnings (*genai*) and then make its way to glory (*shevach and kavod*). We cannot skip the part that Abraham started from nothing and reached an awareness of Hashem. Unlike most religions, we do not hide the truth to appear perfect. We discuss the problems. The four children we speak of are not perfect. They are imperfect and must be taught in a way that will affect them best. And there must be a positive ending, even if it is simply the aspiration of next year in Jerusalem.
3. The *yetziyat Mitzrayim* must be acted out with all the props on the table. At a minimum *Pesach, matza* and *marror*, but also the wine, salt-water, and celery. In this way the telling is an individual reliving of the experience of Pesach and *yetziyat Mitzrayim*.
4. We must acknowledge Hashem and the amazing things that Hashem did by taking us out of Egypt and all the rest of the miracles Hashem performed to bring us to today.
5. The Maharal says that the experience is labeled "*sippur*" the story of *yetziyat Mitzrayim* because we cannot do justice to Hashem who did so much for us because so much is above our ability to understand. However, we can tell over the story and in that way bless the Creator.

Redeeming the Past
Yosef Schwartz (Grade 5)

We all know that Moshe Rabeinu was found and taken home by Batya. But why Batya? Of all people why did Hashem choose Batya to take Moshe home?

One day Pharaoh went outside his palace on the top step of the palace, were two baby girls. Yitro, Pharaoh's advisor at the time, said that he would take one home to raise and Pharaoh would take one to raise. Yitro named his adopted daughter Tzipporah who would eventually marry Moshe. Pharaoh named his adopted daughter Batya. When Batya was born she had a shard of Chava's soul inside of her soul. When Moshe was born he had a shard of Hevel's soul inside his soul. Hashem made it that Chava could finish raising Hevel because Kayin killed Hevel.

We also know that Moshe was chosen to lead Bnei Yisrael out of Mitzrayim. But why Moshe? When Pharaoh was born he also was bringing back a shard of someone's soul, Kain's. Before Kain killed Hevel he stabbed Hevel 10 times so Hashem chose Moshe to do *midah keneged midah* to Kain by inflicting the 10 *makot*.

Early Exit
Avi Simon (Grade 7)

Question: Why did the Jews stay in *Mitzrayim* for 210 years as opposed to the 400 years that they were supposed to stay in *Mitzrayim* that Avraham was told about?

Answer: In the *Bris Bein Habetarim* it said that the Jews would stay in Mitzrayim for 400 years but that is only the *Torah Shebichtav*. The Gra investigates in the *Torah Shebaal Peh* and discovers the answer in *Parshat Shemot*. We stayed only 210 years because the *Mitzrim* treated us much crueler than it was originally planned for (The *Mitzrim* went overboard). The *pasuk* says, "The *Mitzrim* made our lives bitter". The *trup* (cantillation) on this phrase is *kadma ve'azla*. What's interesting is that in Aramaic, *kadma ve'azla* means go early. This alludes to the fact that we left *Mitzrayim* early. Also the gematria of *kadma ve'azla* is 190, the amount of years we left early.

(Adapted from: *Haggadah Shel Pesach: The March Of Centuries From Mitzrayim To Mashiach*)

What's in a Name?
Aliza Tokayer (Grade 8)

In the Torah the holiday we call Pesach is called by the name of *Chag Hamatzot*. Why do we call this holiday by a different name?

Rav Chaim Volozhiner explains that written in Hebrew the word *matzot* and the word *mitzvot* are spelled the same way. The holiday can now also be called *Chag Hamitzvot*. By accepting the Torah, *Bnei Yisrael* are granted the opportunity to do *mitzvot* and receive reward for their actions.

Pesach on the other hand means Passover. Hashem “passed over” the houses of *Bnei Yisrael*. By calling this holiday by the name of Pesach we are emphasizing the goodness that Hashem did for us.

Chazal teach us that we should not do the *mitzvot* given to us just for their reward, but we should serve Hashem out of our love and gratitude towards Him. By calling this holiday by its name, Pesach we are not focusing on the reward of our mitzvot we do, but instead we are focusing on all the good Hashem has done for us.

Rich or Poor?

Moshe Tokayer (Grade 5)

Why do we celebrate *Yetziyat Mitzrayim* if we are back in exile?

The Dubna Magid answers, with a *mashal*:

There was a poor man who won the lottery and became very rich. Although he was very rich, once in a while he would take out his tattered clothing and wear them for a little while. When his friends asked him why he did this, he answered he did not want to forget the days he was poor. Years passed and this man lost his wealth and became poor again. He continued in his tradition of dressing in his tattered clothes every once in a while. Again, his friends asked him why he did this especially since he was not rich anymore. He answered them that even though it seems that as if he is poor now, when he was rich, he loaned thousands of dollars to people who did not pay him back yet. In reality he is rich, he just doesn't have the money yet.

Even though we are poor and are in exile again, just like right now that we are quarantined in our houses, our trust that Hashem will take us out is so strong that in reality we are very rich and continue to talk about the slavery in *Mitzrayim* and celebrate our leaving.

Purim and Pesach

The Zeitz Family

Purim and Pesach present a unique Jewish package of contemplation and celebration. Consider that Jewish law mandates that Purim and Pesach are to be celebrated in close proximity to each other.

Historically, Purim occurred in the Hebrew month of Adar while Pesach was initiated in Nissan. Adar precedes Nissan and so automatically Purim and Pesach are in close proximity. Emphasizing the need for close proximity, last year being a Jewish Leap year and therefore adding the extra month of Adar II, we moved Purim from Adar I to Adar II to insure Purim's proximity to Pesach.

So, what is this connection between Purim and Pesach? Except for their basic similar historical story line: “They tried to kill us! We survived them! Let's eat!”, every other aspect of these two holidays is so different.

Pesach is biblical with its opening and closing days Sabbath like, while on Purim behavior is without restriction; Food wise--Purim is Hamantachen while Pesach is Matza. The Purim Seudah is during the day, while the seder is on the first two nights of Pesach. On Purim we dress in masquerade to hide our true selves as did Esther in the Purim story, while on Pesach we dress in our Yom Tov best so as to put forth our true selves as Moses did when he left the palace to join his Hebrew brethren.

Additionally, on both holidays we read from special books which tell their story. On Purim we read the Megillah—the Book of Esther and on Pesach we tell the story of the Exodus through the instrument called the Haggadah.

Have you ever noticed that each contains a glaring omission? The Purim Megillah speaks about the heroics of Mordechai & Esther as we drown out the name of wicked Haman with our Gragger. But search the Megillah from cover to cover and you will not find the outright mention of the name of G-d. But surely G-d is a major player in the miraculous story of Purim. Does he not deserve at least an honorable mention?

And in the Haggadah, Hashem's great miracles are in constant mention every step of the way. But again, review the narrative of the Haggadah and conspicuous by his absence is any mention of Moses. Surely is not the leading character in the miraculous Pesach story deserving at least of an honorable mention?

Truth be told, both of these holidays tell the story of G-d's role in human destiny. They offer up for us the two different paths we have in connecting ourselves with our Creator.

We have the Purim Mode: G-D sets up the pieces of what needs to get done to further civilization and retires to the shadows awaiting concerned individuals to step up to the plate and use their G-d given talents to 'hit it out of the park.'

And then there is the Pesach model. We, ordinary people, have dreams and goals and we try our best to accomplish them with the amazing resources we each have. But at times it is not enough. And so, G-d looking down upon us uses his special Divine powers to miraculously and very publicly beyond human understanding 'get us over the goal line'.

The Message: Sometimes G-d searches for us. Other times we reach out for G-d. Purim and Pesach—two realities which connect us to G-d who is our ever present lifeline.

Beyond the hamantachen and graggers, let us live with the Purim spirit every day by recognizing G-d's game plan for a better and more humane world and using our human gifts to get it done.

At the same time, beyond Matza and kneidlach, let us live the Pesach spirit every day, setting our goals high and meeting every challenge along the way with effort and determination knowing, as is the Pesach reality, G-d is watching over us and will not fail us.

Let us celebrate and ever strengthen that connection with Hashem. While at times it might appear that G-d chooses to stay in the shadows leaving the heavy lifting to us, always know that He is ever connected to each of us, ready to make the seemingly impossible – possible.

Part II: Poems and Personal Pesach Reflections

Pesach Poem *Rosalie Albala*

This will be a Pesach unlike any other - Separated from a parent, dear friend or a brother.

Unable to go to shul and daven all together – Our tefillos will be heard from home while we weather this new endeavor.

Of things we took for granted, we now are more aware – What used to be the ‘normal’ has become a sacred prayer.

We can't do “biur chametz” the way it should be done – And “siyum bechorim” is done via ‘Zoom’ – with Rabbi and first-born sons.

The world is in a turmoil but Pesach will arrive – And we will recount ‘yetzias Mitzrayim’ and thankful to be alive.

We'll practice social distancing but our seders will still be warm – ‘Cause as long as we have ‘emunah’ we can weather any storm.

We must rely on heartfelt trust as we ponder and we sigh – That for everything there is a reason, and only He knows why.

So let's enjoy our Yom-tov and sing loud as we recall – And try to make this seder the very best of all.

And as we constantly wash our hands, let's remember as we begin – To keep in mind and never forget whose Hands we all are in!

Next Year in Jerusalem *Pola Bradman*

While Nina, our granddaughter, was serving in the IDF for two years as a lone soldier stationed in Eilat, she met Amit, her bashert. After a year dating him they were engaged and the two families began to plan a wedding in Israel where his family lives. The plans went well and everything was ready until Covid-19 appeared as a party pooper, a dangerous one. The wedding plans began to change rapidly, but Nina and Amit decided to get married with or without guests and with or without a huge party. They followed the requirements of the Rabbanut as well as the requirements of the Israeli government and the wedding took place on a Sunday evening a week ahead of the original date. They returned to the United States ahead of time instead of staying in Israel one month as originally planned. They are living happily in Nina's parents' apartment in Long Beach and they are back to work, but from home. Amit for the Israeli Consulate and Nina for Dorot until the time comes when they can make aliyah and spend NEXT YEAR IN JERUSALEM.

Pesach Message

Miriam Bradman Abrahams

Why is this night different from all other nights? It's the first time ever that we will gather for the seder separately, each in our own homes, without my parents, without my sons and their partners, without my sister's family. We are each enclosed in our own isolation pods. I feel so fortunate to have my newlywed daughter and son in law living with us temporarily during this time, (not so sure they feel exactly the same way, lol), so at least David and I will celebrate Pesach with them as a foursome. However, so many people are totally alone and my heart reaches out to them. In this new age of zoom meetings, I hope that everyone who can, will be able to connect to either friends or family or neighbors through technology. Even if it's only before and after Yom Tov. This is a time to remember that our connections can stay strong virtually, if we just take the time to make the effort.

This is also the first time in my lifetime that the seder story will be reenacted by each of us all over the world. Since the virus is a plague that is affecting communities and individuals worldwide, there is no escape. It feels more real than ever that we are all in *Mitzrayim*, awaiting the redemption, when we will hopefully be able to step out from our homes into a new healthy post-virus world.

P.S. As a yoga teacher I would like to remind each of us to take as many short breathing breaks during our waking hours as possible. Just stop your actions and thoughts for a moment or two, take an inhale, release an exhale, feel your feet grounded, while sitting or standing up tall, crown of your head reaching up towards the sky, shoulders relaxed back and down. Please file this under necessary self-care, releasing your mind from negativity and replenishing your energy.

Shared Memories

Sheila Feirstein (Bradman)

I have it down to a science! We look forward to it every year on the second night of Pesach...

So many preparations:

- Move the furniture out of the living room.
- Set up tables and chairs for up to 36 guests (depending on the year)
- Cook a large (understatement) variety of dishes to accommodate everyone's food preferences and restrictions (vegetarians, vegans, meat lovers, egg allergies, and even an onion hater!)
- Delegate making the soup and matzoh balls to my sister (her's is the kids' favorite part of the meal)
- Struggle to make gefilte fish (that will never come close to my mom's)
- Graciously accept *shmura* matzoh and wine from my parents and dessert from guests who are eager to help

What once seemed overwhelming has become our normal. I am grateful to have had the yearly privilege of giving so many family members a unique multilingual Seder experience (English, Hebrew, Spanish, Yiddish, and even Afrikaans!) I am overjoyed to have created shared memories for all who attended over the years including last minute guests from Israel and Puerto Rico.

This year, of course, will be different in its own unique way. My husband and I will celebrate by ourselves at our kitchen table. We plan to have a pre-Passover zoom gathering with the family... and you know what? With G-d's blessing this too shall become a shared memory. Wishing all a healthy, happy, unique Passover!

Taking Advantage of Our Moments

Alan Fintz

Though our tradition teaches us "Say little do much," nearly a month of officially-ordered sheltering in place has limited our ability to do much of anything - while also limiting the experiences and exchanges that would help inform our words, leaving an echo chamber where electronic voices cloud our own thoughts.

Yet, it would take libraries of words to capture the weight of recent events, and their meaning; we must make do with only a few.

In superficial ways, the COVID crisis recalls events of the Exodus:

- Our ancestors marked doorposts with blood against the angel of death, as we shelter in place with Lysol and Purel, that the COVID virus pass over us;
- They were barred from enjoying fellowship and worshipping HaShem, by bondage to Pharaoh, as we are from minyanim and communal life, by fear of contagion.

In other respects, our predicament at least poses other questions for us that may have occurred to a chastened Pharaoh:

Where he learned at great personal loss, the cost of repeatedly hardening his heart, in malice, one might fairly ask about lesser plagues brought on ourselves - without ill will - merely by ignoring signals embedded in the static of daily life:

- Could the plague of enforced quarantine, seem repayment for hardening our hearts to the abundance of opportunities we've enjoyed and squandered daily in "normal" times, to make the most of time with family, friends, and neighbors, to share our joys and sorrows?
- Could the plague of enforced attention only to present "essentials," be recompense for hardening our hearts to the abundance of opportunities we've enjoyed and squandered daily in "normal" times, to make the most of time with neighbors, co-workers and citizens, to plan for the future and advance the work of Tikkun Olam?

The events that "book-end" our sad sojourn in Egypt, shed some light here:

When Joseph was presented with Pharaoh's dream, he did not invoke the empty magic or incantations we might expect from royal courtiers, but rather, he envisioned a real future danger, imagined a course of action to save many lives from it - Jews and Egyptians alike - and he marshaled the powers of state to do the greatest possible good in the time at hand.

Similarly, after centuries of enslavement, when the greatest immediate need was simply to gain our release, HaShem guided Moshe to gain something longer lasting from the crisis, by seeing first that leaders of tens, fifties, hundreds and thousands were appointed to allow Moses to do justice for all, and - only then - by giving us the Torah, the law, that alone could ensure that justice and freedom could last long after their escape from mere present, tangible shackles.

These lessons about prizing our blessings and wielding them with foresight, can manifest themselves on a global scale - like a pandemic, or an Exodus - or on far smaller stages.

Our family experienced such a moment one week before Seder.

When, for days before Shabbat Hagadol, my Father-in-law teetered near the end of his 93 years (and with COVID making hospitals a new risk for the uninfected), a visiting doctor turned the tide for him, four times over five days.

A sudden return to normalcy toward noon of the third day, might have seemed ordinary any other time. But knowing where he'd been hours earlier, seeing flashes of his customary appetite, strength and wit reappear, was nothing to take for granted. Unable to travel to visit in person, I quickly texted our son that Pop might be well enough to video chat with him and Pop's 2-year-old great grandson.

What ensued was a very "full" half hour of telephonic smiles, waves, chat and shared joy at feeling together.

Again, the experience of the prior 72 hours hinted that this interval might be precious. Exactly how precious became clear when, mere hours after the video visit, a stroke robbed him of his senses, and days later, robbed us of him.

May HaShem help us to learn and recall - from family moments like these; from the isolation of pandemic; and from the wisdom of experience; that the normalcy of life, and ordinariness of opportunities, are illusions, and rather, that each moment we are free to share, and to use our powers for Tikkun Olam, is truly, G-d's gift.

[This message dedicated in loving memory of Morton Grossman, Mordecai ben Nachman, Z"L. May his memory be for a blessing to his wife, children, grandchildren, great grandson, and K'lal Yisrael]

My Grandparents Seder

Chaya Maimon

Pesach was always a much anticipated family event. It took place in my grandparents home, amid the chaos of all my aunts, uncles and cousins and dozens of guests.

Each year my grandparents would gather us around the table. Our grandfather at the head, my father and uncles to the side, each with their own *kearah*. While my Zaidy was the quiet leader, each family would get direction from their head of house.

The little kids would tell us what each portion of the seder was about. We'd recite *ma nishtanah* from the youngest grandchild to the oldest. With some of the older ones getting creative in which language they used to recite it. We'd sing the traditional songs. Steal the *afikomons*. It was filled with love, hope, and chaos.

Every year before *shulchan orech* my grandmother would bring out dozens of eggs and saltwater. As we dipped the eggs into the saltwater, she'd tell us the same story.

It was the story of the last Pesach *seder* she had in the ghetto. Many of the basics were missing and her sister Breindu had stolen the *afikomom*. For its return she asked for a whole egg. My grandmother would recall how jealous she was about that egg. How her sister ate it in front of them all in delight. The egg always reminded me of how much we had in comparison. While I would want a big prize for my *afikomen*. My great aunt wanted an egg. It was a symbol of the Pesach *seder* the journey from slavery to freedom played out in modern terms.

Then we continued our meal. And we'd come to *shfoch chamoscha*, the children who were awake would be regaled by Zaidy's childhood memories. Zaidy was always quiet, he shared very little of his pre-war life with us. But this story we knew well.

Some boys in his town were very mischievous, of course not Zaidy, because he would never do that, he would tell us as we watched his eyes light up. The boys tied a goat to the door of the house so when *shfoch chamoscha* came, and it was time for Eliyahu Hanavi to enter, the goat walked in instead. Zaidy had a great sense of humor. Our parents always told us that while he might not have done it himself, they were pretty sure that it was his idea.

This year, as we have the seder with no family around. So soon after losing zaidy. I know I will remember those childhood *sedarim*. And while my seder is so different from the classic *Chassidic* seder I grew up with. My seder is recited partially in ladino, not Yiddish. With my children singing different tunes, in *sefardic* accents. As always, I recall those seders of my youth, with my parents, grandparents, siblings and cousins.

For all the ways the seders are different, one thing remains. I am a product of a loving family, a legacy that goes back to Egypt. We were slaves, and now we are free, but we are not home. History has not treated us well. We will end the seder with the same cry of thousands of years. Next year in Jerusalem. Next year we will be together. Not separate. Next year will be free.

We stand proud

Danielle Mandelbaum (Grade 7)

Us Jews have been around longer than I have been alive,
And sometimes I wonder how did we survive?

Pharaoh, the *Mitzrim*, and his advisors too,
try to get rid of us they all tried to do.

Over the years millions of Jews have perished,
yet our religion was still kept and cherished.

So here are the reasons us Jews are still around,
not harmed, but safe and sound.

Since the Torah and *mitzvos* are treasured,
through our vast deeds this nation is measured.

For years for us Jews the Torah has been alight,
to guard us through our everlasting fight.

Now then and forever be,
the Torah will be valued by you and me.

Passover is Here

Yoram Nachimovsky

Landing on my house like a tornado
There can be no avoidance
Although it is completely different
Than every other year
Chametz be gone
Matza afikoman
All ancient is new again
The dishes
The clothing
The food
The smells
But we are all separate
My sisters and brothers
And my mom
All distanced

Part III: Art Work

Miri Baker (Grade 9)



Lieba Baker (Grade 8)



Mason Brick (Grade 3)



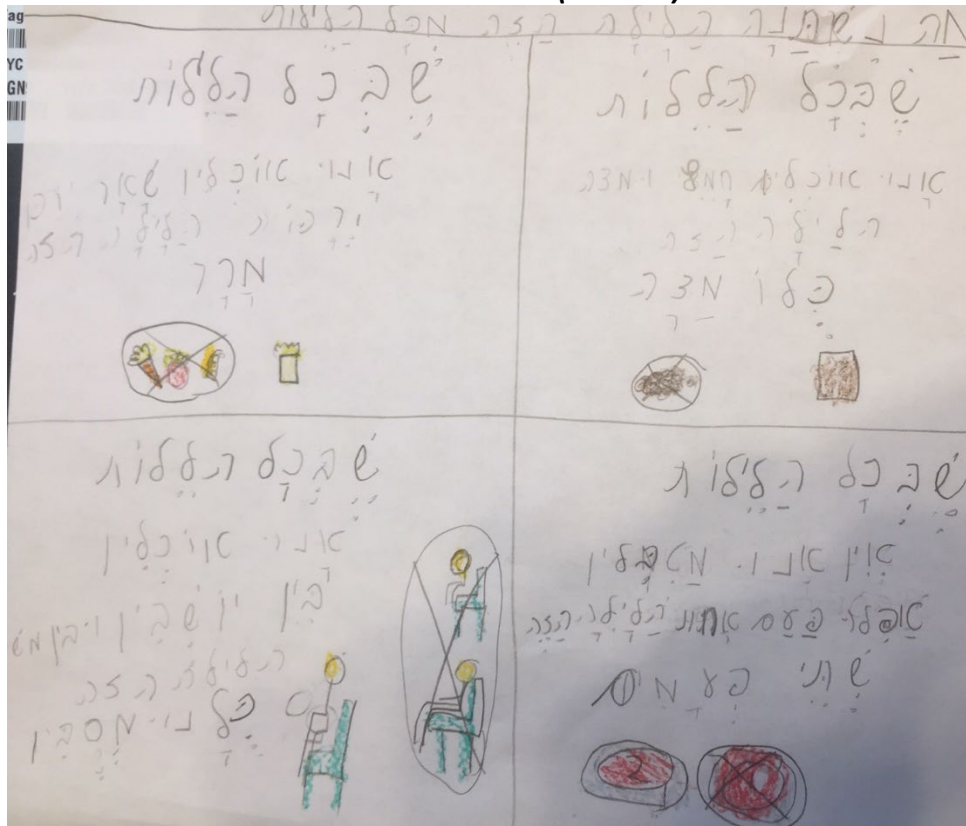
Zehava Dubrow (Grade 4)



Hannah Madnick (Grade 1)



Aliza Mandelbaum (Grade 3)



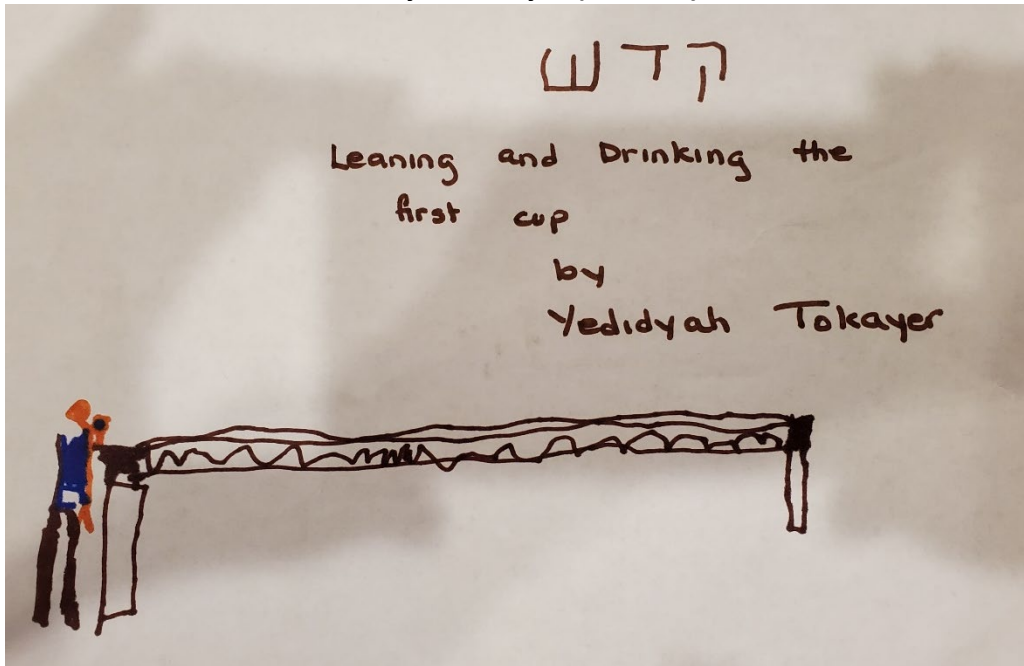
Meira Mizrachi (Grade 6)



Seder Bingo
Aliza and Mordechai Simon (Grades 4 & 1)

The Boards					All Choices	
Seder	Eat	Do	Erev Pesach	Rythm	Seder	Erev Pesach
Barech	Matzah Pizza	Stay up late	Prepare Divrei Torah	Leshana Habaha	Barech	Bake
Rochtzah	Wine	Puzzels	Bedikat Chometz	Ma Nishtana	Hallel	Bedikat Chometz
Karpas	Grape Juice	Wake up early	Biyur Chometz	Adir Hu	Kadesh	Biyur Chometz
Nirtzah	Matzah Balls	Drink Grape juice	Bake	Ma Nishtana	Karpas	Clean
Kadesh	Potatoe	Lean	Sell Chametz	Paroah in Pajamas	Magid	Cook
					Marror	Get Excited
Seder	Eat	Do	Erev Pesach	Rythm	Nirtzah	Prepare Divrei Torah
Tzafun	Egg	Wake up early	Sell Chametz	Leshana Habaha	Rochtzah	Sell Chametz
Nirtzah	Matzah	Wear Kittel	Cook	Chad Gadya	Tzafun	Siyum Bechorot
Magid	Wine	Puzzels	Biyur Chometz	Dai Dayenu	Urchatz	
Kadesh	Potatoe	Lean	Bedikat Chometz	Adir Hu	Yachatatz	Rythm
Rochtzah	Grape Juice	Drink Grape juice	Bake	Paroah in Pajamas		Adir Hu
					Eat	Chad Gadya
Seder	Eat	Do	Erev Pesach	Rythm	Egg	Dai Dayenu
Urchatz	Salt Water	Puzzels	Prepare Divrei Torah	Dai Dayenu	Gefilte Fish	Leshana Habaha
Hallel	Grape Juice	Stay in PJ	Bake	Adir Hu	Grape Juice	Ma Nishtana
Yachatatz	Potatoe	Drink Grape juice	Siyum Bechorot	Paroah in Pajamas	Lukshen	Paroah in Pajamas
Barech	Egg	Lean	Get Excited	Leshana Habaha	Matzah	Ten Makot
Nirtzah	Matzah Balls	Play	Cook	Adir Hu	Matzah Balls	
					Matzah Pizza	
Seder	Eat	Do	Erev Pesach	Rythm	Potatoe	
Yachatatz	Matzah	Puzzels	Get excited	Paroah in Pajamas	Salt Water	
Magid	Matzah Balls	Play	Bake	Ten Makot	Wine	
Hallel	Egg	Lean	Cook	Ma Nishtana		
Nirtzah	Wine	Stay up late	Siyum Bechorot	Paroah in Pajamas	Do	
Marror	Lukshen	Play	Biyur Chometz	Dai Dayenu	Drink Grape juice	
					Lean	
Seder	Eat	Do	Erev Pesach	Rythm	Play	
Kadesh	Matzah Pizza	Play	Bedikat Chometz	Dai Dayenu	Puzzels	
Tzafun	Gefilte Fish	Drink Grape juice	Biyur Chometz	Ma Nishtana	Stay in PJ	
Hallel	Matzah	Lean	Sell Chametz	Paroah in Pajamas	Stay up late	
Nirtzah	Egg	Wear Kittel	Clean	Ten Makot	Wake up early	
Barech	Wine	Stay up late	Cook	Leshana Habaha	Wear Kittel	

Yedidyah Tokayer (Grade 2)



Zoltan Family

