



April 2022  
Adar II/Nissan 5782

# Jlife

SGPV JEWISH LIFE

**THE SPIRIT OF FREEDOM**  
At Passover, let's not take our liberties for granted

**SPIRITUAL HAMETZ**  
Passover cleaning extends to the soul

**GOT KIDS?**  
Look Inside for *kiddish*

**THE PASSOVER ISSUE**  
Chag Pesach Sameach



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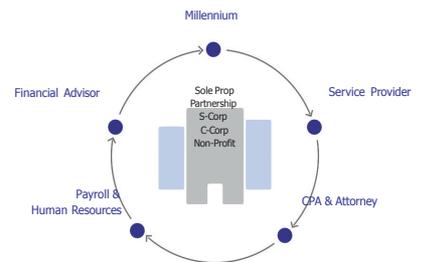
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# THE SPIRIT OF FREEDOM

At Passover, let's not take our liberties for granted



Freedom is defined as (1) the power or right to act, speak or think as one wants without hindrance or restraint; (2) absence of subjection to foreign domination or despotic government; (3) the state of not being imprisoned or enslaved.

I have been thinking a lot about this word, "freedom," these past several weeks as I have watched and read what the Ukrainian people have gone through during the Russian invasion of their country.

One of the aspects the first definition doesn't quite articulate as clearly as you might think is one's ability to live their life as they choose. This is the idea I think of when I hear the word "freedom." Later this month, we will be gathering together with family and friends to commemorate the time in our history when we became free after 400 years of living as

slaves under the rule of Pharaohs who "knew not of Joseph."

The idea of being "free" should not be as novel a concept as it is for some. However, sadly, it is.

Each year during our Passover Seder we are instructed in our Haggadah to welcome the stranger because we were once a "stranger in a strange land." This idea of empathizing and treating the "other" as our guest, in a way that we would have liked to have been treated, is a powerful message, especially this year. It is a chance for each of us to think about our past experiences and to figure out how we can make someone else feel comfortable and free.

Music and songs often capture the feelings and emotions many of us feel but are not always able to put into words. Think about it. John Lennon's powerful song "Imagine" is often seen as a utopian ideal. Although never mention-

ing it, Lennon captures the true spirit of freedom in a way that we can all see, understand and believe in.

During Passover this year, I would encourage all of us to think about the freedoms we have and appreciate them. While we might feel constrained in some ways, it is important to remember that there are people not only in other parts of the world but also right here in our own backyards who are not free. Now is the time for us to not take our freedoms for granted.

On behalf of myself and the Jewish Federation of the Greater San Gabriel and Pomona Valleys, I hope you and your family have a wonderful Passover. ☆



JASON MOSS IS EXECUTIVE DIRECTOR OF THE JEWISH FEDERATION OF THE GREATER SAN GABRIEL AND POMONA VALLEYS.

# A NIGHT TO TELL THE STORY

## The Passover Seder is Not About Knowledge

BY TEDDY WEINBERGER

**T**he following is based on a holiday message from my friend and teacher Rabbi Lior Engelman.

There are many families whose Seder night is an intellectual delight. No wonder—after all, many beautiful insights can be gleaned from practically every word of the Passover Hagaddah—our nation’s original Declaration of Independence.

And yet it seems that the Seder night asks us for something else. As the Hagaddah tells us: “Even if all of us were scholars, even if all of us were sages, even if all of us were elders, even if all of us were learned in the Torah, it would still be our duty to tell the story of the Exodus from Egypt.”

We are supposed to tell the story even to those who already know everything. In other words, this night is not meant to add knowledge. This is not a night meant for profound Torah commentary. This is a night meant to tell the story.

Anyone who has ever read a good story realizes that you do not necessarily get from it information that you did not previously know. A story is not necessarily an opportunity to receive new wisdom; but a really good story makes you feel and experience the narrated events. Sometimes you are able to feel this right in your body—to sweat at moments of fear, to tremble at moments of excitement, and to shed a tear at moments of pain or of deep emotion.

This is exactly what is supposed to happen on Seder night.

We don’t need the Seder to inform us about the Exodus from Egypt—we already know about that from our ritual life throughout the year. The Friday night Kiddush over wine speaks of the Sabbath as “a memorial to the Exodus from Egypt,” and the Sh’ma prayer recalls the Exodus for us



every morning and every evening of every day: “I the Lord am your God, who brought you out of the land of Egypt to be your God: I, the Lord your God” (Numbers 15.41).

On Seder night, therefore, there is no need to learn about the Exodus; we must feel as if we ourselves have left Egypt. Not to know the story and not to become wise, but to experience it in our souls. To do this, we must dive into the depths of the story. To tell what our ancestors felt in bondage and what in redemption, to point to the bread of affliction as if this was all the meal we have, and to savor the affikomen as if this was the Passover sacrifice that was eaten to satiety.

Instead of piling on the sermons, we need to refine our senses.

On Seder night, parents and children gather around the Seder table. Ostensibly this night is meant to teach children what they do not know, but children do not necessarily

seek knowledge; they are thirsty for a story. They seek to feel, and in order to reach their hearts, the adult, the storyteller, must feel for himself. And no less than the children need an adult to tell the story, the adult needs the child to have someone to whom to tell the story and to truly feel the story.

Happy Passover!

*Note: Readers will be interested to learn that Rabbi Engelman himself is a professional storyteller. In addition to his various teaching and rabbinical duties, Rabbi Engelman is the author of two well-received novels and regularly conducts writing workshops around the country. Happy Passover!*

☆

**TEDDY WEINBERGER** IS DIRECTOR OF DEVELOPMENT FOR A CONSULTING COMPANY CALLED MEANINGFUL. HE MADE ALIYAH WITH HIS FAMILY IN 1997 FROM MIAMI, WHERE HE WAS AN ASSISTANT PROFESSOR OF RELIGIOUS STUDIES. TEDDY AND HIS WIFE, SARAH JANE ROSS, HAVE FIVE CHILDREN.

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# HOW TO MAKE PASSOVER CLEANING MANAGEABLE

## Tips for the overwhelmed, the last-minute and the lazy.

BY MY JEWISH LEARNING



**P**assover, the annual celebration of the Exodus from Egypt, is one of Judaism’s most beloved holidays—and also the one that requires the most preparation. The Torah teaches that one should remove leaven or *hametz* (understood by Jewish tradition to mean food that is made from one of five forbidden grains and food that has been fermented) from one’s home—it should neither be seen nor found in one’s possession.

Traditionally, Jews attempt to clean all the leaven from their homes, chasing out the cracker crumbs and stray Cheerios wherever they lurk: behind the refrigerator, in the pockets of coats, under car seats. Larger leavened items, like boxes of pasta and crackers, are often sold to non-Jewish neighbors with the understanding that these will be purchased back at the end of the holiday.

Aside from the comprehensive nature of this kind of purge, because Passover cleaning often coincides with spring cleaning, many find the undertaking overwhelming and daunting. But obsession is not necessarily required to satisfy the traditional requirements of the holiday. If it all seems too much, it may be that you are doing more than you need to. Here are our tips for keeping your Passover cleaning manageable:

### **Hametz is not Dirt**

Yes, crumbs of food often lurk in the same places one finds dirt and grime, but there is no requirement that the home be clean, only that it be purged of leaven. You really don’t need to dust your fan blades.

### **Focus on the Kitchen**

You are not likely to eat in your bathroom, so skip that space when doing your Passover cleaning. Keep your focus on the places where you prepare and eat

your food—dayenu!

### **Some Hametz Doesn’t Count**

Some authorities say that *hametz* is only a problem if it is the size of an olive or larger. So those tiny crumbs you’re desperately seeking out? Not so significant.

Some authorities say that *hametz* which is not edible also doesn’t count. What’s “inedible”? If a dog wouldn’t eat it you probably wouldn’t either.

### **Throw Your Hametz in a Cardboard Box or Just Tape Up the Cabinet**

Once you sell your leaven products they no longer belong to you. The only other requirement is that you should not see them. So grab a cardboard box, a sheet or some masking tape and hide those cookies that now technically belongs to someone else from view. Done and done.

### **Nullification is Your Friend**

On the night before the first seder, it is traditional to hide a few last crumbs of bread and then search for them by candlelight. The following morning, these are burned (*biur*) and then a blessing is recited that renders any unseen leaven no longer *hametz* (*bittul*):

All *hametz* that is in my possession, which I have neither seen nor removed, and of which I am unaware, is nullified and ownerless like the dust of the earth.

Our sages understood that it is pretty much impossible to get everything. In fact, the Talmud implies that sometimes a person would accidentally forget about a cake in their cupboard on Passover! So do your best, say this blessing and relax. Whatever you missed (and you surely missed something—everyone does!) has symbolically turned to dust.

Passover is the festival of freedom. If you can’t enjoy the cleaning, at least don’t let it enslave you. Chag Kasher v’Sameach! ✨

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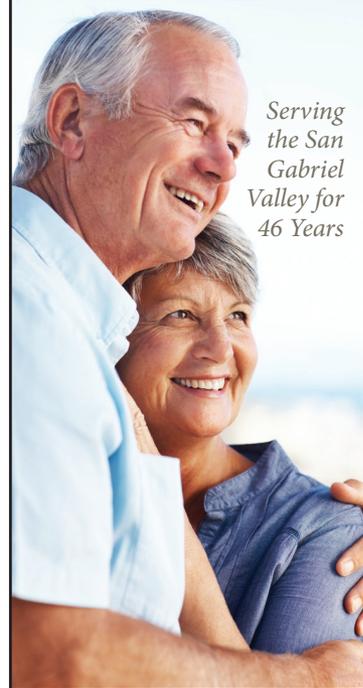


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# MAROR

## A bitter herbs FAQ.

BY NOSHER



**B**itterness isn't just a tradition in the Jewish community—it's a commandment. Here we answer some frequently asked questions about Passover's bitter herbs, also known as *maror*.

**Q: Where does the commandment to eat bitter herbs come from?**

**A:** In Exodus 12:8 the Torah commands us to eat the paschal sacrifice, "with unleavened bread and with bitter herbs." This same law is repeated in Numbers 9:20. Though we do not have the paschal sacrifice any more the obligation to eat the bitter herbs remains.

**Q: What qualifies as a bitter herb?**

**A:** The Hebrew word used is *maror*, which comes from the root *mar*, meaning bitter. In the Talmud, the rabbis came up with a list of qualifications for whatever vegetable you use as *maror*. It should be bitter, have sap, and be grayish in appearance. It also needs to be a vegetable that grows from the earth, not from a tree. (Pesahim 39a) Though we tend to refer to *maror* in English as an herb, it would be more accurate to say vegetable.

**Q: What are some examples of things that could be bitter herbs at my seder this year?**

**A:** The Mishnah (Pesahim 2:6) lists five possibilities that can be used at the seder, but it's hard to know for certain exactly what plants they are referring to. The one that is most clear

is called *hazeret* in Hebrew, which is commonly understood to mean lettuce. So many halakhic authorities today say the best form of bitter herbs is romaine lettuce, even though it is not initially bitter, but has a bitter aftertaste. The outer older leaves of romaine lettuce can contain a grayish milky sap that is very bitter. If lettuce is not available, any vegetable is suitable, and other common options are celery and horseradish (also known as *chrein*).

**Q: What is the symbolism of maror?**

**A:** Though it isn't explicit in the Torah, bitter herbs are commonly held to be a symbol of the bitterness the Israelites felt when they were slaves in Egypt. By eating the herbs we feel bitterness ourselves, and can more easily imagine ourselves as slaves. When we dip the *maror* in the *haroset* we are associating the bitterness we feel with the hard labor the Israelites experienced at the hands of the Egyptians.

**Q: Why would we say a blessing over something that's bitter and symbolizes hardship and suffering?**

**A:** When we dip *maror* in *haroset* we recognize that bitter and sweet often come together in life. To be a Jew is to see both the bitter and the sweet in the world, and to bless God for both. *Maror* also reminds us that misery is not meaningless. The pain that the Israelites suffered as slaves in Egypt was not for naught. It led to their cries for freedom, and ultimately their redemption. ✨

# HOW TO CREATE A VEGAN SEDER PLATE

**Two small substitutions are all that is required to turn the traditional seder plate vegan.**

BY NOSHER



**P**assover is a holiday replete with dietary restrictions, so it's understandable that some might be reluctant to add to the already long list of prohibited foods on the holiday. But if you're vegan, making the centerpiece of the Passover seder table free of all animal products might be among the easier steps to take on the holiday.

Four of the six traditional items on the seder plate are already vegan—*haroset*, *maror*, *karpas* and *hazeret*. That leaves just two—*zeroah* (the

shankbone) and *beitzah* (egg)—that need replacing.

There is precedent for substituting two vegetables for the egg and shankbone in the Talmud, which records that Rav Huna would use beets and rice for the two cooked items on the seder plate.

While beets pose no issue, for Ashkenazi Jews who observe the traditional prohibition on *kitniyot*, rice isn't allowed on Passover. Some have suggested using an avocado pit as an alternative. Or one could use an orange, a contemporary tradition some have adopted as a feminist gesture. ✨

# PASSOVER (PESACH) THEMES AND THEOLOGY

**This holiday is all about redemption.**

BY MY JEWISH LEARNING



**P**assover is one of the most important Jewish festivals of the year, and its high point is the seder. Experiencing this wonderful Jewish meal and interactive “happening” is to live through all the varied themes of the Passover festival.

The most obvious theme of the festival is redemption. In the Exodus story, which Jews are commanded to tell their children every year on Passover, the Jews were redeemed physically from slavery. While Pesach (the Hebrew word for Passover) is “*z’man heyruteinu*,” the season of our freedom, it is also a festival that speaks of spiritual redemption. Jews were freed from mental as well as physical slavery. It was as a physically and spiritually free people that the Jewish nation prepared to receive the Torah on Mount Sinai.

The notion of spiritual redemption is in part demonstrated by the fundamental Jewish idea

that in every generation every individual is obliged to view him or herself as though he or she had actually gone forth from Egypt. Egypt is “*Mitzraim*” in Hebrew. It stems from the root “*tzar*,” which means narrow or constrained. In order to leave Egypt, each individual must break out of personal narrowness, becoming free to achieve his full spiritual potential. Another explanation of the root “*tzar*” is calamity. In this view, “*Mitzraim*” represents the country of calamities that befall the Jews.

The seder includes many allusions to a future messianic redemption. One of the clearest symbols of the presence and hope of future redemption is the Cup of Elijah that is placed on every seder table. Contained within the salvation from Egypt are the seeds of future redemption, as the Torah states, “This same night is a night of watching unto the Lord for all the children of Israel throughout their generations” (Exodus 12:42).

An illustration of the coexistence of past and future redemption at the seder is the unusual way of reciting



*Hallel* (Psalms of praise). The Haggadah splits *Hallel* into two parts, so that from *kiddush* at the beginning of the seder until the meal in the middle, the seder emphasizes past redemption, such as the Exodus, and from the meal to the end it looks to the future redemption.

Passover also contains a strong connection to the theme of creation. It is one of the four new years of the Jewish calendar. Nisan, the time the festival occurs, was traditionally seen as the first month of the Jewish year. Pesach celebrates spring, rebirth, and renewal, symbolized by the green "*karpas*" and the egg on the seder plate. It is also a time of "beginning," as exemplified by the first grain harvest and the birth or creation of Israel as a nation. As a newborn nation, the Jews began their journey to receive Torah on Mt. Sinai.

Meticulous preparation is the theme of the weeks and days leading up to Pesach. Every speck of *hametz* (yeast or leaven) must be removed from the house in the days before sitting down to the seder table. On Passover, we also rid ourselves of spiritual "*hametz*"—any type of arrogance, indulgence, or self-assertion. As slaves, Jews had no choice but to be self-denying. After liberation, they had to freely choose to humble themselves and subject themselves to G-d's sovereignty. Traditional Judaism interprets *hametz* as a metaphor for the "*yetzer hara*"—the evil inclination. The absence of leaven is epitomized by *matzah*, the flat bread Jews eat during Passover. *Matzah* is also a link between

exile and redemption. It is the bread of affliction, eaten by slaves who did not have decent food. It is also a symbol of freedom, because when the Jews left Egypt, they rushed away with unleavened bread.

Another notable theme of the Pesach seder is the repetition of patterns of four. This is based on the verse in Exodus that states, "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments, and I will take you to Me for a people, and I will be to you a G-d..." (Exodus 6:6-7). Among many other patterns of four at the seder, we drink four cups of wine, ask four questions, and speak about four types of children.

In telling the story of the escape from Egypt and the plagues that preceded it, Jews also highlight G-d's role in the redemption. Moses is not mentioned in the traditional Haggadah lest too much focus center on him and his role rather than on G-d, the Sovereign of the Universe. The Haggadah emphasizes that it was not a messenger or angel, but the almighty G-d who redeemed the Jews. The events and circumstances of the Exodus, from the calling of Moses at the burning bush to the plagues brought against the Egyptians, proved beyond any doubt to Pharaoh and all humankind that the one G-d is Sovereign over all the earth. Beyond that, the Exodus is a formative experience for the Jewish people. What was once a group of slaves gains an identity as a nation. This event laying the foundation for a covenantal relationship with G-d. ☆

# PASSOVER SEDER: HOW TO BE A GOOD GUEST

## What to expect at a Passover seder.

BY MY JEWISH LEARNING

If you've never been to a Passover seder, you might be feeling a bit intimidated at the prospect. Relax. The seder is an opportunity for celebration, discussion and lots of tasty food.

Here are some things to know before you go:

### What should I wear?

People usually dress up a little for the seder, but it's best to ask your host ahead of time, as seder attire can run the gamut from jeans and T-shirts to suit-and-tie. You'll probably eat a lot, however, so don't wear anything with a tight-fitting waist!

### What should I bring?

Again, it's best to ask the host ahead of time. If he or she requests food or wine, make sure to find out whether the family keeps kosher and how strictly they observe Passover dietary laws. Even if your host does not keep kosher, you should avoid bringing baked goods, like breads or cakes, as these flout the tradition of avoiding leavened foods, unless the products are labeled kosher-for-Passover. Flowers are always a good option as well.

### Is there a prayer service before the meal?

The seder, which commemorates the Israelites' Exodus from slavery in Egypt (the first 15 chapters of Exodus), is a service of sorts, replete with various blessings, rituals, songs and readings. To get a better feel for what happens and in what order, we recommend you check out this article about the seder and this one about the Haggadah.

### Will the seder be in Hebrew?

Some families do conduct the seder all in Hebrew, but many primarily stick to English, with the exception of reciting some prayers and blessings in Hebrew. To familiarize yourself with some of the Hebrew terms used throughout the seder, check out some Must-Know Passover Terms (page 17).

### How long does the seder last?

Seder length varies even more than seder attire! Some families read every page of the Haggadah (the book that details all the Passover rituals, blessings and readings) along with all sorts of supplemental readings, while others do a very abbreviated version. Which means the seder can range from under 30 minutes (followed by a leisurely meal) to literally all night long. Traditionally, the seder has two parts: readings and rituals for before the meal is served, and readings and songs that follow the meal.

However, many families—particularly those with small children—dispense with the second part and focus on the pre-meal rituals. You can ask your host to provide a ballpark estimate in advance.

### Should I show up on time or fashionably late?

The seder has a specific structure, and hosts rarely begin until all the guests have arrived. So you should



definitely show up on time.

### How soon will we eat?

That varies greatly depending on how long the ritual components of the seder last. Some hosts provide snacks before the seder or have food to nibble on before the meal, but it's best not to arrive ravenous and to be prepared to wait at least an hour before chowing down.

### What foods are usually served at a Passover seder?

Before the meal, a number of foods with ritual significance are eaten: a sprig of parsley (or other green) dipped in salt water; charoset, a fruit-and-nut paste that symbolizes the mortar slaves used to make bricks; horseradish or other spicy/bitter food to symbolize the bitterness of slavery; and a hard-boiled egg as a symbol of rebirth. Food at the meal itself varies a great deal, depending on whether your host is Ashkenazi (of Eastern European descent) or Sephardi (of Spanish or Middle Eastern descent). It also depends on your host's own family traditions. That said, commonly served foods in the United States include gefilte fish, chicken soup with matzah balls, lamb, chicken and various kugels (a type of casserole). Some popular desserts are macaroons, chocolate-covered matzah, kosher-for-Passover cakes and fruit compote. If your host keeps kosher, no dairy will be served with or after meat.

### Is it really true that you have to drink four cups of wine? I don't want to get drunk and embarrass myself.

Traditionally people do drink four cups of wine over the course of the seder, but they do not have to be large cups of wine. Also, many hosts also have grape juice on hand, which is a perfectly acceptable substitute.

# MUST-KNOW PASSOVER TERMS

## Passover Greetings

- *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 v'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

- *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.
- *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.
- *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 G-d performed for the Israelites.
- *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.
- *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.
- *Kiddush* — The first step of the Passover seder, in which a blessing over a glass is recited.
- *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.
- *Rahtza* — 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. ✨

# PASSOVER (PESACH) AT HOME

**Passover is one of the major festivals of the year where the home rituals are of such significance and importance that they overshadow those done in the community.**

BY KVELLER



**P**assover is one of the major festivals of the year where the home rituals are of such significance and importance that they overshadow those done in the community. The central and transcendent ritual of this festival is the home *seder* (meaning “order”).

The *seder* and special dietary requirements of Passover are so important that it takes weeks to prepare for the festival. Nowadays, it has become the season in which Jews do their spring cleaning. The house must be prepared for the removal of all *hametz* (leaven), and it is cleaned from top to bottom prior to that. *Hametz* means food prepared from five species of grain—wheat, barley, oats, spelt and rye—that has been allowed to leaven.

According to Ashkenazic (Eastern European) practice, rice, millet, corn, and legumes (called “*kitniyot*”) are also avoided because these food items could be confused with grain. In the State of Israel, Sephardic (Mediterranean) practice has been adopted by most Jews, and *kitniyot* are eaten. Even other food, when mixed with *hametz*, becomes tainted and considered “leaven.” That is why observant Jews will replace most of their household food items with food that is marked “kosher for Passover” just in case any of it has been touched by leaven. Matzah, the unleavened bread that is eaten during Pesach, can be made from any of the above-mentioned grains, but it must be watched so that it does not leaven.

After spring cleaning, the search, nullification, selling, and burning of leaven take up much of the household preparation time for Passover. When a large amount of leaven is found that a person does not want to burn, he or she has the option of selling

it to a non-Jew only for the duration of the holiday (*mekhirat hametz*). The sale has to take a legal form, using a formal bill of sale. The party in question gives the rabbi a power of attorney, and the rabbi is then authorized to sell the leaven on their behalf. The rabbi sells it to a non-Jew and buys it back at the end of the holiday. Since the process is a formal sale, it satisfies the requirement of forbidding possession of leaven during Passover.

For the rest of the leaven, there is a formal search called *bedikat hametz* that takes place right after sundown on the night before Pesach. A blessing is said, and the search is done by candlelight or flashlight, with a small bag to sweep up the crumbs, usually by using a feather. Since the house has already been cleaned thoroughly, it is customary to put crumbs in a few places where they can be easily found. The following morning, the leaven is burned (*biur hametz*). No *hametz* is eaten after this ritual until the end of Passover.

In most homes it is customary to use a special set of plates and utensils during Passover. This is to ensure that none of it has ever been touched by *hametz*. Alternatively, it is possible to “*kasher*”—make kosher—many utensils for use on Passover. All tables, closets, and cupboards used for leaven are also cleaned and kashered for Passover. It is customary to cover them before using them for Pesach.

Once cleaning, kashering, and dealing with *hametz* have been completed, the home is then ready for the highlight of the Pesach festival—the *seder*. But despite the fact that the *seder*(s) take place at the beginning of the holiday, Passover pervades the traditional Jewish home for eight days (seven in Israel and among liberal Jews worldwide), with a family’s food, plates, utensils, and countertops all uniquely kosher for Passover. ✨

# SPIRITUAL HAMETZ

## Passover cleaning goes beyond the physical and extends to the soul.

BY RABBI KERRY M. OLITZKY

**H**ametz is leavening, specifically the yeast that makes dough rise. Some say it is the starter dough that our ancestors used. It was allowed to newly ferment each year so that new bread could be made from its new yeast. And each year, at a particular time in the spring, a new batch of starter dough had to be made.

The rabbis suggest that the leaven transcends the physical world. This leaven, this *hametz*, also symbolizes a puffiness of self, an inflated personality, an egocentricity that threatens to eclipse the essential personality of the individual. Ironically, it is what prevents the individual from rising spiritually and moving closer to holiness. Thus, what *hametz* effectively does in the material world is exactly what it precludes in the realm of the spirit. That's why it has to be removed.

Rabbi Arthur Waskow calls this kind of *hametz* the "swollen sourness in our lives." Some people say *hametz* is also a term for the *yetzer hara* (our inclination toward evil), which is understood by the rabbis to be part of every individual's psychospiritual makeup. The *yetzer hara* is part of a complex of natural drives and urges (for sex and food and the like) that is held in balance by its opposite, the *yetzer hatov* (inclination to do good).

Just as the rabbis understood that *hametz* can be used to make bread rise, it also has the potential to over-ferment and spoil the bread; neither is the *yetzer hara* totally evil nor the *yetzer hatov* fully without guile. As yeast has its purpose, the *yetzer hara* has its function. But this drive to do evil requires balance in our lives, what the philosophers refer to as "the golden mean," something that will hold it in check from literally overwhelming the individual. [An example of this would be Maimonides' *shevil ha-zahav*, which basically means "the golden mean."]

*Hametz* is also the baggage we carry from broken promises, failed relationships, and personal disappointments that weigh heavily on us. It is the refuse of daily living, the residual stuff that emerges from poor decisions, mistakes in judgment, and moral



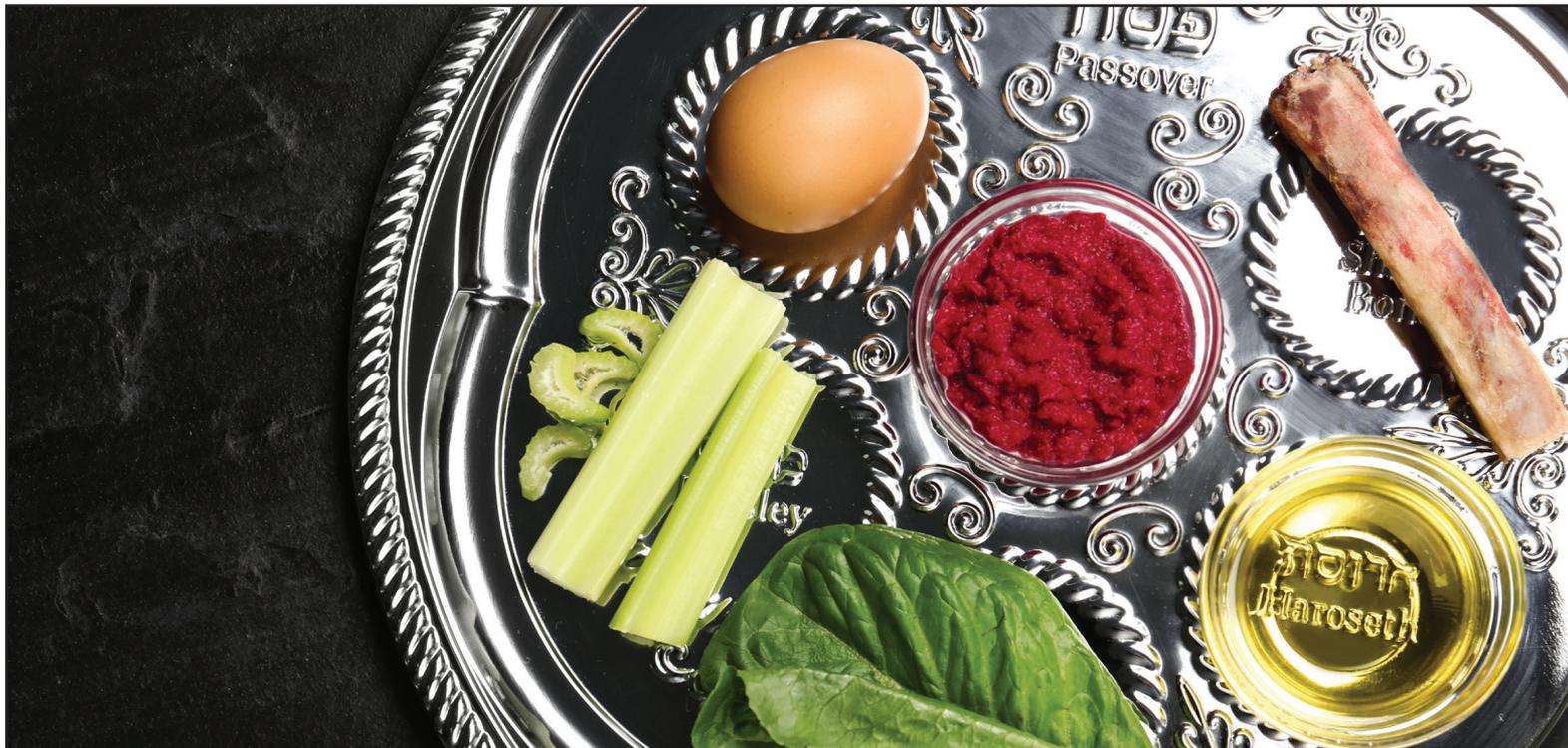
failure. What do we do with this kind of *hametz*? Can we hide or sell it? Can we clean or burn this type of "yeast"? Dr. Tamara Green helps us to frame the question when she asks, "Into what locked cabinet do I put all the pain and struggle that made the last previous year so difficult?"

The process of searching out and eventually ridding ourselves of physical *hametz* (which is addressed in the next chapter) helps us to find a way to spiritually cleanse the soul. According to the author of *Avodat Yisrael*, the search for *hametz* is conducted after the thorough cleaning to remind every individual of the obligation to rid oneself of the *yetzer hara*. Just as one removes the leaven by the light of the candle, one should eliminate the evil that dwells within, searching the heart by the light of the soul, which is the "candle of G-d." Only with Divine light are we even able to see the *hametz* that is buried in our soul. And only through that same light are we able to incinerate it. Furthermore, who knows what else might be revealed in the light? We might even see the ones we love just a little differently in the special radiance of this phenomenal light!

*Reprinted with permission from Preparing Your Heart for Passover: A Guide for Spiritual Readiness published by the Jewish Publication Society. ☆*

RABBI KERRY M. OLITZKY IS A CONTRIBUTING WRITER TO JLIFE MAGAZINE.





# 8 THINGS YOU DIDN'T KNOW ABOUT PASSOVER

**Why Israelis have just one seder, how Gibraltar does haroset and other curiosities of this 8-day holiday.**

BY MY JEWISH LEARNING

**P**assover celebrates the ancient Exodus of the Israelites from bondage in Egypt. Here are nine things you might not have known about this major Jewish festival.

## 1) In Gibraltar, There's Dust in the Haroset

The traditional haroset is a sweet Passover paste whose texture is meant as a reminder of the mortar the enslaved Jews used to build in ancient Egypt. The name itself is

related to the Hebrew word for clay. In Ashkenazi tradition, it is made from crushed nuts, apples and sweet red wine, while Sephardi Jews use figs or dates. But the tiny Jewish community of this small British territory at the tip of the Iberian Peninsula takes the brick symbolism to another level, using the dust of actual bricks in their recipe.

## 2) Abraham Lincoln Died During Passover

The 16th American president was shot at Ford's Theatre on a Friday, April 14, 1865, which coincided with the fourth night of Passover. The next morning, Jews who wouldn't normally have attended services on the holiday were so moved by Lincoln's passing they made their way to synagogues, where the normally celebratory Passover services were instead marked by acts of mourning and the singing of Yom Kippur hymns. American Jews were so affected by the president's death that Congregation Shearith Israel in New York recited the prayer for the dead—usually said only for Jews—on Lincoln's behalf.

## 3) Arizona Is a Hub for Matzah Wheat

Hasidic Jews from Brooklyn have been increasingly sourcing wheat for their Passover matzah from farmers in Arizona. Excessive moisture in wheat kernels can result in fermentation, rendering the harvest unsuitable for Passover use. But rain is scarce in Arizona, which allows for a stricter standard of matzah production. Rabbis from New York travel to Arizona in the days leading up to the harvest, where they inspect the grains meticulously to ensure they are cut at the precise moisture levels.



The Rock of Gibraltar



#### 4) At the Seder, Persian Jews Whip Each Other with Scallions

Many of the Passover seder rituals are intended to recreate the sensory experience of Egyptian slavery, from the eating of bitter herbs and matzah to the dipping of greenery in saltwater, which symbolizes the tears shed by the oppressed Israelites. Some Jews from Iran and Afghanistan have the tradition of whipping each other with green onions before the singing of “Dayenu.”

#### 5) Karaite Jews Skip the Wine

Karaite Jews reject rabbinic Judaism, observing only laws detailed in the Torah. Which is why they don’t drink the traditional four cups of wine at the seder. Wine is fermented, and fermented foods are prohibited on Passover, so they drink fruit juice instead. (Mainstream Jews hold that only fermented grains are prohibited.) The Karaites also eschew other staples of the traditional seder, including the seder plate, the afikomen and charoset. Their maror (bitter herbs) are a mixture of lemon peel, bitter lettuce and an assortment of other herbs.

#### 6) Israeli Jews Have Only One Seder

Israeli Jews observe only one Passover seder, unlike everywhere else where traditionally two seders are held, one on each of the first two nights of the holiday. Known as *yom tov sheni shel galuyot*—literally “the second festival day of the Diaspora”—the practice was begun 2,000 years ago when Jews were informed of the start of a new lunar month only after it had been confirmed by witnesses in Jerusalem. Because Jewish communities outside of Israel were often delayed in learning the news, they consequently couldn’t be sure precisely which day festivals were meant to be observed. As a result, the practice of observing two seder days was instituted just to be sure.

#### 7) “Afikomen” Isn’t Hebrew

For many seder attendees, the highlight of the meal

is the afikomen—a broken piece of matzah that the seder leader hides and that the children in attendance search for; the person who finds the afikomen usually gets a small reward. Most scholars believe the word “afikomen” derives from the Greek word for dessert. Others say it refers to a kind of post-meal revelry common among the Greeks. Either theory would explain why the afikomen is traditionally the last thing eaten at the seder.

#### 8) For North African Jews, After Passover Comes Mimouna

Most people are eager for a break from holiday meals when the eight-day Passover holiday concludes. But for the Jews of North Africa, the holiday’s end is the perfect time for another feast, Mimouna, marking the beginning of spring. Celebrated after nightfall on the last day of Passover, Mimouna is marked by a large spread of foods and the opening of homes to guests. The celebration is often laden with symbolism, including fish for fertility and golden rings for wealth. ✨



Mimouna

# kiddish



## Passover 101

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Soda is not one of the forbidden grains, but there are still concerns about consuming it on the holiday.



# kiddish

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# Passover 101

## Telling Our Story

BY KVELLER



**P**assover, or Pesach in Hebrew, is an eight-day spring holiday that celebrates the Israelites' exodus from Egypt.

### The Story

According to tradition, the Israelites left Egypt in such a hurry that they weren't able to wait for their bread to rise, so they ended up with flat crunchy cracker-like bread called matzah. During Passover, Jewish law prohibits eating or even owning anything that is leavened (*hametz*). So, leading up to Passover, it is traditional to do a thorough spring cleaning to rid the home of any *hametz*. And of course, there are special recipes and foods that we eat on Passover in order to accommodate the restriction on all things leavened.

### The Seder

The main ritual of Passover is the seder, a carefully choreographed meal held on the first two evenings of the holiday (in Israel, and for most Reform Jews, there's

only one seder, on the first night). The seder is designed to provoke questions from children, and to provide an opportunity for telling the story of how the Israelites were redeemed from slavery and given the gift of the Torah.

A number of symbolic foods are laid out on the seder table, including matzah, the maror (bitter herb), and the shankbone, which commemorates the Paschal sacrifice that was offered in the Temple. The seder follows a script laid out in the haggadah, a book that tells the story of the redemption from Egypt. There are all kinds of different haggadot (that's the plural of haggadah), including dozens made specifically for children, and others focusing on everything from feminism to human rights to the environment.

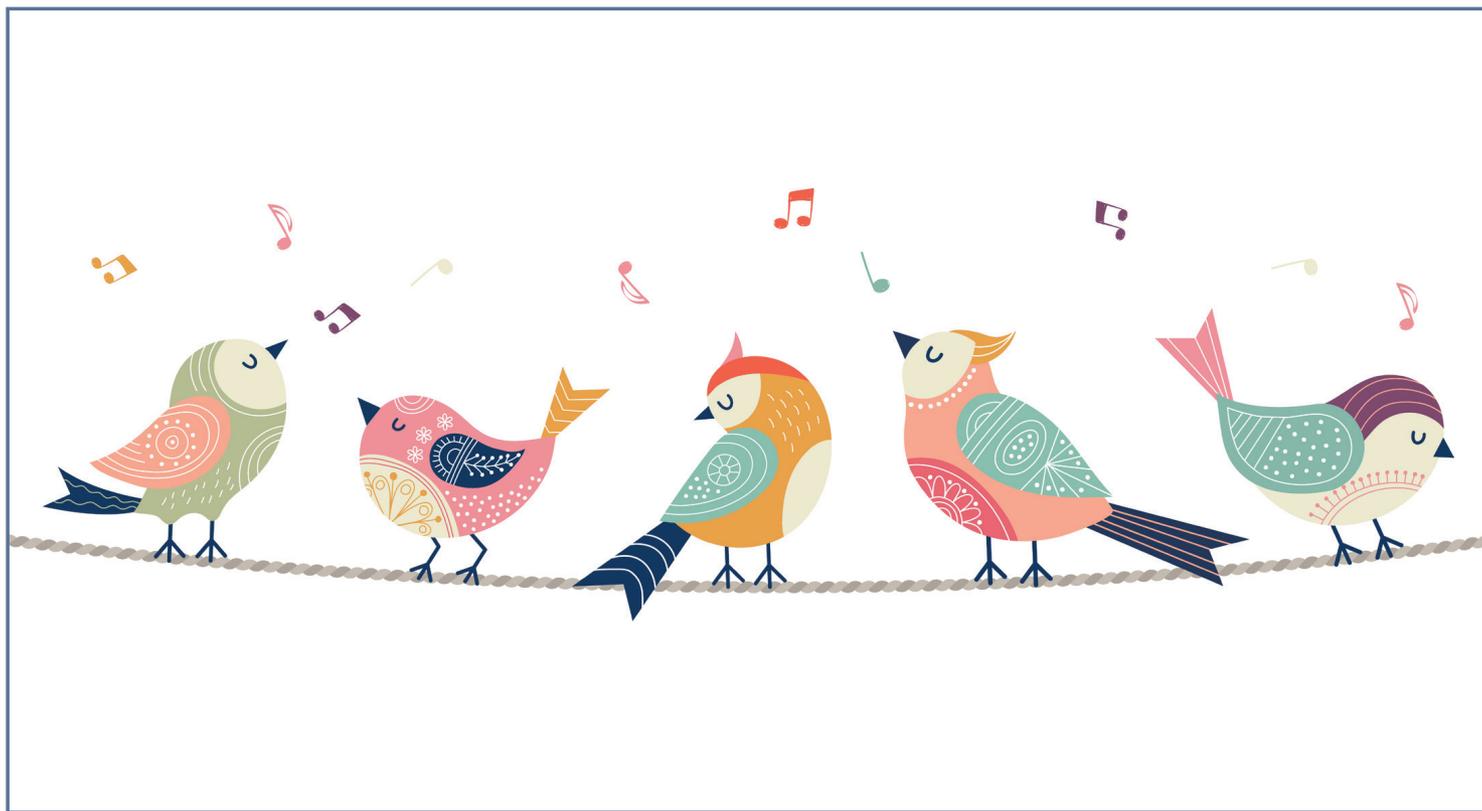
Most of the rituals for Passover happen at home, but there are special Passover services in synagogue, as well.



# Where To Find Songs for Your Passover Seder

Online resources for Passover recordings, lyrics, sheet music and more.

BY KVELLER



Singing is traditionally a major part of the Passover seder, and it certainly makes for a more festive and participatory celebration. But what if your repertoire of Passover songs is lacking or you can't remember the lyrics or melodies even for classics like "Dayenu" or "Chad Gadya"? Or what if you have an urge to accompany the singing on guitar (or some other instrument) this year?

Whatever the situation, we can help. Below (and in no particular order) are the best online resources we could find.

## Zemirot Database

Zemirot Database ("zemirot" is the word for songs sung around a holiday table) is also a great place to find songs for Shabbat and other holidays. The site provides free printable lyrics, in Hebrew, English and transliteration, for more than 20 Passover songs. Most songs also have recordings embedded for streaming.

## Haggadot.com

Haggadot.com is set up to help you to create your own Haggadah. But even if you don't want to make a whole Haggadah, you can use the site, which is free but

requires registration, to search for Passover music and other content. Search the site's clip library for songs and other content. You can search by media type (ie. Text, audio or video) and also by section of the seder.

## YouTube

If you know what song you're looking for and just want to listen to the melody, this is a great resource to search. You can also do a search for "Passover Songs" and browse the results. Videos vary dramatically in quality, of course - but a number of them include lyrics and transliteration, sometimes presented karaoke style. In addition to traditional songs, here you'll find a wide range of modern parody songs, including myriad versions of "Let It Go" (generally changed to "Let Us Go").

## JewishMusic.com

You can pay to download PDF versions of numerous songs here - most cost around \$3.95 and include sheet music so you can play along on an instrument.

Another option if you want the notes, as well as the lyrics, is to purchase a book on Amazon.com or at your local Judaica store or bookstore.. ✨

# Is Soda Kosher for Passover?

Soda is not one of the forbidden grains, but there are still concerns about consuming it on the holiday.

BY KVELLER

Is it OK to drink soda on Passover? Well, it depends. Soda is basically water and sugar with additional (usually artificial) flavorings added. There's no grain and there's no fermentation, so soda would not qualify as *hametz* and therefore should present no problem for Passover consumption.

There are two concerns however. One is the general issue of processed foods, which are produced in factories with equipment that may be used for *hametz* products. As a result, many traditionally observant Jews will only consume processed food on Passover that is explicitly labeled kosher for Passover.

The other issue is the sweetener. In the United States, soda is often sweetened not with cane sugar but with corn syrup. Corn is not one of the five prohibited Passover grains, but it does fall into the category of *kitniyot*, which is historically forbidden to Ashkenazi Jews. (The Conservative movement reversed this ban in 2015.)

Some sodas do use cane sugar as a sweetener, which would eliminate the second problem (but not necessarily the first). And some manufacturers will temporarily change their recipes during the Passover season to make their products kosher for Passover.

The best-known example is Coca-Cola, which produces a version made with sucrose instead of corn syrup in certain markets in the weeks leading up to Passover. The two-liter bottles are identified by distinctive yellow caps which bear a kosher for Passover symbol from the Orthodox Union, the world's largest kosher supervising agency. ✪

A large advertisement for GHCHK 2022 at Buckhorn Camp in Idllywild. The background is a collage of photos showing children and adults participating in various activities: a girl jumping for a ball, a boy pointing, a girl on a bicycle, a group of people posing, a boy climbing a rock wall, and a girl archery. The text is centered in the middle of the collage.

**GHCHK 2022**  
at Buckhorn Camp  
in Idllywild

Register Now  
[wbtcamps.org](http://wbtcamps.org)

# COOKING JEWISH

Lifestyle

## AFTER THE SEDER

**No bread for a  
week? No problem.**

BY JUDY BART KANCIGOR

Passover Sushi

PHOTO COURTESY OF MIRIAM PASCAL

**H**oliday meals—weeks in the cooking, minutes in the eating. But after the Seders fade into memory, the additional matzo-filled days of Passover would loom before us as arid as the Sinai Desert itself, if not for the creativity of Jewish cooks through the ages who have created delicious meals within the holiday restrictions to delight Jewish households. Two cookbooks offer some unique ideas. No bread for a week? No problem! “Meatballs and Matzah Balls” (Elsa Jacob Publishing, \$27.95) from Marcia A. Friedman brings new life to that same-old, same-old with a whole chapter dedicated to Passover. Italian by birth and Jewish by choice, Friedman has amassed a delectable feast filled with nostalgic reflections from both traditions. Crossover dishes such as Frittata Kugel with Roasted Red Peppers, Meatball Matzoh Balls and, yes, Passover Gnocchi mingle with the focaccia and challah, the latkes and lasagna to create a multicultural banquet with tempting photos throughout.

“It always feels like a brainteaser to create menus for the Passover Seders and the remaining days of the holiday,” she said. “But it’s made me creative.”

Friedman has adapted Italian dishes such as chicken cacciatore and potato gnocchi for the holiday, as well as tempting desserts such as chocolate marshmallow pie and banana tart.

But gnocchi for Passover?

“The first time I made it, no one could believe it’s kosher for Passover,” she said. “And what a rare pleasure to eat something chewy and pasta-like during the no-bread holiday. But the best part is when lunch was over, not a single gnocchi was left.”

Leftover Seder brisket gone?

Ditto kugel, gefilte fish and chicken? How about sushi for a midweek Pesach lunch? Yes, yes, I know. What about the rice?

In 2015, in a controversial move, the Rabbinical Assembly of Conservative Jewish rabbis ruled that rice (also corn, lentils and beans, among others), which for 800 years were banned for Passover, would now be allowed, at least for Conservatives Jews. Sephardic Jews have always served them at Passover, but for Ashkenazim it was a bold change.

The Torah prohibits only chametz on Passover: leavened wheat, barley, oats, spelt and rye. In early medieval France in the 13th century, Ashkenazi rabbis added kitniyot (legumes in Hebrew) to the list, including but not limited to rice, corn, beans, soy, peas, lentils, and mustard, which varied between local communities. Rabbinical writings offered two explanations: Fear of contamination, because chametz and kitniyot were often stored together, and fear of confusion, since many items on the banned list could be made into flour. Some modern scholars suggest that the custom became popular first and the explanations followed or that prohibiting these foods were yet another attempt to keep the Jewish community separate.

If, like me, you can’t bring yourself to serve rice for Passover—the tradition is just too deeply ingrained—this Passover Sushi from “Perfect for Pesach” (Mesorah, \$34.99) by Naomi Nachman may be just the ticket.

Nachman, born and raised in Sydney, Australia, and now living in Long Island, New York, is known as the “Aussie Gourmet” (see [theaussiegourmet.com](http://theaussiegourmet.com)). She is a chef, caterer and host of the popular radio show “Table for Two” on the Nachum Segal Net-

work, which you can watch on [nachumsegal.com](http://nachumsegal.com), Youtube or their Facebook page. “Perfect for Pesach” features over 125 delicious recipes, including Hawaiian Poke, Tangy Aioli Branzini, Chimichurri Coleslaw, Pastrami Meatballs, Tequila Lime Chicken, Pomegranate Pistachio Semifreddo and Chili Chocolate Chip Cookies. You’ll also find helpful cook’s tips, freezing suggestions, prep ahead instructions, how-to information and recommendations for basic kitchen equipment.

“As a chef specializing in Passover, I wanted to provide home cooks with delicious recipes that bring something new to the table,” Nachman explained. “Some of the recipes in this book reflect my years of catering Pesach dinners, and others are brand new to reflect today’s kosher cooking styles. All my recipes use fresh, simple and delicious combinations of ingredients that you can get all year long and create interesting meal choices. My goal is to help home cooks prepare delicious meals without making the process too complicated or exhausting. I want you to be as excited about cooking for Pesach as I am.” ☆

**“Two cookbooks offer some unique ideas.”**

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JLIFE FOOD EDITOR **JUDY BART KANCIGOR** IS THE AUTHOR OF “COOKING JEWISH” (WORKMAN) AND “THE PERFECT PASSOVER COOKBOOK” (AN E-BOOK SHORT FROM WORKMAN), A COLUMNIST AND FEATURE WRITER FOR THE ORANGE COUNTY REGISTER AND OTHER PUBLICATIONS AND CAN BE FOUND ON THE WEB AT [WWW.COOKINGJEWISH.COM](http://WWW.COOKINGJEWISH.COM).



Passover Gnocchi with Pepper & Toasted Garlic

PHOTO COURTESY OF M. FREIDMAN

## Passover Gnocchi

Yield: 4 to 5 servings

- 2 pounds Yukon gold or butter potatoes, unpeeled, cut into large pieces
- $\frac{3}{4}$  teaspoon salt
- Freshly ground black pepper, to taste
- $1\frac{1}{2}$  cups matzah cake meal, plus more as needed
- $\frac{1}{2}$  cup potato starch
- Extra-virgin olive oil
- $\frac{1}{8}$  teaspoon crushed red pepper flakes, or to taste
- 6 large garlic cloves, sliced lengthwise into thirds
- 1 cup freshly grated Parmesan cheese (optional)



- 1.** Boil potatoes until just tender, about 20 minutes. Drain. Cool, peel, discard skin. Press potatoes through potato ricer or mash into large bowl. Stir in salt and pepper.
- 2.** Whisk together matzah cake meal and potato starch; fold into potatoes. Knead 1 minute until dough is smooth but still slightly sticky. Add a little cake meal if too moist or sprinkle with water if too dry.
- 3.** Bring large pot salted water to a boil. Line baking sheet with parchment paper.
- 4.** Roll small handful of dough into a rope about 1/2-inch thick. Slice into 3/4-inch pieces. Gently pinch each piece between your finger and prongs of a fork for ribbed texture. Place on prepared parchment. Gnocchi can now be refrigerated or frozen for later use.
- 5.** Gently stir half the gnocchi into boiling water. After about a minute, dumplings will start rising to the surface. Cook 40 seconds more until al dente, and quickly remove with slotted spoon or small strainer to bowl with oil, stirring gently to coat to prevent sticking. Repeat with remaining gnocchi.
- 6.** Place a thick (about 1/3-inch) layer of olive oil in wide, shallow bowl (or a few pie plates). Heat olive oil in large, nonstick skillet over medium-high heat. Stir in red pepper flakes and some garlic: place as many gnocchi as will fit in one layer in pan. Cook until both sides are golden brown and crisped, 6 to 10 minutes (remove garlic sooner if too brown). Remove to warmed platter; top with cheese, if using. Repeat with remaining gnocchi, garlic and cheese. Serve immediately.

Source: "Meatballs and Matzah Balls" by Marcia A. Friedman

## Passover Sushi

Yield: 4 to 5 rolls

### Cauliflower "rice":

- 2 (32-ounce) bags frozen cauliflower, defrosted
- 1 teaspoon sugar
- $\frac{1}{2}$  teaspoon kosher salt
- 1 teaspoon imitation soy sauce
- 1 teaspoon vinegar

### Filling options:

- Avocado
- Carrot
- Cucumber
- Mango
- Kani sticks (imitation crabmeat), if available
- Raw salmon, sushi-grade
- Raw tuna, sushi-grade
- Smoked salmon

### Assembly

4 to 5 nori (seaweed) sheets

- 1.** Prepare "rice": Grate cauliflower in food processor fitted with "S" blade until it resembles small crumbs. Transfer cauliflower crumbs to clean dish towels. Tightly wrap cauliflower in towels; squeeze dry. If still cold from being frozen, let it sit out another 20 minutes and squeeze again. Make sure cauliflower is very dry. Place cauliflower into bowl; add sugar, salt, imitation soy sauce, and vinegar. Mix well; set aside.
- 2.** Prepare filling: Cut fillings of your choice into long thin strips. Place each filling component into separate bowl.
- 3.** Assemble sushi rolls: Place a nori sheet onto a bamboo mat. Spread "rice" over nori in thin layer with 1/2-inch border at top edge. Place filling lengthwise along center of sheet. Don't overstuff or nori won't seal when rolled.
- 4.** Roll nori, using bamboo mat as a guide, pressing forward to shape into a cylinder. Press firmly to seal role. You may want to dampen edge of nori with water to help seal the roll. Use damp knife to cut sushi roll into 1-inch slices. Serve with imitation soy sauce or prepare spicy mayo: Mix 1/4 cup mayo with Sriracha to taste.

Notes: You can use cooked quinoa instead of cauliflower rice.

If you can't find frozen cauliflower, use fresh. Put two heads of cauliflower through food processor; then place into bowl and cover with water. Microwave or boil until soft, then drain and squeeze dry according to instructions for frozen cauliflower.

Sure: "Perfect for Pesach" (Mesorah, \$34.99)

by Naomi Nachman ✨

“How about sushi for a midweek Pesach lunch? Yes, yes, I know. What about the rice?”

# WHAT IS NOT OK TO EAT ON PASSOVER

**Your guide to which foods are customarily avoided on the holiday.**

BY MY JEWISH LEARNING



**A**mong the most common Passover traditions is abstaining from foods made from fermented grains. Below is a list of food groups some Jews refrain from eating on the holiday.

## **Bread and other leavened grains**

This is the big no-no on Passover. Traditionally, the category of forbidden foods on Passover—known as *hametz*—was defined as the fermented products of five grains: wheat, spelt, barley, oats and rye. This means no bread, rolls, pasta, flour tortillas, or cookies, though there are commercial alternatives for all these made from almond flour or other substitutes.

## **Oatmeal**

Oatmeal is derived from oats, one of the five forbidden grains.

## **Rice**

Rice falls into a category known as *kitniyot*, which was adopted as an added stringency by Ashkenazi Jews. If you're Sephardic, or follow the Conservative movement's 2015 ruling on the subject, then rice is fine on Passover. Other foods in this category are beans, peanuts, corn and lentils. Oils that are derived from those products are also prohibited.

## **Beer**

Beer is made from fermented grain (typically barley).

## **Liquor**

Whiskey, scotch, bourbon and rye are all made from fermented grains and are therefore prohibited on Passover. Liquors made from other products—like sugar cane or potatoes—can theoretically be kosher for Passover, though there aren't many commercially available that are certified as such.

## **Processed Foods**

Because processed foods are made in factories that often produce a wide range of foods, including those traditionally prohibited on Passover, some Jews will only eat packaged foods that are explicitly certified kosher for Passover. The Orthodox Union maintains an extensive online list of approved processed foods as well as a searchable database of processed foods that may be used without a kosher for Passover designation.

## **Matzah Balls**

Though this classic Jewish comfort food is a quintessential holiday delicacy for many Jews, a small number of Ashkenazi Jews who observe the custom of *gebroychts* do not eat them on Passover. *Gebroychts* refers to any matzah product that has been soaked in water. Those who observe this custom will sometimes substitute potato starch in their matzah ball recipe. ☆

# COMMUNITY CALENDAR

## WEDNESDAYS

**7:15 - 8:30 PM**

Every week until May 4, 2022  
Warriors, Worshippers and  
Wives: Women in the Bible  
and Contemporary Israel, Via  
Zoom and In-Person, TBI

**7:30 - 8:30 PM**

Every week until  
June 29, 2022.  
"Wise Aging" Class  
Via Zoom, TSG

**8:00 - 10:00 AM**

Pirkei Avot Discussion Group

## SATURDAYS

**10:00 - 11:30 AM**

Tanach Study with Rabbi  
Singer, TBR

## TUESDAYS, MARCH 29 - MAY 31

**7:30 - 9:00 PM**

Social Justice:  
The Heart of Judaism in  
Theory and Practice  
Instructor: Rabbi John Carrier,  
10 Sessions on Tuesdays  
Zoom Classroom (limited to  
25 students)  
TUITION: \$295 (Includes  
Melton Student Reader)  
Scholarships available-contact  
melton@pjtc.org for more  
information. REGISTER AT:  
[www.meltonschool.org](http://www.meltonschool.org)

## SATURDAY APRIL 2

**8:00 PM**

## SUNDAY, APRIL 3

**4:00 PM**

JFed Players Present: Grumpy  
Old Men, Portico's Art Space  
2033 E Washington Blvd  
Pasadena, CA 91104

## TUESDAY, APRIL 5

**11:00 AM - 12:00 PM**

(Every month on  
the 1st Tuesday)  
Caffeine for the Soul, CIE

## TUESDAY, APRIL 5

**7:00 - 9:00 PM**

TSG's Sisterhood "Book  
Ends"  
Via Zoom, TSG

## WEDNESDAY, APRIL 6 & 13

**7:15 - 8:30 PM**

(Two Sessions)  
Let's Celebrate Passover:  
Diversity of Passover  
Traditions, TBI

## SUNDAY, APRIL 10

**10:00 - 11:30 AM**

Every month on the 2nd  
Sunday until June 12, 2022  
Journey through the Bible,  
TSG

## SUNDAY, APRIL 10

**2:00 - 4:00 PM**

Lian Najani - "Life in Israel  
with Lian: Minorities and  
Shared Existence."  
On Zoom, TBR

## THURSDAY, APRIL 14

**12:00 - 1:00 PM**

Lunch & Learn with  
Rabbi Rick Schechter  
Via Zoom, JFSGPV

## FRIDAY, APRIL 15

**PASSOVER BEGINS AT**

**SUNDOWN**

**SATURDAY, APRIL 23**

**ENDS AT NIGHTFALL**

## PASSOVER SERVICES

**FRIDAY, APRIL 15,**

**6:30 PM**

Shabbat First Night Pesah  
Services and Seder, Beth  
Shalom of Whittier

## FRIDAY, APRIL 15,

**7:30 PM**

Community Seder | Chabad  
of Arcadia | Reservations  
required.

## FRIDAY, APRIL 15

**7:30 - 10:00 PM**

Passover Community Seder,  
CIE

## FRIDAY, APRIL 15,

**8:00 PM**

Shabbat First Night Pesach  
Services, Temple Shalom of  
Ontario

## FRIDAY, APRIL 15,

**8:15 PM**

First Night Community  
Seder, Chabad of Pasadena,  
Reservations required.

## SATURDAY, APRIL 16,

**9:30 AM**

Shabbat Services followed by  
Passover light Seder, Temple  
Ami Shalom, Reservations  
required.

## SATURDAY, APRIL 16,

**5:00 PM**

2nd Night Passover  
Community Seder, Temple  
Beth David, Reservations  
required.

## SATURDAY, APRIL 16,

**5:00 PM**

2nd Night Passover  
Community Seder, Pasadena  
Jewish Temple and Center,  
Reservations required.

## SATURDAY, APRIL 16,

**5:30 PM**

Community Passover Seder,  
Temple Sinai of Glendale,  
Reservations required.

## SATURDAY, APRIL 16,

**6:00 PM**

Community 2nd Night  
Passover Seder, Temple  
Beth Israel of Pomona,  
Reservations required.

## SATURDAY, APRIL 16,

**6:30 PM**

Second Night Community  
Seder in Person, Temple  
Beth Israel of Highland Park  
and Eagle Rock, Details and  
Tickets will be available soon

## SATURDAY, APRIL 16,

**8:15 PM**

Community Seder, Chabad  
of Pasadena, Reservations  
required.

## FRIDAY, APRIL 22,

**7:30 PM**

Shabbat End of Pesach  
Services, Beth Shalom of  
Whittier

## SATURDAY, APRIL 16

**6:00 - 8:00 PM**

Let's Celebrate Freedom! 2nd  
Night Community Seder, TBI

## SUNDAY, APRIL 17

**5:00 - 6:00 PM**

Counting the Omer with  
Howard Rubin, TBR

## MONDAY, APRIL 18

**7:30 PM**

The Diary of Anne Frank -  
Staged Reading, Pasadena  
Playhouse  
39 S. El Molino Avenue  
Pasadena, CA 91101  
626 356 7529  
info@pasadenaplayhouse.org  
<https://www.pasadenaplayhouse.org>

## THURSDAY APRIL 21

**6:00 - 7:00 PM**

Rabbi Suzanne Singer:  
Book of Job-How Do We  
Understand Evil in the  
World?, TBR

## WEDNESDAY APRIL 27

**5:00 - 8:00 PM**

"I Danced for the Angel of  
Death: The Dr. Edith Eva Eger  
Story.", TBR

**Beth Shalom  
of Whittier (BSW)**

[www.bethshalomofwhittier.net](http://www.bethshalomofwhittier.net)

**B'nai Simcha  
Community Preschool**  
[www.bnaisimcha.org](http://www.bnaisimcha.org)

**Chabad of Arcadia  
(CoA)**  
[www.jewisharcadia.com](http://www.jewisharcadia.com)

All events listed here  
are virtual unless  
otherwise noted.  
Please visit [www.jewishsgpv.org/  
virtual-calendar](http://www.jewishsgpv.org/virtual-calendar) for  
details.

Chabad of Pasadena  
(CoP)  
[www.chabadpasadena.com](http://www.chabadpasadena.com)

Chabad of the  
Inland Empire (CIE)  
[www.chabandinlandempire.com](http://www.chabandinlandempire.com)

Congregation Hugat  
Haverim (CHH)  
[www.hugathaverim.com](http://www.hugathaverim.com)

Jewish Federation of SGPV  
(JFSGPV)  
[www.jewishsgpv.org](http://www.jewishsgpv.org)

Pasadena Jewish  
Academy (PJA)  
[www.pasadenajewishacademy.com](http://www.pasadenajewishacademy.com)

Pasadena Jewish  
Temple & Center (PJTC)  
[www.pjtc.net](http://www.pjtc.net)

Temple Beth El Riverside  
<https://www.tberiv.org>  
(TBR)

Temple Ami Shalom  
(TAS)  
<https://templeamishalom.org/>

Temple Beth Israel of  
Pomona (TBI)  
[www.tbipomona.org](http://www.tbipomona.org)

Temple Beth David of  
the San Gabriel Valley  
(TBD)  
[www.templebd.com](http://www.templebd.com)

Temple Beth Israel of  
Highland Park and Eagle  
Rock (TBILA)  
[www.tbila.org](http://www.tbila.org)

Temple B'nai Emet (TBE)  
[www.templebnaiemet.org](http://www.templebnaiemet.org)

Temple Sinai of Glendale  
(TSG)  
<http://temple-sinai.net>

Temple Sholom of  
Ontario (TSO)  
[www.templesholomofontario.org](http://www.templesholomofontario.org)

Tree of Life Preschool  
(formerly TBI Preschool)  
(ToL)  
[www.tbipomona.org](http://www.tbipomona.org) ☆

# THE DIARY OF ANNE FRANK

## YOM HASHOAH COMMEMORATION STAGED READING THE DIARY OF ANNE FRANK BY ALBERT HACKETT DIRECTED BY JOANNE KARR

A READING BY THE JEWISH FEDERATION'S JFED PLAYERS  
PRESENTED BY THE JEWISH FEDERATION OF THE GREATER SAN GABRIEL  
AND POMONA VALLEYS  
HOSTED BY PASADENA PLAYHOUSE  
APRIL 18, 2022. 7:30 P.M.

FOR TICKETS VISIT [WWW.PASADENAPLAYHOUSE.ORG](http://WWW.PASADENAPLAYHOUSE.ORG)  
IN NAZI-OCCUPIED HOLLAND IN WORLD WAR II, SHOPKEEPER KRALER HIDES  
TWO JEWISH FAMILIES IN HIS ATTIC. YOUNG ANNE FRANK KEEPS A DIARY OF  
EVERYDAY LIFE FOR THE FRANKS AND THE VAN DAANS, CHRONICLING THE NAZI  
THREAT AS WELL AS FAMILY DYNAMICS. A ROMANCE WITH PETER VAN DAAN  
CAUSES JEALOUSY BETWEEN ANNE AND HER SISTER, MARGOT. OVER MANY MORE  
MONTHS, ANNE AND PETER'S YOUNG TEENAGE FRIENDSHIP BEGINS TO BLOSSOM.  
THEY TALK OF ALL SORTS OF THINGS, AND THEY SHARE THEIR FIRST KISS. YET,  
TENSIONS, IN GENERAL, ARE GROWING IN THE CRAMPED QUARTERS. THE FAMILIES  
LEARN FROM MIEP THAT THE ALLIED INVASION OF THE EUROPEAN CONTINENT  
HAS BEGUN, AND THEY ARE HOPEFUL THAT THEY MAY SOON COME OUT OF  
HIDING. HOWEVER, ONLY A FEW WEEKS LATER, THE NAZIS ARRIVE TO TAKE THEM  
AWAY. ANNE WRITES THE LAST ENTRY IN HER DIARY ON AUGUST 1, 1944. THIS  
PLAY WILL BE READ BY ACTORS OF THE JEWISH FEDERATION'S JFED PLAYERS AND  
IS BEING PERFORMED IN PARTNERSHIP WITH THE NATIONAL JEWISH THEATER  
FOUNDATION REMEMBRANCE READINGS.

# NEWS & JEWS



## ‘Negev Summit’ to become regular event for Israeli and Arab parties to the Abraham Accords

By Shira Hanau

The historic summit meeting between Israeli leaders and their counterparts from Egypt, Morocco, Bahrain and the United Arab Emirates is set to become a regular event, rotating among the participating countries, Israeli officials recently announced.

Leaders of the participating countries and Antony Blinken, the U.S. secretary of state, announced the regular meetings about regional security during a joint press conference at the conclusion of the first convening of Arab and Israeli leaders.

“This meeting is the first of its kind but not the last,” said Israel’s Foreign Minister Yair Lapid. “Last night we decided to make the Negev Summit into a permanent forum.”

The convening, and the announcement, are significant because they indicate that the Abraham Accords, peace agreements signed in 2020 that normalized relations between Israel and the United Arab Emirates, Bahrain and Morocco, are more than symbolic agreements. The countries at the summit discussed their growing ties with Israel and their desire to create a united front in opposition to Iran in the region.

The meeting took place in Sde Boker, a city in Israel’s southern Negev region that was also the home and burial place of Israel’s founding prime minister David Ben-Gurion.

News from the summit was interrupted by a terrorist attack in the Israeli city of Hadera, which resulted in the deaths of two police officers. In his remarks, Lapid said those participating in the meeting would not be intimidated by terror.

Bahraini Foreign Minister Abdullatif bin Rashid Al Zayani condemned the terror attack. “I would like to start by condemning the terrorist attack which took place last night, claiming the lives of two border policemen. And I would like to convey our condolences to the bereaved families and reaffirm our firm stance against terrorism and all its forms,” he said.

In his remarks, Moroccan Foreign Affairs Minister Nasser Bourita called the summit the “best response” to the attack in Hadera.

Several of the diplomats, including Blinken, also spoke about the Palestinian people and called for continued work towards a two-state solution. ☆



## Watchdog group encourages Senate approval of renowned Holocaust historian

In response to the recent recommendation by the Senate Foreign Relations Committee of renowned Holocaust historian Dr. Deborah Lipstadt as Special Envoy to Monitor and Combat Antisemitism, watchdog group StopAntisemitism released the following statement:

“Following the NYPD’s recent announcement of antisemitism rising 400% month-over-month we applaud the Senate Foreign Relations Committee for recommending Dr. Lipstadt for this vital position. Now more than ever we need a government official in this crucial position and Dr. Lipstadt is our country’s foremost expert to combat the fight against antisemitism. We look forward to swift and bipartisan confirmation because antisemitism must never be politicized.”

About StopAntisemitism:

StopAntisemitism is a grassroots watchdog organization dedicated to exposing groups and individuals that espouse incitement towards the Jewish people and State and engage in antisemitic behaviors. Founded by Liora Rez in 2018, StopAntisemitism was born in response to increasing antisemitic violence and sentiment across the United States. To learn more, visit: [www.StopAntisemitism.org](http://www.StopAntisemitism.org). ☆



**“A very Happy  
Passover From our  
Family to Yours.”**

*— JLife*

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