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FESTIVALS OF HOPE--

PASSOVER AND EASTER

By RABBI MARC H. TANENBAUM

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Passover and Easter coincide again this year on the calendar, as they do so often, but historical evidence shows that their similarities of origin and practice are more than mere coincidence. The palm branches, for example, that are used on Palm Sunday have a root in Jewish practice. The celebration of Easter on Sunday likewise stems from ancient Israelite practice. Thus, in 1976, as Jews and Christians prepare to mark two of their most meaningful festivals, we should be aware of the roots of both and their special meaning that these two holidays hold for all human-kind today.

This year, the Christian Holy Week begins with Palm Sunday, April 11, and reaches its climax seven days later on Easter Sunday. The celebration of the Jewish Passover holiday starts with the Seder ritual on the evening of April 14.

These major Christian and Jewish holy seasons stem from bonds of "family relationship" that link Christians and Jews to a common Biblical source. This does not mean that Jews and Christians do not ascribe differing meanings to these sacred days but the fact is that the positive interrelationships between the two are deeper and more significant than some people have been willing to acknowledge.

Easter cannot be understood today in all its meaning, including its rituals and its symbols, as Jesus and the early Christians knew and lived them, without studying more carefully the world of first century Pharasaic Judaism (on which all of contemporary Judaism is based). Such an examination reveals, for example, that the palm branches used on Palm Sunday stem from Israelite practice. The Gospel according to John (12:12 f.) states that a great multitude "that had come to the feast (of Passover)...took branches of palm trees and went out (from Jerusalem) to meet" Jesus as he approached the city. Historically we know that among the Israelites, the lulav, a collection of varied branches of which palms were the core, were used significantly in the marking of particular holidays, especially those with an agricultural association. The carrying of these branches was a key feature of ceremonies which involved praying for sufficient rainfall to assure the production of bountiful crops. Since the Passover festival, coinciding with the Spring planting, was an agricultural festival of prime importance, the lulav branches played a significant part, as they did in the celebration of Sukkot, the Fall harvest festival, and other holidays with an agricultural theme. In Jesus' day, many of the people who joined Jesus and his disciples on the road to the Mount of Olives, were performing the well-established lulav ceremony in keeping with Israelite tradition.

A second example of the interrelationships between Easter and early Israelite practice stems from the celebration of the holiday on Sunday. The question is asked as to why Jesus and many other Jews planning to celebrate the Passover festival at the Temple came to Jerusalem on Sunday, four days before the beginning of the holiday.

The answer lies in the fact that the Israelites of that day used a pentecontad calendar, which was essentially agricultural in character. It divided the year into seven periods, each of which, called a pentecontad, consisted of seven weeks plus one day. This fiftieth day stood apart from the normal seven-day week and was known as a most sacred and important day of the year. This day, marked with special holiness as the first day of the new year, became Easter Sunday.

In the early Jewish calendar, Sunday was the beginning of the week and the day was measured from sunrise to sunrise. In 950 B.C., during King Solomon's reign, the measurement of the date was changed to sunset to sunset. The Christians who observed Palm Sunday and Easter Sunday were preserving the practices of the earliest Jewish calendar.

When Jesus and his followers came to Jerusalem on Sunday bearing palms, they were engaging in a religious "purification rite" prior to the Passover holiday. The Christian practice of sunrise services on Easter Sunday replicates the Israelite practice of religious services at sunrise, with the special connotation for the day that was held to be the beginning of the new year.

The pilgrimage to the Mount of Olives also stems from ancient Jewish practice. Professor Julius Morgenstern points out that Jewish folk tradition held that on the Sunday preceding Passover, King David went to the Mount of Olives, also called Har Ha-Mashhit, the Mount of the Destroyer. The Angel of Death was supposed to reside there, and the belief was that the King entered the mountain cave for the seven days of Passover, where he struggled with the Angel of Death. The Israelites believed that King David defeated the Angel of Death, was resurrected and came to Jerusalem riding on an ass. Thus, the King of Israel returned from the realm of death to the realm of life, inaugurating for his people hopefully a new year of abundance and good. Jesus, who is portrayed in the Gospels as a descendant of David, was thus clearly reenacting the drama of redemption in keeping with the folk traditions of the Jewish people.

In these and in many other aspects, Passover and Easter both confront Jews and Christians with the realities of evil, corruption, sin and injustice in our imperfect world. But both Jews and Christians bear witness to the fact that the One God, the God of Abraham, Isaac, Jacob and of Jesus, is a God experienced in acts of liberation.

The farmers of ancient Israel were helped to endure the bleakness and barrenness of winter by the promise of spring and its renewal of life and hope. Today, at a time of bleakness compounded of violence, crime, greed and injustice, the springtime promise of renewal and of hope for mankind, as symbolized by Passover and Easter, are more needed than ever.

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## A GUIDE TO PASSOVER

by Irving Greenberg

### I. EXODUS IS THE CENTER OF JEWISH FAITH

The vast majority of human beings who have ever lived have lived in poverty and oppression, their lives punctuated by sickness and suffering. Inescapable tragedies are built into human existence, and even the lives of the wealthy and powerful are marked by vulnerability and failure, separation and loss of loved ones, untimely life and untimely death. The oppressed and the poor accept the status quo as their destined fate; the powerful and successful accept it as their due. It appears that the world will forever remain unredeemed, and power rather than justice will always rule.

The ultimate logic of power is the kind of slavery that the Jews experienced in Egypt. The slave there knew he was worth only what the master said he was worth, and the master was an overwhelming immovable force. In the case of Pharaoh, this earthly reign was reinforced by his acknowledged divine power and control of access to afterlife. Thus, there was no appeal from slavery.

The worthlessness of the human was carried to its extreme end in the Egyptian policy of genocide, which began with the drowning of Hebrew male babies. The failure by the slaves to revolt only proves to us that they accepted as given and proper the situation in which they existed as passive objects of arbitrary power exercised by others. The Egyptians used them at will, but did not care for them. Yet this reality was contradicted and overthrown by the Exodus - yetziat mitzraim - the going out of Egypt.

By revelation and by human insight, the Exodus became the central orientation point of the Jewish tradition. It was acknowledged as a norm by which all life and all experiences could be judged; it became the interpretive key by which all events are understood. In a world where so much points to human worthlessness, and to the power of status quo, the Exodus testified that there is a God, that He is concerned for His created beings. It follows then, that no human person can have absolute power over another. Pharaoh was mocked and humbled (Exodus 7.2) to teach the slaves and the masters that the day of human absolutism was over, that even the lowliest human being has tremendous value and importance. This is the revolutionary claim and hope unleashed by the Exodus - the hope by which the Jewish religion attempts to live. Indeed, because of the Exodus, Judaism lives continually the demanding tension of negotiating the gap between the existing world and the world envisioned by this dream.

Out of the Exodus event and reflection afterward came certain Jewish conceptions as to the primary meanings of the Exodus.

1. The freeing of the slaves testifies that human beings are meant to be free. History will not be redeemed until all are free. Exodus morality means treating people on the basis of freedom, value and love rather than by power, manipulation and distrust - the usual standards of behavior. In time, the event became universalized and was applied to ever-widening circles of humanity and human experience. Thus the Messianic age is the Exodus applied to the whole world.
2. The Exodus teaches that God is concerned. God heard the cries of Israel, saw their suffering and redeemed them (Exodus 3,7-8). This symbolizes God's love for all humans and concern that all oppression be ended. And so, the Exodus teaches us that God is concerned; that henceforth, all human power is conditional and temporary until reality coincides with God's vision of a human being in His image living in a world of peace and plenty.
3. The redemption implies that the human being is worthy to be the object of infinite love; the human is the most precious creature in the world - the image of God. The Talmud's interpretation of this image includes the infinite value, the equality and uniqueness of each human being. (TB Sanhedrin 37A ff)
4. The Jewish people were singled out by the redemption. The Exodus is the beginning of Jewish existence as a holy (i.e. unique) people. For the Exodus remains anchored in history; the world goes on with slavery, oppression, injustice. The Exodus did not blot out evil or status quo; it set up an alternative conception of the world. Therefore, there is enormous tension between Exodus' claim and the operational norms of every day. This puts the Jews at odds with the world; out of step with reality. It makes Jewish faith a testimony which Jews must constantly give until the world is persuaded - and acts accordingly. So the Jews are outsiders, challengers, not infrequently the object of fear and anger. Jews and Judaism do compromise with the realities in an unredeemed world, but special ethical behavior is demanded nevertheless - to meet the standards of Exodus. Thus Jews partly live like other people and partly live differently. The difference often generates suspicion, jealousy, hatred. Yet until all people are redeemed and the political economic reality confirms the dignity and hope of humanity, no Jew can give up living this testimony without betraying the Exodus legacy.

There is a problem, however. The more humans know the human value and love which Exodus affirms, the greater is the pain of experiencing the exploitation and devaluation which is routine in human existence. The massive weight of the status quo which continues its existence as if there had been no Exodus, challenges the belief that there ever was an Exodus. Or it suggests that Exodus was no more than a passing

aberration, a fluke rivulet that could not change the mainstream direction of history. The world taunts the believer suggesting that acknowledging and understanding the Exodus ties his hands and limits his gains in a world where personal power is supreme. So the Exodus must be recreated and reexperienced continually if Jews are not to surrender its norms - the Jewish dream - to the sheer weight of present reality.

"So that you remember the day you went out of Egypt all the days of your life," says the Torah (Deuteronomy 16,3); and the Rabbis decreed that the Exodus should be recounted every night as well. It is as if the hope would crumble if it were not reaffirmed every single day. The Exodus is mentioned in the Tefillin (phylacteries) put on daily; the Exodus story, complete with the song of Redemption at the Red Sea (Exodus 15), is sung daily in the prayers before Jews can give the affirmation of the Shema - that "the Lord Our God is the One Lord." The blessing for Exodus redemption is uttered before Jews ask for their daily personal and communal needs in the silent, standing prayer (Shmoneh Esrei). The tzitzit - fringe worn on clothes - reminds of the Exodus (Numbers 15,37-41; recited as part of the Sh'ma prayer daily). In the choice and restriction of food, Jews testify that God took them out of Egypt (Leviticus 11). Every week, on the seventh day, the Sabbath, Jews assert their Exodus freedom by not working (Deuteronomy 5,13-15). The ultimate goal is to relive the Exodus - to make it so real that Jews will take it as their understanding of reality - as their now. "In each generation, a person must see himself as if he (personally) went out of Egypt." This idea climaxes in the Passover holiday when Jews try to reenact and relive the Exodus literally.

Passover is the ultimate attempt to involve people in the experience of Exodus. On the yearly anniversary of its occurrence, the entire Exodus from slavery to freedom is recreated in song, story, food and dress so that it is experienced as actual 'happening.' From this reenactment, Jews draw the strength to go on testifying. Jewish faith is the testimony of the Jewish people - derived from its own experience of Exodus - telling itself and the world the ultimate truth - that hope, not despair, is the valid response to the world we live in. The final redemption will confirm what is now Passover's daring assertion - that humans have ultimate value; that the structure of reality is embedded in meaning; and that divine and human creative love is the continuing source of life.

## II. PASSOVER - THE REENACTMENT

To be a religious Jew, one must have a highly developed capacity for fantasy and play acting. Much of Jewish tradition is like an elaborate ballet - in which symbolic and 'ritual' acts create a reality to move and affect the actors and the audience - the givers of testimony and those who hear it. Through the elaborate ritual and play acting of Passover we recreate the Exodus. We enter into 'sacred time'. In 'secular' time, the past is over and the future not extant yet, while



in sacred time the past (and the future) can be fetched and brought into this moment of time. Thus relived and recreated, they illuminate and affect our very existence at this moment. Thus each Jew can truly say: It was I who went out of Egypt, and we can internalize the lessons and norms of the Exodus and testify to redemption even in the face of a recalcitrant and hostile world, even in the face of denial and counter testimony. The art and creativity of the observance of Passover is to enter into its spirit and communicate the reality of the Exodus most vividly to one's self and to one's family.

The dominant theme of Passover is the retelling and reliving of the Exodus. This reenactment stretches for seven days, eight days for traditional Diaspora Jews. On the first night at the festive meal or Seder, through use of the Haggadah (telling or retelling the Passover story), the family reenacts the night of the actual exodus from Egypt. On the seventh day the crossing of the Red Sea is sung and retold. The entire period is marked by special diet, special prayers, festivity and singing to recreate the joyous mood of the newly freed Israelites and to give the taste and flavor of the experience. There are two major observances of Passover holiday still practiced by most Jews:

1. The exclusion of Chametz (leavened grain products) and the eating of the matzah and associated observances.
2. The retelling of the Exodus story in Seder, Haggadah, and Torah reading.

There was, of course, a third major observance which was undoubtedly the outstanding one in Biblical times - the bringing of the Paschal sacrifice, the lamb (see Exodus 12). Then the entire family joined in one common sacrifice and the size of the lamb was chosen to suffice the family (or associated families and guests) at that Sedar meal. Jewish tradition saw the sacrifice of the lamb as the first step of liberation - for it was then that the Jewish slaves acted on their own initiative (Moses' instructions rather than Pharaoh's) and sacrificed the lamb so that they could sprinkle its blood on the doorpost and be spared the plague. Moreover, the lamb was worshipped in Egypt, and therefore sacrificing the lamb to Israel's God constituted an act of repudiation and self-assertion, the first step on the tortuous road to psychic liberation. The lamb can no longer be brought as sacrifice because the Temple has been destroyed. (Samaritans, however, do still celebrate Passover in Israel on Mount Gerizim, with a Paschal Lamb sacrifice. If you can catch it - the holiday occurs on different day than Rabbinic Judaism's Passover - you can get a feeling of what it must have been like in Biblical times. Certainly it recreates a more earthy experience than our own.) In Biblical times, failure to join in the Passover sacrifice was equivalent to cutting off from the Jewish people, denying the common destiny and experience of the folk.

Today this observance is remembered by the symbolic presence on the Seder plate of the Zeroah - Shank bone. There is also a tradition not

to eat roasted (dry) meat on the Seder night (since the paschal sacrifice was meat roasted dry).

### III. PASSOVER - THE FEAST OF MATZOT

During Passover we eat only Matzot, or unleavened bread. Matzah is the bread of affliction (Deuteronomy 16,3) - the bread Jews ate in the poverty and slavery of Egypt. It is a hard, dry bread made with the simplest of ingredients - flour and water - which are not allowed to ferment or rise (thus denying it the softness and richness of normal bread). Eating this kind of bread gives us the taste of slavery - and an appreciation of the flavor of freedom. Thus the Haggadah introduction to the Seder goes, "This is the bread of affliction which our fathers ate in Egypt." Immediately this suggests: "Let all who are hungry come in and eat; let all who are in need come and join in the Passover with us. This year (we are) slaves. Next year (may we, the slaves, be) free.: It reminds us to help the poor, the stranger, the outsider. "Do not oppress the stranger. You understand the soul of the stranger for you were strangers in the land of Egypt." (Exodus 23,9; see also Exodus 22,20; Deuteronomy 15,12-15.)

The matzot also serve as a reminder. The departure from Egypt was so abrupt that there was no time to let the dough rise when the Israelites baked bread for the desert journey (Exodus 12,39), and so matzot became the bread of freedom. The point is subtle but important. In slavery and in freedom, Jews ate the same bread. In Egypt, it was the harsh fare imposed by the master and accepted passively. Therefore, it was the bread of enslavement. In the Exodus, matzah became the poor fare accepted by people who wanted to be free and were willing to live spartanly to achieve it. Thus eating matzah became the vehicle and symbol of liberation teaching us that the difference between oppression and freedom is not necessarily greater ease or comfort. Real freedom is the voluntary and purposeful acceptance of the struggle, the assumption of a burden made bearable for the sake of our goals and visions.

Said Levi Yitzchak of Berditchev: Why does the Torah constantly call Passover chag hamatzot - the feast of unleavened bread - while the Jews call it chag haPesach - the feast of Passover? Because as lovers, they stress each other's goodness. God has praises for the People Israel, and Israel, in turn, praises its Beloved. Israel praises God who passed over the homes of the Jews when destroying Egypt, and God praises the Jews who went so trustingly out of the fertile plain of Egypt into a barren desert and who did it so swiftly that there was no time for their dough to rise. "Thus says the Lord. I remember the kindness of your youth, your wedding day love: when you followed me into the wilderness, an unsown land." (Jeremiah 2,2; See Rashi)

### CHAMETZ

Chametz (leavened grain products) is totally avoided during this Passover

period. This is a symbolic cutting off from the old slave existence, entering the new condition of living as free people. The decisive break with previous diet is the outward expression of the internal break with slavery and dependence. It is the first step of liberation that leads to freedom. So total is the repudiation of old slave routine that Jewish law prohibited not only eating chametz, but using it in any form. In fact, it should not be found in the house (Exodus 12,19) or even seen there during Passover (Deuteronomy 16,4). In olden times, people literally threw out all their leavened products. Later as it became more difficult or costly to get rid of it, the custom grew to put it away and to sell it to a Gentile. Thus ownership of any chametz is totally shunned. Special Passover pots and dishes are used to avoid using utensils 'tainted' with chametz (although some pots may be scoured free of chametz and Koshered for Passover). The special dietary laws of Passover are an attempt to act out total avoidance and rejection of chametz. In short, we divorce ourselves completely from slavery and stale routine and enter into freedom.

#### A. Definition of Chametz

1. Chametz is a fermented mixture of any one of five types of grain (wheat, rye, spelt, barley and oats) either in flour or in grain form with water. The period required for fermentation is generally 18 minutes (assuming that the mixture is not worked or kneaded during this time). Pure forms of this chametz (such as bread, cookies, etc.) are prohibited.
2. According to Orthodox practice, chametz is so shunned on Passover that it is prohibited to use products in which chametz is merely an ingredient (Ta'arovess chametz). Furthermore, while it is the case that when most other forbidden substances are accidentally mixed into a product, the product may be eaten if the forbidden ingredient is less than one part in 60, this is not the case with chametz on Passover. Even if a product is mixed with only the most minor traces of chametz, it still may not be used on Passover. (Since there are numerous complexities in these laws, please check with a Rabbi if any problem arises in this matter.) In fact, the rejection of chametz is a little bit like "overkill." Unlike most other forbidden substances, chametz is not forbidden all year long. It is Kosher and even used for various mitzvot (such as challah on Shabbat). Therefore, we strive to draw a sharp line between chametz and non-chametz lest we forget and use it on Passover.
3. After the Biblical period, some other vegetable products were brought within the ban of chametz. Thus kitniyot - e.g. peas, lima beans, kidney beans, rice, corn, peanuts buckwheat and mustard - were prohibited, too, because products made from them resemble chametz in many ways. Because they were not originally defined as chametz in the Torah, only the eating of these products (or their derivatives, such as oils, liquid extracts, or ground

up forms) was prohibited: they were permitted for use in non-edible forms (such as cornstarch for pressing shirts).

Note: Whiskey, beer and any type of beverage made of alcohol derived from one of the five types of prohibited grain are all considered chametz and may not be used. Additional care should be taken when buying foods which are frequently manufactured with chametz ingredients: soda, dried fruits, ground pepper, vinegar, horseradish and seltzer. For all these items, proper supervision should be required.

B. How to Succeed in Rejecting Chametz - By Really Trying

1. "Throw the bum out!"

- a. The house is cleaned before Passover from top to bottom. Any place where chametz was or might be used (and therefore might have been forgotten) is thoroughly checked out and cleaned. The atmosphere created is that of spring cleaning - the whole house is turning over a new leaf.
- b. Regular chametz and chametz products are used up, thrown out, or given away before Passover.
- c. Chametz which, for various reasons, cannot be physically gotten rid of is put away in a special place and locked or sealed out of sight. This chametz is then sold to a Gentile so that it is not owned by Jews on Passover. The sale is conducted in a normal fashion and may be arranged through a Rabbi as your agent. The sale (as well as the elimination of all other chametz) is done before the sixth hour on the day before Passover. Since the rabbi needs time to sell it, authorization should be given before this hour. (Similarly, after Pesach, one allows time for the repurchase.)

Lawyers may be interested in learning more about the sale of chametz (michirat chametz). A stringent contract specifying all the possible types of chametz to be sold and including the leasing of the immediate location of the chametz is drawn up. The seller authorizes the Rabbi to act as his agent in selling the chametz on any terms. The chametz is not being sold to the Rabbi, but by the Rabbi.) The Rabbi pools all the chametz of all the sellers into a master contract (sort of like a mutual fund of chametz) and arranges to sell it to a Gentile who understands the legal niceties of the contract and takes the matter seriously. Since the sum value of all that chametz may be quite large, typically the Rabbi will sell it to the Gentile in a contract which specifies a nominal down payment and promissory note for the rest. Final and full payment is specified for the night following the eighth day of Passover. The Rabbi is given a lien on the property. Failure to make the final

full payment constitutes default by the Gentile purchaser who forfeits the deposit. Legal possession of the property is then reclaimed by the Rabbi who transfers it back to those who have appointed him/her their agent. Should the Gentile decide to make the final payment and collect the stuff, you may have a problem on your hands. Mysteriously enough, no Gentile in history ever appears to have made the final payment.

The Rabbis were so anti-chametz that if a Jew kept possession of chametz on Pesach, they rejected use of that chametz permanently, which meant you could not derive any profit or pleasure from it. Traditional Jews buy new chametz right after Pesach from a non-Jew or from a Jew who sold his chametz before the holiday. If in doubt about whether a Jew's chametz stock was sold, people traditionally wait to buy chametz until reasonably certain that a new post-Pesach stock of chametz has been obtained.

- d. The best analogy for the whole process of the elimination of chametz is an orbital mission. The goal is 100% reliability and effectiveness. The final countdown comes in the 24 hours before Passover. On the evening of 14 Nissan preferably immediately after the stars come out, the house is given a final check out. This is known as the chametz hunt - Bedikas Chametz. Bedikas Chametz is not just a ceremony. Every room in the house is searched thoroughly for chametz, usually by the light of a candle, although the use of a flashlight may be safer. (Refer to a Haggadah for the full text of the ceremony.) This is an excellent ceremony to involve children and family. One can offer prizes for MVC (Most Valuable Chametz-finder), for the kid-who-did-not-set-fire-to-the-bedspreads-this-year; or straight cash ("find chametz, get bread").

Chametz found is put aside in a special place until the next morning when time is set aside for burning the chametz. Before the search the blessing "al be-ur chametz" is recited. Customarily, some pieces of chametz are "hidden" in advance to insure that the search will be successful. (Care should be taken that all these pieces be recovered!) Following the search, we disown and renounce any chametz which may still be in our home. The following formula of renunciation in English may be used. "All chametz and leavening which may still be in my premises and possession which I have not seen or eliminated or which I have no knowledge of shall be totally disregarded and considered as valueless and irrelevant as dirt." All remaining chametz is disposed of by the end of the fifth hour of the day before Passover by burning, preferably, or by any other means of annihilation. Following the burning, Kol Chamira - the formula of renunciation - is said again. This time, it may be recited in English as follows: "All chametz and leavening that may still be on my property which I have or have not eliminated, of whose existence I have or have not any knowledge, shall be totally disregarded and considered as valueless and irrelevant as dirt."

Chametz is not eaten after the fourth hour of the day. Thus, we stop eating chametz even before we dispose of it. It is customary not to eat matzah during the day so that the first taste of matzah at the seder will be fresh and exciting.

Most people use special Passover dishes, earthenware and pots. Refrigerators, tables, sinks are cleaned thoroughly. Stoves and other food preparation surfaces are scoured and covered with foil. To prepare the oven for Passover use, it is cleaned thoroughly, heated to its maximum temperature and left burning for at least one hour. If this heating procedure is not used, the oven is covered entirely with tin foil. To kasher the top burners, they should be cleaned thoroughly and the flame left on (as above). In an electric range, the heating filament may be cleaned the same way.

To kasher the sink, boiling water is poured around the inside and a rack is placed on the bottom of the sink for the duration of the holiday period. The basic principle of Kashering is that any residue or absorption of chametz is removed by cleaning and heating equivalent to the maximum heat use which might have caused the chametz absorption. By tradition, earthenware cannot be kashered because it is considered too porous and absorbent to be fully cleaned out. Glassware may be kashered by soaking in cold water for 72 hours, changing the water every 24 hours. The water must overflow the vessel, and glassware with a small neck cannot be kashered. Pyrex dishes used directly on the fire cannot be kashered. Other pyrex utensils may be kashered either as glass or as metal.

If all this sounds complicated or difficult, understand that it was the outgrowth of a fierce desire to totally maximize the annihilation of chametz and really begin a new life. Be thankful you live today. Until fairly recently, the only way to Kasher ovens was to heat them white hot with a blow torch. Quite often the result of father's hard work was a melted stove. (Rumor has it that this was the origin of pop art.)

## MATZAH

A. It is a special mitzvah to eat matzah on the first two nights of Pesach. Dieters will be delighted to learn that during the rest of the holiday the only requirement is that one should not eat chametz.

B. The Torah tells us: "You shall watch over the matzot." (Exodus 12,17) There are two implications in this sentence.

1. Make sure this matzah does not become chametz. This can be done by carefully guarding against fermentation during the preparation and baking process. This is proper Kosher for Passover matzah.
2. The ideal is to supervise the matzah from start to finish to make sure it is made for the express purpose of being

used to fulfill a mitzvah. Many therefore try to obtain, at least for the first two nights of Passover, matzah which has been under constant supervision from the time of the cutting of the grain until baking. This is known as Matzah Shmurah (e.g. specially watched matzah). Like vintage wine, it costs more and has to be specially ordered.

If this last should discourage anyone who uses regular reliable Passover matzot, keep in mind that this is merely getting down to the fine points and that, as in all things, one can be a "connoisseur" of halacha. (There are two levels of Matzoh Shmurah, for example, machine made and hand made.) Afficionados insist that different groups make matzot of subtly different taste. At this point, it is like comparing wines between wine fanciers. Wine fancier: "Would you serve Satmar small thin round Matzoh Shmurah with chicken?" How about the light colored Manischewitz with gefilte fish?" Or better yet: Old Boy Number One: "Yes, I remember that Streit's '54 Shmurah. That was a Shmurah to knock your teeth out!" Old Boy Number Two (smiling to show his false teeth): "B'gad, they don't make them like they used to!"

Eating Shmurah does require intestinal fortitude. Still, if you like to live dangerously, you may arrange to purchase hand baked matzah shmurah made by various Yeshivot and Chassidic groups. The regular machine made matzah often seems too pleasant to be truly the 'bread of affliction', whereas this hand made matzah will give you that old time flavor of slavery. One advantage of this product is that if any is left over, it can be used alternatively as a night stick in fighting off muggers, as a replacement for a sledge hammer head, or as a guided missile warhead.

### RETELLING THE STORY

The retelling of the Exodus is done primarily through the Seder. The Seder is meant to be a family meal. On this night we dress and behave like free and joyous people. Every detail is designed to enhance the sense of well-being and freedom. Thus many provide pillows or soft cushion chairs to give the sense of royal treatment. Traditional Jews recline when eating to imitate the old Oriental nobility. This reclining is a free person's behavior.

In Biblical times, the Paschal sacrifice was purchased and eaten by family groups. If the family estimated that it could not eat the entire sacrifice, neighbors were invited to join the family holiday gathering. Thus the family character of the holiday was set from the very beginning. The ability to protect and come together in love with a family is fundamental to being a free person. It is also the primordial religious act - to unite in love, faith and destiny with fellow human beings. This family character was maintained even when the sacrifice could no longer be brought.

At the same time, the Seder is a liturgical experience - the virtual reenactment in song, story and eating of the Exodus experience. Like all Jewish liturgy, it incorporates strong learning-growth experience. The child is motivated to ask; the answer is teaching in the form of a story. Elaboration and free exploration are encouraged. Learning and experience - intellectual and emotional - go hand in hand.

The center-piece of the Seder is the plate on which traditional symbols of Passover are arranged. The plate includes 3 matzot (used at different times); the Zeroah (shank bone or chicken limb) - in remembrance of the Paschal sacrifice; an egg boiled and later eaten - a remembrance of the chagiga sacrifice for the holiday; maror - bitter herb to remind us of the bitterness of servitude (horseradish or romaine lettuce preferably); charoset - chopped nuts, apples, wine, cinnamon in which we dip the maror to remember the bricks and mortar of Jewish slave labor building.

The Zeroah (limb) reminds us also of the outstretched hand (heb. "Zeroah nutuyah") which redeemed us. Although the Shulchan Aruch (Code of Jewish Law) assumed that this limb should be dry roasted - as the Paschal sacrifice was - later views suggest that it is preferable to boil it. This will make clear that we understand this is only a symbol and not literally the Paschal sacrifice. (See Aruch Ha Shulchan Orach Chayim, ch. 473, para. 9)

#### A. The Order of the Seder

The most powerful moment of the retelling of Exodus comes in the actual Sedar meal. Here the pedagogy of the Torah reaches its peak in the fusion of family, food, song and story in ritual reenactment of the past and present event.

The preparation for the Seder is part of the anticipation and 'tuning in' process. All members of the family should be encouraged to help prepare (make charoset, set out plates, prepare to read parts of the Haggadah narrative, research the Exodus facts, geography, etc.) Helping set the table is considered particularly meritorious.

The elaborate ritual of the meal is intended to encourage the ongoing involvement of the children as well as adults so that we can fulfill the prophecy of Moses, "so that you will tell the story in the hearing of your children and grandchildren, and you will all know that I am the Lord." (Exodus 10,2)

To 'know' the story is to experience the Exodus first hand - to feel it in your soul and not just to intellectually understand the tale. (Compare Genesis 4,1; Exodus 4,3) And just as Moses insisted that the Jews could not leave Egypt without their children (Exodus 7:9-10), our children must be taken along as we reenact the Exodus journey.



The unfolding of the story follows a traditional arrangement. The Order of the Seder arrangement is:

1. Kadesh - recite Kiddush after nightfall. This ushers in the holiday. Jewish celebrations and holy days are usually marked by blessing and drinking a cup of wine. (Yom Kippur is the exception.) This is done because "wine gladdens the human heart." (Psalms 104,15) The human being is a body-soul fusion. A drop of alcohol as well as good food is part of the context in which the well-being of the body creates the context for expansiveness and uplift of the soul. Jewish tradition has always taught that you cannot liberate the soul or expand it without liberating the body and creating physical well-being. Maimonides in his Guide to the Perplexed says that the Torah's two main goals are the well-being of the body and the well-being of the soul. The well-being of the soul is more important, but the well-being of the body comes first i.e. it is the context for spiritual development (Guide, part 3, ch. 27).

The Kiddush cup is the first of four cups of wine we drink this night to exult and taste the joy of four types of redemption with which God blessed us (took us out of burdens and suffering; saved us from hard labor; liberated us with His mighty acts; dedicated us to Him as a people). (Exodus 6:6-7) Each one of these steps is a different experience and pleasure. Savor each cup and explore each step. Liberation is not a one time proclamation. It is a process which takes insight and struggle. The first stages during the Exodus involved the removal of hard labor. The final stage was the dedication of Israel to a new calling - becoming God's witness and testifying for redemption and hope in the world.

Each cup should have a different taste or effect. (The larger the cup you drink, the more likely each cup will have an additional impact.) The minimum size cup should contain at least 3 1/2 ounces of wine. (Home bartenders can get a jigger, measure it for fluid ounces and be set for Passover!) Women should drink the four cups as well because "for the sake of righteous women, we were delivered from Egypt." (Rashi, Pesachim, 108b.) If you cannot drink wine due to its effect on you, dilute wine with as little grape juice as possible. If you cannot use wine at all, you can totally substitute grape juice. In a pinch, you can dilute grape juice with up to 2/3 water - but then you are certainly being a party pooper.

2. U'Rchatz - Hands are ritually washed as is usual before a meal. (Use a cup to pour water over each hand three times.) This is a classic symbolic preparation for holy service. The ritual symbolizes the removal of impurity - the routine of previous activity - and a new awareness in beginning a higher state of spiritual consciousness and activity.

On the night of Passover for this first washing, no blessing is

said. Some explain that this extra ritual washing, added before the main meal actually begins, is designed to be one of the anomalies that elicit children's questions. In other words, some behavior on this night should be 'off beat' to arouse awareness that something unusual and unique is happening.

3. Karpas - A vegetable is dipped in salt water and eaten with a blessing said beforehand "borei pri ha'adamah" (who creates the fruit of the earth). The blessing applies to the maror (bitter herb) eaten later as well. Some say the salt dip is a symbol of the tears of the Jews in Egypt. Others explain that it is merely another device to arouse children's curiosity so they'll ask about Passover.
4. Yachatz - We set aside three matzot on the table. In popular interpretation, the three matzot together symbolize the three kinds of Jews - Kohen (priests), Levites and Israelites. One of the tasks of a people seeking to be free and independent is to establish its unity - unity of vision and purpose and unity in struggle. Slaves are set one against another: some are subservient to the masters, some try only to save themselves, some try to break out. Jewish unity is as indispensable to our survival now as it was then. The three types together also symbolize the unity of fate of the Jewish people. (See below, the fourth matzah.) The middle matzah is now split. Poor people cannot afford whole loaves, so they often eat broken loaves. This underscores the bread of affliction theme. The larger part of the broken matzah is hidden to be used as Afikoman (see below).
5. Magid - The formal narrative of the redemption of Israel from Egypt is now told. The story should be embellished, using the imagination and learning of those present; the significance of the event then and now should be dramatized. The fulfillment of this commandment is the passing of the story from parent to child in meaningful manner so that it comes alive for both.

Since the involvement of the child is crucial to learning, the story telling starts with the Four Questions. The child's curiosity has been aroused. In effect, the question is: why are you acting so strangely tonight? Why do the Jews act differently? On the surface you would think this is a normal, regular people. Yet there are deviations in pattern - in ethics, ritual, human values. Why? The answer that unfolds is: something extraordinary happened. Our lives and the world's lives will never be the same. It is the beginning of liberation and the sounding of hope for eternity.

As the story unfolds, the past becomes present - so that both generations relive it together and are united in the experience. Jewish religion grows out of a shared memory and older people

have that memory to contribute to our collective tale. Age and growing old cannot be dismissed as irrelevant because the aged are the bearers of the memory. This is a key to the ability of generations to cross the gap that divides them. If grandparents and older people are at the Seder, they should tell of their Jewish past, the suffering they have experienced and the redemption they have lived through.

The Mishnah (Talmud Pesachim, ch.10, mishnah 4 ff) says that it is central in the Seder experience to live through the contrast of earlier suffering and disgrace and the later freedom and dignity. Only those who remember well the pain of the past can avoid inflicting the same pain when they come to power. The taste of slavery will help us retain compassion for those who are still oppressed instead of letting affluence or freedom dull our empathy and estrange us from those still suffering.

In the Talmud, Samuel says it is the contrast of slavery and freedom that we reenact as we go from the bread of affliction to the sumptuous feast of free people. Rav says it is the contrast of the idolatry of our ancestors and the religious liberation of Exodus-Sinai that we celebrate. These two concepts are really not that different. The God who created us and loves us, gives us freedom as our right and dignity, and denies absolute authority to all human governments and systems. Totalitarianism or total worship of any human system is the idolatry of our time. Typically, such absolutism - be it Communist or Fascist or even super patriotism - focuses against the Jews for it senses that Jewish testimony contradicts these absolute claims.

The contemporary contrast of the slavery and genocide of the Holocaust and the redemption of Israel reborn should also be included in our tale. The Exodus is a past and future event. In this generation, it has literally occurred again. It is no accident that the most famous ship 'illegally' bringing Jewish survivors of the concentration camps to Israel was called Exodus. Thus past and present merge together as Jews reenact the cycle of history.

I strongly urge that during this portion, prayers for the martyrs of European Jewry and for Israel be inserted. The goal of the narrative is to reach the level of involvement when each person must see him/herself as if he/she personally had gone out of Egypt. You will note some of the playful and ingenious ways the Rabbis elaborated. (Drops of wine at each plague, multiplying plagues, singing dayenu, Hallel - songs of praise.) The elaboration should be long enough to be vivid, but not too long because people are hungry and the freedom meal is waiting. During this section the second cup of wine is drunk.

6. Rachtzah - The hands are ritually washed again. This time it is done with a blessing because the meal is about to begin. You will note that in the movement from the story telling to the eating, the hands are washed to break the routine of the story and to awaken

consciousness of the festive meal.

7. Motzee Matzah - The 2 whole matzahs and the remaining part of the middle one are lifted and the blessing "Ha-motzee" is said. The bottom matzah is set down, and the blessing "al a'cheelat matzah" ("on eating matzah") is said. Traditionally about 1/2 of a regular matzah is eaten to really get the taste of the bread of affliction. After this ceremony, a new custom has developed, to set aside an additional matzah as a symbol of the bread of slavery for Jews wherever they are oppressed - i.e. in Soviet Russia, Syria, etc. A prayer is enclosed to be said at this time. Appropriate readings from such books as "Redemption! Redemption! Redemption!" (New York Conference on Soviet Jewry) or: Letters from Russian Prisoners (Student Struggle for Soviet Jewry, 200 W.57 Street, New York) which contain letters of Soviet Jews, may be read.
8. Maror - The bitter herb (Romaine lettuce or horseradish) is dipped into Charoses and eaten, reclining. About 1.1 ounces of horseradish (good luck!) or a large leaf of Romaine lettuce is eaten after the blessing "al a'cheelat maror" is recited. In this way, we taste the wrenching, bitter taste of slavery and genocide. Both matzah and maror tastes are to give us the experience out of which we can empathize with and help those still enslaved. We may be at ease, but we dare not forget that many people - both Jews and non-Jews - still live in need and taste only slavery or oppression.
9. Korech - From the bottom matzah, make a sandwich of matzah with maror and charoses and eat it while reclining. This is a re-enactment of the way our hero, Hillel, ate the Paschal sacrifice. He made a sandwich with matzah and maror - the original hero sandwich.
10. Shulchan Orech - The festive meal is eaten. As mentioned earlier, it is customary not to eat meat that is roasted dry to make it clear that we are not eating an actual Paschal sacrifice. This is also a way of reminding us that the Temple is still destroyed and full redemption is not yet here.
11. Tzafun - The Afikoman is now distributed, having been held until the end of the meal so that Matzah could be our last taste of the celebration (Leave room for it!). It also serves to keep children's interest up since they look forward to 'selling; the Afikoman. (Children usually "steal" the Afikoman and parents ransom it.) Stealing the Afikoman by children is known as kidnapping. It was designed to prevent the kids from napping.
12. Barech - The Grace after meals is said, followed by the third cup of wine. The fourth cup is filled; the "cup of Elijah" (waiting for Elijah the Prophet, the bearer of tidings of the redemption) is also filled.

13. Hallel - The songs and prayers of praise are completed. The fourth cup of wine is drunk.
14. Nirtzah - The Haggadah is completed and the telling of the Exodus story is elaborated. The Rabbis of old would stay up all night and tell of the story. The more the merrier. The Passover songs such as Chad Gadya are sung.

#### THE FIFTH CUP

In the Talmud (Pesachim 118) we are told that Rabbi Tarfon used to drink a fifth cup of wine on Passover night. The first four cups stand for four of the five stages of redemption promised in Exodus 6, v.6-7. Rabbi Tarfon drank a fifth cup to commemorate the fifth stage of redemption (Exodus 6,8): "And I shall bring you into the land which I raised my hand and swore to give to Abraham, Isaac and Jacob, and I give it to you as an inheritance, I am the Lord."

Rabbi Menachim M. Kasher, in his Israel Passover Haggadah, proposes the adoption of the fifth cup by all Jews. Says Kasher: "And now in our own time, we have been privileged to behold the mercies of the Holy Name, blessed be He, and His salvation for us, in the establishment of the State of Israel which is the beginning of redemption...as it is written: And I shall bring you into the land...it is fitting and proper that we observe this pious act, the drinking of the fifth cup, as a form of thanksgiving."

I believe that Rabbi Kasher is correct. Jewish tradition is not static. Adding this fifth cup is our testimony that Israel's rebirth is revelation and redemption in our time. It is a statement of hope and trust that this is a lasting redemption which will not be destroyed again. Our joy and our trust in Exodus is increased by its having happened again in this generation.

#### IV. OTHER OBSERVANCES

##### FAST OF THE FIRST BORN

On the day before Passover, the first born fast in memory of being spared in the killing of the first born in Egypt. In lieu of fasting, the tradition has grown to attend a Siyum (completion of a tractate) and then participate in the Seudat Matzvah - the meal of celebration - which follows. Then eating is permitted for the fest of the day as well.

##### HALLEL

Special prayers are said throughout the holiday. The Hallel (Psalms

of Praise) is said every day including Psalm 114 "when Israel went out of Egypt." On the first two days, the whole Hallel is said. Thereafter, part of the Hallel is omitted as a mark of mourning for the Egyptians who drowned in the Red Sea. Unfortunately, liberation in human history usually cannot be achieved without some suffering to others. Although the Egyptians were vicious oppressors, we regret their pain. The death of any human being is a sorrow for us and it takes the edge off our rejoicing.

#### SONG OF SONGS

Although the dominant theme of Passover is historical redemption, the holiday retains certain associations with nature as well. Passover is the Spring festival as well. The rebirth of the earth after the winter is symbol that life and rebirth overcome death. This is nature's analogue to redemption. To make sure that Passover comes out in the Spring, an extra month is inserted in the Hebrew calendar seven times in every nineteen years. Otherwise the shorter lunar year (354 days) would lead to a shift of Passover away from the (365 day) solar year seasonal pattern and Passover would not coincide with Spring. The Biblical book, Song of Songs, is read on Seder night and on the Sabbath of Passover. It includes vivid nature poetry ("The winter is over, the rain is past and gone; the flowers appear on the earth; the time of song is come:) and love poetry ("I am a Rose of Sharon, a lily of the valleys... Like an apple tree among the trees of the forest so is my beloved among the youths..."). In Spring a young man's fancy turns to thoughts of love, but the Rabbis interpreted the book as an allegory of God and Israel's love affair. Human love is the most apt metaphor for human-divine encounter.

#### CROSSING THE RED SEA

On the seventh day of Passover, according to tradition, the people of Israel crossed the Red Sea, were saved from Egyptian pursuit intended to retake them into slavery, and the Egyptian army was drowned. This final shattering of Egypt's might came just when the people thought all was lost and it confirmed God's mighty redemption. On this day, the story is read in the Synagogue and the Song of the Red Sea deliverance is triumphantly chanted.

In furtherance of the reenactment model, Chassidic tradition created a ceremony of 'crossing the sea'. Water is poured on the floor and the family or group dances across it singing songs of deliverance and joy. (Wall to wall carpet fanciers may prefer to put the water in a bucket and jump over the bucket. However, if you fail to jump high enough, this is known as 'kicking the bucket'.)

## COUNTING THE OMER

The Spring harvest begins at Passover time. In Biblical times, sheaves of the new crop were brought to Jerusalem and eaten there in celebration and thanksgiving for God's bounty. This bringing and counting of the Omer (measure of grain) was done daily until the Shavuot holiday came forty-nine days later. This ceremony is still commemorated in the counting of the Omer (Sefirat Ha Omer), done nightly for forty-nine days, starting from the second night of Passover.

This nature dimension was subtly interlaced with the historical character of the holidays by rulings of the Rabbis. It says in the Torah: "You shall count for your selves from the day after the Sabbath (holy day) from the day you bring the Omer wave offering, seven complete Sabbaths (weeks)." (Leviticus 23,15) The Saducees ruled that the counting starts the day after the Sabbath of Passover and runs for forty-nine days until Shavuot. This meant that Shavuot's distance from Passover varies from year to year. The Pharisees ruled that counting starts the day after the holiday of Passover begins (Sabbath=holiday). Thus Shavuot is invariably forty-nine days after Passover. (Since seven is a perfection number in Jewish tradition, seven times seven underscores the perfect nature of the connection between Passover and Shavuot.)

Rabbinic tradition identified Shavuot as the holiday of Revelation of the giving of the Torah at Sinai. So there is an unvarying connection between Jewish liberation at the Exodus and the acceptance of the Torah at Sinai. Jewish political liberation leads directly to unique religious commitment and holy peoplehood. Maimonides later wrote that upon leaving Egypt, the Jews could hardly wait to receive the Torah. Thus they counted every night in anticipation of the giving of the Torah on the fiftieth day. Through counting the Omer, we affirm that the purpose of our freedom (Passover) is to live the holy life and ethical regimen of the Torah. This is the chosenness of the Jewish people until the whole world will be spiritually, physically and politically redeemed.

We can make the same affirmation about the reborn state of Israel. We connect Yom Atzmaut (Israel Independence Day, occurring Iyar 5) to Yom HaShoah (Holocaust Day) which precedes it by a week (Nissan 27). Thus we reenact first slavery, then freedom. We testify that increased life and freedom is the response to death and oppression. Then we connect Yom Atzmaut to Yom Yerushalayim (Jerusalem Liberation Day, 28 Iyar) three weeks later. Thus we testify that we reestablished independence not alone to insure physical security, but to recover our dreams, our memories, our hopes. The liberation of the earthly Jerusalem tells us that our dreams are no illusions; that human hope can persist and triumph over millenia of suffering and despair. It points the way to the flowering of the spirit which grows in the context of freedom and safety of the flesh. Some day mankind will learn how to unite the earthly Jerusalem and the heavenly Jerusalem. On that day, mankind will honor Israel for its testimony and model of redemptive love that overcame death. On that day, mankind will be one. On that day, "The Lord will be One and His name will be One."

APPENDIX A

PASSOVER - PRAYER FOR THE SEDER

Our hearts are broken, our eyes are darkened  
As we recall our six million slain

We remember the pious, just or blameless ones  
Holy communities, whose lives were given over to death  
Because of God's holy name.

Alive, they loved and were kind to each other  
Then they were put to death together.

Our tongues stick, we weep at the memory  
Why was there only silence when sadists spilled our blood like water?  
Where can we find healing for our wounds?  
From where will consolation come for our mourning?

Father of those who need mercy,  
In Your powerful mercies,  
Remember them to do good, with all other righteous of the world  
May You repay the spilled blood of the people who served You.

Though our being was given over to the enemy in his land  
The covenant between us was not dissolved, we were not scorned, repelled.  
Though we are slain, we still hope.

(SING) ANI MAAMIN BE'EMUNAH SHEIEYMAH  
BE-VEE-YAT HAMASHIACH,  
V'AF AL PI SHE-YISMAH-MAY-AH  
IM KOL ZEH ANI MAAMIN

I trust and hope in the coming of the Messiah  
Even though He has been long in coming  
I trust in His coming and hope.

Alternate prayers or songs may be found in the Anthology on the  
Holocaust, Albert A. Friedlander, Out of the Whirlwind (N.Y.  
Doubleday 1968) especially pages 264-282, or you may choose your  
own from the pages of Holocaust literature.



## PASSOVER - PRAYER FOR OPPRESSED JEWRY

SET ASIDE A SPECIAL MATZAH AND SAY:

This matzah which our fathers ate in Egypt in slavery, they ate and we eat in freedom.

We have fellow Jews who are not free. Syrian Jewry and Russian Jewry are not free of fear.

We promise not to forget them. May we yet eat the matzah as one whole Jewish people. This year, some are bondsmen of fear, next year may all be as free men. This year we eat where we are; next year in Jerusalem.

## APPENDIX B - FOR STUDY AND DISCUSSION

Passover is the central Jewish holiday because the Exodus is the central core of Judaism. Below are a list of the laws which the Torah identifies directly with the imitation of the Exodus (i.e. making it the norm of life).

### LAWS OF THE EXODUS PATTERN

Exodus is the fruit of the covenant = agreement between God and Israel and the creator of the covenant between God and the people. (Exodus, ch.6, v.2-8); (Deuteronomy 4, v.37)

I am the Lord your God who took you out of Egypt (Exodus 20, v.2)  
God loved you and your fathers so he took you out of Egypt and kept his promise (Deuteronomy 9, v.8ff)

Do not violate my (God's) Holy Name because I took you out of Egypt to be your God (Leviticus 22, v.32-33)

The Exodus sets Israel to be God's people (Deuteronomy 4, v.20)  
God took you in the desert and fed you to teach you man does not live by bread alone (Deuteronomy 8, v.2ff)

God spared Israel and did not destroy them for the sake of the Exodus. (Deuteronomy 9, v.26-29)

Israel should follow God's ways; love God; be kind - in gratitude for God's taking them out of Egypt (Deuteronomy 10, v.12-22; Deuteronomy 11, v.1-9)

### ETHICAL

1. Hebrew slaves became servants instead of slaves. They get good treatment and go free after six years (Exodus 21, v.2ff, Leviticus 25, v.39-43,55,44-55).
2. Do not oppress the stranger. You were strangers in Egypt. (Exodus 23, v.9).
3. Sexual morality is defined (partially) by not doing what the Egyptians did when you were in Egypt (Leviticus 18, v.3ff).
4. Treat a stranger right. Treat the alien (stranger) as you treat your native citizen; love him as yourself, for you were aliens (strangers), too, in the land of Egypt (Leviticus 19, v.33-34).
5. You should act justly in law in measures and weights. You should have honest weights, measures and scales - for I am the Lord who took you out of Egypt.
6. Help the poor; do not take interest on loans to the poor - because I (the Lord) took you out of Egypt to give you the land and to be your God (Leviticus 25, v.35-38).
7. Give servants (slaves) extra payments when they go free. You remember you were a slave in the land of Egypt and the Lord your God redeemed you (Deuteronomy 15, v.13-15).
8. Take care of the widow, orphan, Levite; rejoice with your family - and remember you were slaves in Egypt (Deuteronomy 16, v.11-12).
9. Do not hate Egyptians - for you were once strangers in their land (Deuteronomy 22, v.8).
10. Do not pervert justice for stranger and orphan or use widow's coat for collateral - because I (the Lord) took you out of Egypt (Deuteronomy 23, v.17-18).
11. Leave part of your crops in the field for stranger, orphan, widow - remember you were slaves in Egypt (Deuteronomy 23, v.21-23).
12. Keep the covenant in gratitude for EXODUS (Deuteronomy 27, v.1-8) or He may send you back (Deuteronomy 26, 68-69).

### RITUAL

1. Passover (Exodus) is celebrated and reenacted every year (Exodus 23, v.15).
2. Paschal lamb sacrificed; eaten in the family feast; no leavened bread; reenactment of Exodus (Exodus 12, v.3-11; 14-20; 25-27; 43-49).
3. First born are sanctified (Exodus 13) to serve God (Numbers 8, v.16-18).
4. Sacrifices and the tabernacle as reminder of Exodus (Exodus 29, 46).
5. Pilgrimage to the Temple in commemoration of Exodus (Exodus 23, 15).
6. Kashrut (Permitted Foods) is to be observed because I took you out of Egypt to be your Lord - you be holy because I am holy (Leviticus 16, 44, 45).
7. Live in tabernacles (Sukkot) so you will know that Israel lived in them when they came out of Egypt (reenactment) (Leviticus 23, v.42-43).
8. Wear Tzitzis (fringe) to be holy and remember and to know that God took you out of Egypt (Numbers 15, v.37-41).
9. The Shabbat commemorates the Exodus - freeing of the slaves (Deuteronomy 5, v.14-15).
10. Keep (all) the laws as commandments of the God who took us out of Egypt (Deuteronomy 6, v.20-25).
11. Thank God and be grateful for all the goods you have - they are the gifts of God who took you out of Egypt (Deuteronomy 8, v.14-18).
12. The sin of idolatry is betrayal of God who took you out of Egypt (Deuteronomy 13, v.5-12).
13. Bring first fruits in gratitude and evoke memory of Exodus (Deuteronomy 24).

### APPENDIX C

Thousands of Haggadahs have been published over the years. They can be drawn upon for enrichment materials. My favorites are M.M. Kasher, Haggadah Sheleymah (Jerusalem 1967); M.M. Kasher, Israel Passover Haggadah (in Hebrew and English); M.D. Eisenstein, Haggadah shel Pesach and Daniel Goldschmidt, Haggadah shel Pesach. (Nahum Glatzer has edited an abridged English version of this last one.) The Archeological Historical Haggadah shel Pesach, edited by Dr. Benno Rothenberg (Tel Aviv, Lewin Epstein), has magnificent illustrations. Of course, individual commentary Haggadahs may appeal depending on which wave length you and the commentator are on. Numerous Haggadahs with English translations exist, some with commentary (such as Rabbi Shlomo Kahn's, From Twilight to Dawn). One of the most useful is Philip Birnbaum's Haggadah (Hebrew Publication Society) with translation and notes. My favorite contemporary Haggadah is the 4th World Haggadah (WUJS, London) - (for once the word relevant is correct and meaningful, not banal). The Orphan Hospital Ward of Israel has reproduced paperback copies of old or rare Haggadahs (Prague, Chinese, Indian Jews, among others). You may secure copies for a small donation from their office - 1 West 20th Street, New York, N.Y. 10010. A superb exploration of the Exodus theme and the Haggadah is found in Chaim Raphael's A Feast of History (Simon and Schuster). For a survey of many editions, see Yosef Yerushalim's Haggadah and History (Jewish Publication Society).

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