



HIGHLAND PARK  
CONSERVATIVE TEMPLE  
*Congregation Anshe Emeth*

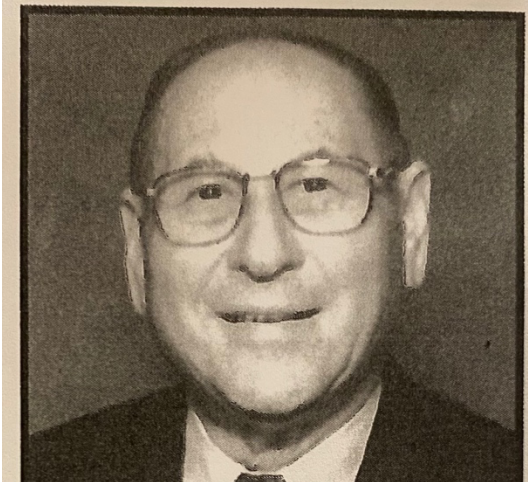
חג שמחה!

# Hilton Nelson Passover Guide 5784

Schedule of Services  
and Important Times

<b>Sunday, April 21</b>		<b>Saturday, April 27 Shabbat Hol Ha-Mo'ed</b>	
Bedikat Hametz With nightfall –	8:26 p.m.	Services	9:15 a.m.
<b>Monday, April 22 Erev Pesach</b>		Youth Services	10:30 a.m.
Fast of the Firstborn begins	4:39 a.m.	Reading of Shir Hashirim	6:30 p.m.
Morning Minyan	6:45 a.m.*	Minchah and Shalosh Seudos	7:15 p.m.
Siyyum following services	7:30 a.m.*	Shabbat Ends	8:34 p.m.
Hametz may be eaten until	10:16 a.m.	<b>Sunday, April 28 Eve of Seventh Day</b>	
Deadline for sale of Hametz	11 a.m.	Morning Minyan	8:30 a.m.
Burn Hametz by	11:36 a.m.	Services	6:30 p.m.
Services for Yom Tov	6:30 p.m.	Light Candles before	7:32 p.m.
Light Candles for Yom Tov before	7:26 p.m.	<b>Monday, April 29 Seventh Day of Passover</b>	
Enjoy the First Seder!		Services	9:15 a.m.
<b>Tuesday, April 23 First Day of Passover</b>		Youth Services	10:30 a.m.
Services	9:15 a.m.	Mincha and Ma'ariv	7:30 p.m.
Youth Services	10:30 a.m.	Light Candles for Yom Tov after	8:35 p.m.**
Mincha and Ma'ariv	7 p.m.	<b>Tuesday, April 30 Eighth Day of Passover</b>	
Light Candles for Yom Tov after	8:30 p.m.**	Services	9:15 a.m.
Enjoy the Second Seder!		Youth Services	10:30 a.m.
<b>Wednesday, April 24 Second Day of Passover</b>		Yizkor will be recited	
Services	9:15 a.m.	Mincha and Ma'ariv	7:30 p.m.
Youth Services	10:30 a.m.	Yom Tov ends at	8:37 p.m.
Mincha and Ma'ariv	7:30 p.m.	You may begin eating Hametz after	9 p.m.
Yom Tov ends	8:31 p.m.	*Service in person and on Zoom.	
<b>Thursday, April 25 Hol Ha-Mo'ed</b>		**From a pre-existing flame.	
Morning Minyan	6:45 a.m.*	<b>מועדים לשמחה!</b>	
Evening Minyan	7:30 p.m.*		
<b>Friday, April 26 Hol Ha-Mo'ed</b>			
Morning Minyan	6:45 a.m.*		
Kabbalat Shabbat	6:30 p.m.		
Light Candles for Shabbat before	7:30 p.m.		

May God bless us with a peaceful,  
meaningful, and joyous Passover!



**HILTON NELSON Z"L**  
**July 3, 1930 - November 1, 1995**

For Passover 5784-2024

Dear Friends,

We are so honored to present this 28th annual edition of the Hilton Nelson Passover Guide. To Ina Nelson and the entire Nelson family, Todah Rabbah! Thank you for sustaining this project all of these years!

We arrive at this year's Passover celebration after a challenging six months for Israel and the Jewish people. The war that started on Simhat Torah continues. We grieve for the bereaved families whose loved ones were murdered on October 7, and for the hundreds of families who have lost their sons and daughters in the war. To the families of the hostages, this ordeal has been, and continues to be, a period of

personal suffering and anguish. Indeed, none of us can truly celebrate our freedom to the fullest, knowing that members of our people are still being held captive, in the terror tunnels of Gaza. We pray for ***their*** freedom, and we hope for ***their*** redemption. And to all those who have been wounded in body and spirit, we pray that God send them a ***refuah shlema***, a perfect healing.

***In every generation...*** For us, living in the Diaspora, the eruption of vile and violent hatred against the Jewish people during these last months has shaken us to the core. But it has also stirred within us a yearning to deepen our Jewish knowledge and identity. We hope that the celebration of Passover this year will be shaped by that feeling. Take the time and make the effort as you begin your preparations for Passover to review the story, and renew its meaning for you, and your loved ones.

As always, we hope you will find this Guide useful in your preparations. Though he has not been with us for many years, Hilton Nelson z'l, remains part of the living memory of the entire community. His knowledge of Passover kashrut made him the "go-to" pharmacist in the Jewish community. But his knowledge was matched only by his kindness and *menshclakhkeit*. He was beloved by all who knew him. May his memory always be a blessing.

Please join us in shul over the holiday. Your presence at services is a source of strength and joy, and a demonstration of solidarity and hope.

Thank you for using the annual Hilton Nelson Passover Guide. May you have two meaningful Seders, and a beautiful, joyous Passover. Hag Sameah, and Am Yisrael Hay!

Rabbi Eliot Isaac Malomet

## **PREPARING FOR PASSOVER**

This brief guide is a condensed version of the Rabbinical Assembly 5784 Pesach Guide. You can access the full version at [www.rabbinicalassembly.org](http://www.rabbinicalassembly.org). The OU publishes a very thorough Pesach Guide. It can be accessed at [www.ou.org](http://www.ou.org). If you have any specific questions, please don't hesitate to contact Rabbi Malomet at 908-794-5959, or at [elmalomet@aol.com](mailto:elmalomet@aol.com). The easiest way to prepare for Passover is to have a dedicated set of Passover dishes and utensils. Major appliances can be kashered.

## **EARTHENWARE AND CHINA**

Certain kinds of materials such as earthenware and stoneware, cannot be kashered. Our practice is that fine china that has not been used for at least one Jewish calendar year, may be used. Wash thoroughly with detergent and hot water. It may then be designated for meat or dairy use.

## **METAL UTENSILS**

Thoroughly clean and rinse the item applying cleanser to handles and fasteners then let it sit for 24 hours. Fill your largest pot with water and bring to a rolling boil. Using protective tongs or gloves, immerse the item completely. If it is too big, immerse one part at a time so that all of it has contact with the boiling water. Rinse. It is now kosher.

Metal baking pans can be kashered by thoroughly scrubbing them and placing them in an oven at the maximum setting. However, most prefer separate Passover baking pans.

Metal kitchen sinks can be kashered by thoroughly applying cleanser, scrubbing, and rinsing. Wait 24 hours then carefully pour boiling water over all its surfaces. Non-metal sinks cannot be kashered. They should be thoroughly cleaned, and specially designated dairy and meat dish tubs should be used.

## **GLASS ITEMS**

Glass dishes used for eating and serving hot foods should be washed thoroughly. Wait 24 hours and immerse in boiling water. Glass cookware should be thoroughly scoured with cleanser. After 24

hours, it should be subjected to the highest heat possible or a flame. Traditionally, drinking glasses or glass dishes used only for cold foods are placed in a tub for 72 hours changing the water every 24 hours.

## **PLASTICS**

Heavy duty plastics and silicone items, providing they can withstand very hot water and do not permanently stain, may be kashered in the same manner as metal outlined above.

## **APPLIANCES**

For ranges, every part that comes in contact with food must be thoroughly cleansed. Following a waiting period, it should be heated as hot as possible so that it reaches its highest temperature. The area around the burners should be covered with foil, disposable aluminum burner bibs, or range protectors. A self-cleaning oven can be kashered by activating that feature for a minimum of 30 minutes. All ash should be wiped away. Smooth glass-top electric ranges can be kashered by cleansing thoroughly, waiting 24 hours, then turning them to the highest setting. Microwave ovens can be kashered by cleansing thoroughly, waiting 24 hours, and then boiling a glass of water in it.

## **DISHWASHERS**

Clean thoroughly, especially the inside area around the drainage and filters. Place racks inside and activate a full cycle with detergent. After 24 hours run it again on the highest setting without detergent. If the sides of the dishwasher are made of enamel or porcelain the dishwasher cannot be kashered for Passover.

## **SURFACES**

Tables, closets, cupboards, and counters should be thoroughly cleaned and covered. Granite, marble, glass, Corian, Staron, Caesarstone, Swanstone, Surell and Avonite can be kashered. Clean thoroughly. Wait 24 hours, then pour boiling water over them. No covering is needed after that. Wood without scratches can also be kashered. Ceramic, cement, or porcelain countertops cannot be kashered. Refrigerator and freezer surfaces should be thoroughly cleaned with detergent. Covering those surfaces is not necessary.

## SELL YOUR HAMETZ

The Torah prohibits the ownership of hametz during Passover. It has become customary to donate hametz items to local food pantries. When hametz remains in the house during Passover one is required to transfer ownership of it to a non-Jew for the duration of the holiday. Instructions for this sale are included in our mailing.

## MA'OT HITTIM - HELPING THOSE IN NEED

It is customary to make a donation when you sell your hametz, to enable the needy to have food on Passover. You may make donations to the Rabbi's Tzedakah Fund.

## PROHIBITED FOODS

All ordinary non-Passover foods containing ingredients derived from wheat, barley, oats, spelt, or rye are prohibited.

## KITNIYOT - LEGUMES

Traditionally, Ashkenazim have refrained from foods containing legumes. Sephardim permit them. The Rabbinical Assembly Committee on Jewish law and Standards as well as the Masorti Movement in Israel have permitted consumption of legumes on Passover.

## NOT ALL FOODS REQUIRE PASSOVER CERTIFICATION

These products may be purchased without Passover certification before or during Passover: baking soda, eggs, fresh fruits, and vegetables, fresh or frozen kosher meat, pure black, green or white tea leaves, unflavored tea bags, unflavored regular coffee, olive oil, whole or gutted fresh fish, unprocessed spices and nuts.

## THESE FOODS DO NOT REQUIRE PASSOVER CERTIFICATION IF PURCHASED BEFORE PASSOVER

Kosher filleted fish, frozen fruit no additives, non-iodized salt, pure white sugar, quinoa with nothing mixed in, unsalted Grade A butter, all regular milk products.

## FOODS REQUIRING PASSOVER CERTIFICATION

All baked goods, matzah products, cakes, frozen processed foods, candy, canned tuna, cheeses, chocolate milk, decaf coffee, decaf tea, herbal tea, ice cream, liquor, vinegar, wine, yogurt, soft drinks.

## BABY FOOD

Pure vegetable prepared baby food that is kosher the year round is acceptable for Passover. In homes where legumes are not consumed, it is permissible to provide legumes to babies provided it does not mix with regular Passover food and utensils.

## MEDICINES

Prescription medicines are permitted. Non-prescription pills and capsules are permitted. Some liquids may contain alcohols derived from grain and need to be checked for ingredients.

## PETS

Passover pet foods are available. Use pet foods with no grain. Legumes for pets are permissible but if you do not consume legumes, keep these foods away from the general kitchen area and was all pet bowls separately.

## NON-FOOD ITEMS

Items such as aluminum products, ammonia, baby oil, bleach, candles, contact paper, charcoal, coffee filters, dishwashing soap, laundry and dishwasher detergent, fabric softener, isopropyl alcohol, oven cleaner, paper bags, paper plates, plastic cutlery, plastic wrap, polish, scouring pads, sanitizers, stain remover, unflavored bottled water, wax paper, do not need Passover certification.

## BEDIKAT HAMETZ - THE SEARCH FOR LEAVEN

On the night prior to the Eve of Passover we perform a symbolic search for hametz. This year it is performed on Sunday night, April 21, after nightfall. It is customary to search by the light of a candle (you can also use a flashlight), a feather, and a wooden spoon to collect the hametz. Ahead of the search, place some hametz in different rooms of the house. Before the search, turn off the lights. Recite the following blessing:

בְּרוּךְ אַתָּה	<i>Barukh ata</i>	<i>Blessed are You</i>
ה'	<i>Adonai</i>	<i>O Lord,</i>
אֱלֹהֵינוּ	<i>Eloheinu</i>	<i>our God,</i>
מֶלֶךְ	<i>Melekh</i>	<i>King of the Universe,</i>
הָעוֹלָם	<i>ha-olam,</i>	<i>who has sanctified us</i>
אֲשֶׁר	<i>asher</i>	<i>with the commandments</i>
קִדְּשָׁנוּ	<i>kidshanu</i>	<i>and commanded us</i>
בְּמִצְוֹתַי	<i>bemitzvotav</i>	<i>to remove all leaven.</i>
וְצִוָּנוּ עַל	<i>vetzivanu al</i>	
בֵּיעוּר	<i>bi-ur</i>	
חֻמֵּץ:	<i>hametz.</i>	

Proceed from room to room, searching and collecting the hametz. Following the search recite the following:

כָּל הַמִּצָּה וְחַמִּיצָה דְּאִיכָּה בְּרִשְׁוֹתַי, דְּלֹא חֲמַתִּיהָ, וְדְלֹא בְעֶרְתִּיהָ, וְדְלֹא יְדַעְנָה לִּיהָ, לְבַטֵּל וְלִהְיוּ הֶפְקֵר כְּעַפְרָה דְּאַרְעָה:	<b>Kol hamira</b> <b>va-hami'a</b> <b>de'ikka</b> <b>virshuti,</b> <b>de-la hamitei,</b> <b>u-de-la vi'artei,</b> <b>u-de-la</b> <b>yedana lei,</b> <b>LIBATEIL</b> <b>VELEHEVEI</b> <b>HEFKER</b> <b>KE-AFRA</b> <b>DE- AR'A.</b>	<b>All hametz</b> <b>in my possession</b> <b>which I have not</b> <b>seen or removed,</b> <b>or of which I am</b> <b>unaware,</b> <b>IS HEREBY</b> <b>NULLIFIED AND</b> <b>OWNERLESS AS</b> <b>THE DUST OF</b> <b>THE EARTH.</b>
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Keep the collected hametz separately, until it is burned or disposed of the following morning. Hametz is to be burned by 11:36 a.m. on Monday, April 22. (A burning barrel is located in the Ahavas Achim parking lot). When you burn it, recite the Kol Hamira passage above again.

### CANDLE LIGHTING FOR YOM TOV

Prior to the sunset on eve of Passover (Monday, April 22) the candles are lit.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:	<b>Barukh ata</b> <b>Ado- Eloheinu</b> <b>Melekh ha-olam,</b> <b>asher kidshanu</b> <b>bemitzvotav</b> <b>vetzivanu</b> <b>le-hadlik ner</b> <b>shel yom tov.</b>	<b>Blessed are You O</b> <b>Lord, King of the</b> <b>Universe, who has</b> <b>sanctified us with</b> <b>the</b> <b>commandments</b> <b>and commanded</b> <b>us to kindle the</b> <b>light for Yom Tov.</b>
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַיָּמֵן הַזֶּה:	<b>Barukh ata Ado-</b> <b>Eloheinu Melekh</b> <b>ha-olam,</b> <b>she-he-cheyanu</b> <b>ve-kiyemanu</b> <b>ve-higianu</b> <b>la-zman ha-zeh.</b>	<b>Blessed are You O</b> <b>Lord, King of the</b> <b>Universe, who has</b> <b>given us life,</b> <b>sustained us, and</b> <b>enabled us to</b> <b>reach this day.</b>

Candles are also lit after nightfall on the second night of Passover. Since one is not permitted to ignite a fire on the holiday, we transfer a flame from a long-lasting candle that was lit prior to the holiday. Recite the above blessings prior to lighting.

A Prayer for the  
Hostages and the Released

PSALM 121

A song for ascents.  
I turn my eyes to the mountains;  
from where will my help come?  
My help comes from the LORD,  
maker of heaven and earth.  
He will not let your foot give way;  
your guardian will not slumber;  
See, the guardian of Israel  
neither slumbers nor sleeps!  
The LORD is your guardian,  
the LORD is your protection  
at your right hand.  
By day the sun will not strike you,  
nor the moon by night.  
The LORD will guard you from all harm;  
He will guard your life.  
The LORD will guard your going and coming  
now and forever.

שִׁיר לַמַּעֲלוֹת אֲשֶׁא עֵינַי אֶל  
 הַהָרִים מֵאֵין יְבֵא עֲזָרִי.  
 עֲזָרִי מֵעַם ה' עֲשֵׂה שָׁמַיִם  
 וָאָרֶץ. אֵל יִתֵּן לְמוֹט רַגְלְךָ אֵל  
 יְנוּם שְׁמֶרְךָ. הִנֵּה לֹא יְנוּם וְלֹא  
 יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. ה' שְׁמֶרְךָ  
 ה' צִלְךָ עַל יַד יְמִינְךָ. יוֹמִים  
 הַשֶּׁמֶשׁ לֹא יִכְפֹּה וְיָרֵחַ בְּלִילָה.  
 ה' יִשְׁמְרְךָ מִכָּל רָע וְיִשְׁמֵר אֶת  
 נַפְשְׁךָ.  
 ה' יִשְׁמֵר אֶתְּךָ וּבֹאֶיךָ מֵעַתָּה  
 וְעַד עוֹלָם.

Please share pictures of your candles on social media with  
#YouBeTheirLight #bringthemhome #bringthemhomenow  
Please write & call the White House daily 1-202-456-1111  
Visit: [www.whitehouse.gov/contact](http://www.whitehouse.gov/contact) and [oneminaday.com](http://oneminaday.com)  
Take a minute of your day and make a call and save their lives!

### A SEDER INVOCATION

**בְּרוּכִים הַבָּאִים לְסֵדֶר פֶּסַח!**  
**BRUCHIM HABAIM LESEDER PESACH!**  
 – Welcome to our Passover Seder!

We come together tonight as family and friends  
to celebrate God's gift of freedom.  
Yet as we celebrate, our hearts are with our  
brothers and sisters in Israel, for whom this  
Passover will be unlike any other. Our hearts  
are with the families of the hostages, who mark  
this day while their loved ones are held captive.  
We pray that they be freed! We grieve for the  
murdered innocents and those who have fallen  
defending Israel. We pray that God protect and  
shield those who are still in harm's way.

We remember our loved ones who graced this  
table from year to year. We thank You God  
for all of our blessings. May You be with us  
tonight as You were when our story began.

As we gather at this table, let us renew  
our bonds with the Household of Israel  
throughout the world who have endured this  
challenging year.

May our story bring light to a world  
that still bears witness to oppression and evil.  
May God bless Israel  
and the entire world with peace. AMEN.

**PASSOVER JEOPARDY 5784 - CATEGORICAL WORD-PLAY AND TRIBAL TRIVIALITIES**

<b>FAMILIES AND FEMALES</b>	<b>JOURNEYS AND JOURNALS</b>	<b>PLAGUES AND PLAQUES</b>	<b>GORGES AND GORGEOUS</b>	<b>SCROLLS AND SCRAWLS</b>
This couple produced the three most significant siblings of the Exodus.	Abraham left this place and arrived in this land.	The names Betzalel and Oholiav would have appeared on an imaginary plaque for this structure.	The "Valley of the Shadow of Death" is an expression that only appears in this odd- numbered Psalm.	These were written down on stone by "the finger of God".
Terah was the father of Abraham and also these two sons.	Jacob left this desert town in Canaan and traveled to this town in Aram Naharaim.	This 14th century plague was blamed on the Jews, who were accused of poisoning wells.	While three matriarchs were noted for their beauty, this matriarch was noted for her eyes.	The expression "writing on the wall" comes from this biblical book.
At the end of his life, this hairy hunter became, in fact, a family man.	The first stop for the Israelites on their way out of Egypt was this place that has the same name as one of the three Festivals.	"Stolpersteine" or "Stumbling Stones" are found in European streets and commemorate these individuals.	This important expressway in Israel is named for a valley where Joshua commanded the sun and moon to be still.	The name of the Jewish divorce document is also homonym for the major Israeli taxi company.
This female prophet was also a judge, and this female prophet was also quite the dancer.	"At Basel I founded the Jewish state," was written by this Viennese journalist on September 3, 1897.	This plague in Egypt was probably not the loudest but it was most likely the smelliest.	This future king and this future premier were noted for their good looks when they were young men.	These two scrolls are named for women.
She was given this name by her partner because she was the "mother of all the living."	This adolescent war diary has been translated into 70 languages and sold over 30 million copies.	A plaque on this synagogue marks the visit of this famous American in 1781.	Of the three women in the Purim story, this one was definitely the ugliest... in character.	There are 170 words in this little scroll which you will find affixed to your right doorpost.

**Answers:**

<b>Amram and Yocheved.</b>	<b>He left Ur Kasdim and arrived in Canaan.</b>	<b>The Mishkan.</b>	<b>Psalm 23.</b>	<b>The Ten Commandments.</b>
<b>Nahor and Haran.</b>	<b>Beersheva and Haran.</b>	<b>The Black Death.</b>	<b>Leah.</b>	<b>Daniel.</b>
<b>Esau.</b>	<b>Sukkot.</b>	<b>Holocaust victims who lived in the buildings.</b>	<b>Ayalon.</b>	<b>Gett.</b>
<b>Deborah and Miriam.</b>	<b>Theodore Herzl</b>	<b>Frogs.</b>	<b>David and Joseph.</b>	<b>Ruth and Esther.</b>
<b>Havah.</b>	<b>Anne Frank: Diary of a Young Girl.</b>	<b>Touro Synagogue in Newport RI. Washington's visit.</b>	<b>Zeresh.</b>	<b>Mezuzah</b>

<p><b>Goodness is better than piety.</b> Yiddish Proverb.</p>	<p><i>Derekh erez</i> - common decency precedes the Torah. Talmud</p>	<p>A good name is more precious than the finest oil. Ecclesiastes</p>
<p><b>A child is infinity.</b> Yehoshua November</p>	<p><b>Train children in the way each ought to go.</b> Proverbs</p>	<p><b>Where there is love and affection it is never too crowded or lonely.</b> Yiddish Proverb</p>
<p><b>The smallest vengeance poisons the soul.</b> Yiddish Proverb</p>	<p><b>Jealousy and anger shorten a person's days.</b> Ben Sira</p>	<p><b>God created man because He loves stories.</b> Elie Wiesel</p>
<p><b>The Holy One, Blessed be He, loves three people:</b> One who does not get angry; one who does not willfully inebriate himself; and one who does not stubbornly stand on valueless principles.</p> <p><b>The Holy One, Blessed be He, hates three people:</b> One who says one statement with his mouth and means another in his heart, (i.e., a hypocrite); one who knows testimony about another person and does not testify on his behalf; and one who observes a licentious matter performed by another person and testifies against him alone. (ie. one who engages in slander.) Talmud Pesachim 113b</p>	<p><b>Stories give the group a shared identity and sense of purpose.</b></p> <p>Churchill told the story of Britain's indomitable courage in the fight for freedom.</p> <p>Gandhi spoke about the dignity of India and non-violent protest.</p> <p>Martin Luther King Jr. told of how a great nation is color blind.</p> <p>The great leaders tell the story of the group, but the greatest of leaders, Moses, taught the group to become a nation of storytellers. Rabbi Jonathan Sacks</p>	<p>Once, I asked my own master, "I understand why the mitzvot, the laws, were so scrupulously transmitted from generation to generation, but why the <i>aggadot</i>? Why the legends?" And my master answered, "They are important because they stress the importance of the listener." Elie Wiesel</p> <p>Listening is the most important thing in music. Duke Ellington</p>
<p>Meaning comes from two aspects: one, you feel there's something bigger than you, and two, you feel you have a role in that thing that's bigger than you. Big countries, like America or China, have really big stories. But they are too big to push. Small countries have really small stories, there's not much to touch.</p> <p>Israel is a small country with a big story. Its story is big enough to give you meaning and small enough for you to have influence on it. Micah Goodman</p>	<p>Children who know a lot about their family tend to be more resilient...Why is that? Part of it is that family stories help children frame the question: "Do I come from the kind of family who would do X, Y or Z?" The X, Y or Z can be good, like helping someone in need, or bad like using drugs. This context goes with the child even when the family is not there. This is very powerful. Through family stories, children develop a sense of what we call the <i>multigenerational self</i> and the personal strength and moral guidance that comes with that. When something challenging happens, they can call on that expanded sense of self to pull through. Marshall Duke</p>	<p>The biblical story of the <i>Avot</i> (Fathers - Abraham, Isaac, and Jacob) and <i>Imahot</i> (Mothers-Sarah, Rebecca, Rachel and Leah) is the epic <i>intergenerational story</i> of a family that became the Jewish people. To be a Christian, Muslim, Hindu, or Buddhist is to be an "adherent" of their creeds, meaning that they share certain beliefs. By contrast, to be a Jew is to be a "member" of the Jewish people, which means being part of the Jewish family.</p> <p>Anyone can become Jewish. The difference is that, with other religions, the convert is joining a <i>faith</i>, while in Judaism they are joining a <i>family</i> and becoming part of that family's ancient story. Dan Senor</p>

Some Questions for Discussion on the Quotes on the other Side of this Sheet:

1. The three quotes on the top line address a similar theme.

Goodness vs. Piety.

Decency vs. Torah.

A good name.

What some would call *menschlakhkeit*.

But most of us would consider that piety without decency is not really piety at all.

With that said, do piety and observance have value themselves?

2. The Seder focuses on children.

What does Yehoshua November mean when he says:

"A child is infinity"?

3. What is the Book of Proverbs teaching us about the art of teaching, in the statement:

"Train children in the way each ought to go"?

4. Love, vengeance, jealousy, anger.

Life's vitamins. Life's poisons.

Discuss.

5. It's interesting that "God loves" the individual who *does not stubbornly stand on meaningless principles*.

At times we can be so stubborn that we lose perspective.

We hold grudges. We want to settle scores.

We claim that we are standing up for our principles.

And yet, this is saying that God loves flexibility and forgiveness.

At what point does "standing firm on your principles" become meaningless?

And how is stubbornness similar to anger and addiction?

6. "God hates" (Ouch! That is harsh! What does that even mean?)

Hypocrites. People who don't step up when they need to. And slanderers.

What do these three groups have in common?

7. The Seder is all about stories.

How does the Seder *teach us to become a nation of storytellers*?

Rabbi Sacks often quoted the Lubavitcher Rebbe:

"Good leaders lead followers. Great leaders create other leaders."

How is his remark about storytellers similar?

8. Storytelling though, is not only about the telling. It's about listening.

Great storytelling requires great listening.

How are Elie Wiesel and Duke Ellington similar?

(Micah Goodman and Marshall Duke are quoted in Dan Senor's new book, *The Genius of Israel*.)

Micah Goodman is an Israeli public intellectual:

9. *Israel is a small country with a big story*. Can you apply this to the war that is going on now?

(Marshall Duke is a professor of psychology at Emory University. The quote comes from an interview on *How Family Stories Can Strengthen and Unite*.)

10. Does Duke's idea apply to Jews and the Jewish people?

Will knowing our story make us more resilient as a people?

(Dan Senor: Joining the Jewish people and becoming part of the Jewish story.)

11. The liberation from Egypt is the master story of the Jewish people.

At the Seder we ask, *How is this night different from all other nights*?

Is it important to also ask, how are Jews and Judaism different from all other peoples and religions? And in what way are we different?