



HIGHLAND PARK
CONSERVATIVE TEMPLE
Congregation Anshe Emeth

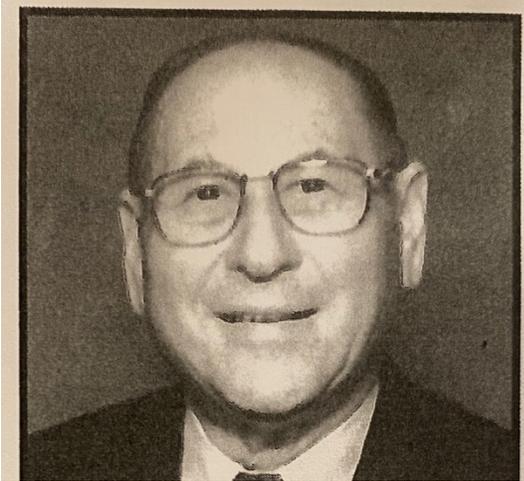
חג שמחה!

Hilton Nelson Passover Guide 5786

Schedule of Services
and Important Times

| | | | |
|--|--------------|---|-------------|
| Wednesday, April 1 Eve of Passover | | Monday, April 6 Hol Ha-Mo'ed | |
| Fast of the Firstborn begins | 5:18 a.m. | Morning Minyan | 6:45 a.m.* |
| Morning Minyan and Siyyum | 6:45 a.m.* | Mincha and Maariv | 7:30 p.m.* |
| Deadline for sale of Hametz | 10:30 a.m. | Tuesday, April 7 Hol Ha-Mo'ed (Eve of 7h Day) | |
| Hametz to be consumed by | 10:31 a.m. | Morning Minyan | 6:45 p.m.* |
| Burn Hametz by | 11:46 a.m. | Evening Services for Yom Tov | 6:30 p.m. |
| Light Candles for Yom Tov | 7:04 p.m. | Light Candles for Yom Tov | 7:10 p.m.** |
| Evening Services for Yom Tov | 6:30 p.m. | Wednesday, April 8 Seventh Day of Passover | |
| Enjoy the First Seder! | | Services | 9 a.m. |
| Thursday, April 2 First Day of Passover | | Youth Services | 10:30 a.m. |
| Services | 9 a.m. | Mincha and Maariv | 7 p.m. |
| Youth Services | 10:30 a.m. | Light Candles after | 8:12 p.m.** |
| Mincha only | 6 p.m. | Thursday, April 9 Eighth Day of Passover | |
| Light Candles for Yom Tov after | 8:05 p.m. ** | Services | 9 a.m. |
| Enjoy the Second Seder! | | Youth Services | 10:30 a.m. |
| Friday, April 3 Second Day of Passover | | Yizkor is recited | |
| Services | 9 a.m. | Mincha and Maariv | 7:25 p.m. |
| Youth Services | 10:30 a.m. | End of Yom Tov | 8:13 p.m. |
| Mincha and Evening Services | 6:45 p.m. | You may eat Hametz after | 8:35 p.m. |
| Light Shabbat Candles before | 7:06 p.m. ** | Friday, April 10 Isru Hag Eve of Shabbat | |
| Saturday, April 4 Shabbat Hol Hamo'ed | | Morning Minyan | 6:45 a.m. |
| Services | 9 a.m. | Kabbalat Shabbat | 6:30 p.m. |
| Youth Services | 10:30 a.m. | Candle lighting for Shabbat | 7:13 p.m. |
| Song of Songs will be read | 6 p.m. |  | |
| Mincha | 6:35 p.m. | | |
| End of Shabbat | 8:07 p.m. | *in person and on Zoom | |
| Sunday, April 5 Hol Hamo'ed | | **from a pre-existing flame | |
| Morning Minyan | 8:30 a.m. * |  | |
| Mincha and Maariv | 7:30 p.m. * | | |
| | | מועדים לשמחה! | |

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



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

For Passover 5786-2026
Dear Friends,

We are so honored to present this 30th 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!

As we prepare for Passover this year, we find ourselves, together with the United States, in a new war with Iran. Our hearts and prayers are with those brave forces of the United States and the IDF, and their families, as they endure the challenges of this moment. We pray for those wounded, and for all who have endured the lasting physical and psychological effects of the last three years of terror in Israel and

abroad. We link ourselves in solidarity with our fellow Jews in the United States and throughout the world as we face a rising wave of violent antisemitism against our synagogues and institutions. May the story of freedom inspire us and nurture our hope for better days ahead for our people and the world.

למד וצא Go and learn. Nothing makes us stronger than knowing who we are and what our purpose is in the world. Nothing gives us more confidence than to be able to transmit our story to the next generation. And nothing gives us more joy than discovering new things, new meanings, and new ways of thinking about the old story. **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. Thirty years is a long time. We miss Hilton Nelson z'l, his gentle presence, his wise demeanor, and at Passover we miss his valuable advice regarding the Passover kashrut of medicines. We miss his kindness and *menschclakhkeit*. He was a wonderful role-model 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!**

חג שמחה! עם ישראל חי!

Rabbi Eliot Isaac Malomet

PREPARING FOR PASSOVER

This brief guide is a condensed version of the Rabbinical Assembly 5786 Pesach Guide. You can access the full version at www.rabbinicalassembly.org. The OU publishes a very thorough Pesach Guide. It can be accessed at 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. 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.

Deadline is Wednesday, April 1, 10:30 a.m.

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, however, it is performed on Tuesday, March 31, 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 A-</i> | <i>Blessed are You</i> |
| ה' | <i>donai</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:

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|---|---|--|
| כָּל חֲמִיצָה וְחֲמִיצָה דְּאִיכָּה בְּרִשׁוּתִי, דְּלֵא חֲמִיטֵיהּ, וְדֵלֵא בְּעֵרְמֵיהּ, וְדֵלֵא יְדַעְנָא לֵיהּ, לְבָטֵל וְלֵהוֹי הֶפְקֵר כְּעַפְרָא דְּאַרְעָא: | <i>Kol hamira va-hami'a de'ikka virshuti, de-la hamitei, u-de-la vi'artei, u-de-la yedana lei, LIBATEIL VELEHEVEI HEFKER KE-AFRA DE-AR'A.</i> | <i>All hametz in my possession which I have not seen or removed, or of which I am unaware, IS HEREBY NULLIFIED AND OWNERLESS AS THE DUST OF THE EARTH.</i> |
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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 11:46 a.m. on Wednesday, April 1. (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

Light the Yom Tov candles on Wednesday evening, April 1 prior to 7:04 p.m. The following blessings are recited:

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

Candles are also lit after nightfall on Thursday, April 2 after 8:05 p.m. from a pre-existing flame. Recite the above blessings prior to lighting.

PSALM 121

During the challenging times over the last two and half years we included this Psalm as part of our daily prayers as well as at the beginning of holidays. We recite it now as we invoke God's protection:

שִׁיר לַמַּעֲלוֹת
אֲשָׁא עֵינַי אֶל הַהָרִים מֵאֵין יְבֵא עֲזָרִי.
עֲזָרִי מֵעַם ה' עֲשֵׂה שְׂמִימִים וְאֶרֶץ.
אֵל יִתֵּן לְמוֹט רִגְלֶךָ אֵל יְנוּם שְׁמֶרְךָ.
הֲגַה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל.
ה' שְׁמֶרְךָ ה' צִלְּךָ עַל יַד יְמִינֶךָ.
יּוֹמָם הַשֶּׁמֶשׁ לֹא יִכְפֹּה וְיָרֵחַ בַּלַּיְלָה.
ה' יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשֶׁךָ.
ה' יִשְׁמַר צֵאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם.

A song for ascents.

I turn my eyes to the mountains; from where will my help come?
My help comes from GOD, maker of heaven and earth.

God will not let your foot give way;
your guardian will not slumber.

See, the guardian of Israel neither slumbers nor sleeps!

GOD is your guardian, GOD is your protection at your right hand.

By day the sun will not strike you, nor the moon by night.

GOD will guard you from all harm, and will guard your life.

GOD will guard your going and coming now and forever.

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,
who still face the uncertainty of war.
Our hearts are with the wounded and
we pray for their healing. ☆
We remember those who were murdered
and those who have fallen
defending Israel and America.
We pledge tzedakah and acts of kindness
to perpetuate their worthy lives. ☆
We pray that God shield Israel and America
from all acts of terror and that Jews
throughout the world be emboldened
in the fight against anti-Semitism. ☆
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 Klal Yisrael. ☆
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 5786 -

| ANTI-SEMITES WHO NOW REST IN PIECES | BIBLICAL ENGLISH | PASSOVER PRIMES | GREAT JEWISH FOOD COMPANIES | KOSHER FOOD BY THE NUMBERS |
|---|---|--|---|--|
| Head of Hamas who had his arm blown off and was killed by new recruits in Israel's tank brigades. | This phrase originates from the Garden of Eden story and refers to certain delights that are not allowed. | This act is performed twice during the Seder and is mentioned in the Mah Nishtana. | Founded in 1888 in Cincinnati, Ohio as a small matzo bakery and the inventors of the first square matzah. | This agency earns about \$8 million by certifying > 1.3 million products in 15k plants across 105 countries. |
| Head of Hezbollah who was pulverized by an Israeli bunker buster bomb. | This phrase originates in the Book of Daniel and means that something ominous is about to happen. | Kohen, Levi, and Yisrael, or Abraham Isaac and Jacob, are represented by these on the seder plate. | This family-owned matzah-bakery famously moved from the Lower East Side to Orangeburg NY in 2015. | \$28 Billion |
| The biblical arch anti-Semite who was impaled on a 50-cubit pole. | This refers to a victim for someone else's offense and is based on a Yom Kippur ritual. | This is the fifth and longest section of the Seder. | This company produces the #1 kosher grape juice in the US. | 1.3 million |
| The Iranian despot who met his end during a recent planning meeting in Tehran. | This is the phrase that most people use incorrectly when they express revenge, but it really means monetary compensation. | This classic song at the heart of the Seder has 2 x 7 verses. | If it's gonna taste great it's gotta have _____! | 1 out of 6 |
| Former Iranian president who organized Holocaust denial conferences. | A phrase of an angry sermon originating from the story of Sodom and Gomorrah. | If you add up these elements of the Seder you get 13. | Passover would not be Passover without this ubiquitous chocolate syrup. | 70% |

Answers:

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|----------------------|--------------------------|---|---------------|--|
| Yahya Sinwar. | Forbidden fruit. | Dipping. | Manischewitz. | OU |
| Hasan Nasrallah. | The writing on the wall. | The three matzot. | Streit's. | Value of the Global Kosher Food Industry. |
| Haman. | Scapegoat. | Maggid. | Kedem. | Estimated number of year-round Jewish Kosher consumers. |
| Ali Khameni. | Eye for an eye. | Dayyenu. | Gold's | Estimated number of Jews in the US who keep kosher. |
| Mahmood Ahmadinejad. | Fire and brimstone. | 3 matzot + 4 cups of wine + 6 items on the Seder plate. | Fox's U-Bet | Estimated percentage of all food products on store shelves today that have kosher certification. |

Here are three interesting readings to add to your Seder. Enjoy. REM

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| <p>כָּל אָדָם צָרִיךְ מִצְרַיִם - אֲמִנּוֹן רִיבָק כָּל אָדָם צָרִיךְ שְׂתֵהֵינָהּ לוֹ אִיזוֹ מִצְרַיִם, לְהִיּוֹת מִשָּׁה עֲצָמוּ מִתּוֹכָהּ בְּיַד חֲזָקָה, אוּ בְחָרִיקַת שֵׁנִים. כָּל אָדָם צָרִיךְ אֵימָה וְחֹשֶׁכַּה גְדוֹלָה, וְנִחְמָה, וְנִבְטָחָה, וְנִצְלָה, שֶׁיֵּדַע לְשֵׁאת עֵינָיו אֶל הַשָּׁמַיִם. כָּל אָדָם צָרִיךְ תְּפִלָּה אַחַת, שֶׁתִּהְיֶה שְׂגוּרָה אֲצִלוֹ עַל הַשְּׂפָתַיִם. אָדָם צָרִיךְ פֶּעַם אַחַת לְהִתְכַּוֵּף- כָּל אָדָם צָרִיךְ קֶמֶף. כָּל אָדָם צָרִיךְ שְׂתֵהֵינָהּ לוֹ אִיזוֹ מִצְרַיִם, לְגָאֵל עֲצָמוֹ מִמְּנֵה מִבֵּית עֲבָדִים, לְצֵאת בְּחֲצֵי הַלַּיִל אֶל מִדְבַר הַפְּתָדִים, לְצַעֵד הַיָּשָׁר אֶל תּוֹךְ הַמַּיִם, לְרְאוֹתָם נִפְתָּחִים מִפְּנֵי לְצַדִּיקִים. כָּל אָדָם צָרִיךְ קֶמֶף, לְשֵׁאת עָלֶיהָ אֶת עֲצָמוֹת יוֹסֵף, כָּל אָדָם צָרִיךְ לְהִנְדֻקֵּף. כָּל אָדָם צָרִיךְ שְׂתֵהֵינָהּ לוֹ אִיזוֹ מִצְרַיִם, וִירוּשָׁלַיִם, וּמִסְעֵ אֶרֶץ אֶחָד, לְזַכֵּר אוֹתוֹ לְעַד בְּכַפּוֹת הָרֶגְלַיִם.</p> | <p>Every Person Needs to Have a Certain Egypt Amnon Ribak* Every person needs to have a certain Egypt, To deliver themselves from (<i>a pun on moshe</i>) with a strong arm, or with grinding teeth. Every person needs terror and great darkness, and comfort and promise and redemption, that they would know to look up at the sky. Every person needs one prayer, that would always be on their lips. A person needs to bend once – Every person needs a shoulder. Every person needs to have a certain Egypt, to redeem themselves from, from the house of slavery, to get out in the middle of the night to the desert of fears, to march straight into the waters, to see them open on both sides. Every person needs a shoulder, to carry the Joseph's bones, Every person needs to straighten their back. Every person needs to have a certain Egypt, and a Jerusalem, and one long journey, that they will remember forever in their feet soles.</p> |
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Selected commentary based on a lecture by Israeli educator Rachel Korazim: **Passover Through Contemporary Israeli Poems.**¹ **Every person needs to have a certain Egypt:** Before we talk about leaving Egypt, before we talk about Exodus, before we talk about liberating yourself, you need to have an Egypt. There-fore you can start with the first question: What is your Egypt? What is the place in which you are right now that you would like to be liberated from? To be able to leave? **Every person needs terror:** We need to experience that fear so that we can experience the promise of redemption.

Every person needs one prayer:

Wouldn't that be a great opportunity for you to choose from the whole text of the Haggadah, that one prayer of the story of the delivery from Egypt that you were really would like to have in your heart, that you would really like to have on your lips? **To get out in the middle of the night to the desert of fears:** Did you ever have an experience like that, when you needed to leave a place in a hurry, go into the unknown? Think about generations in your family. Think about new immigrants in your society in us now, who had with all faith and trusting in the future to leave in the middle of the night, whether symbolic or real, and thrust themselves into the sea of fear. Now in the last stanza: **Every person needs a shoulder to carry the Joseph's bones.**

This is part of the exodus of Egypt. We know the story that Joseph had died and was buried in Egypt, but he had commanded us to remember him and carry him all the way back to Israel. When you go into a new journey, when you start a new step of liberation, what's your "Joseph bones"? What are you carrying on your shoulder from the past all the way to the new place? What is that particular element that you would like to redeem from your past, that you know you ought to carry with you, because the promise was made in your name 400 years earlier, and you still remember it and carry it? **Every person needs to straighten their back after they bend it,** to put the Joseph's bones. **Every person needs to have a certain Egypt and a Jerusalem and one long journey** that they will

remember forever in their feet soles.

And now here is your tie in and back again to the new Jew and back again to the end of the journey. It's nice to be able to recognize the place you have to live but what's the purpose of the whole exercise if you do not know what your goal is? So, in this particular place, yes this is an Israeli poem, and therefore the point is that the place you leave is Egypt and your goal is Jerusalem. But I am inviting you to use this particular modern text, that is having a conversation with the Haggadah, to define your own checklist, your own fears your own hope in an opening sea, your own bones of Joseph on your shoulder, and your own goal for the journey.

*Amnon Ribak has a long career as a distinguished educator, writer and poet, and currently serves, among other things as a rabbi in Kiryat Tivon, Israel.

¹ Lecture in English on YouTube. Search for Rachel Korazim: Passover Through Contemporary Israeli Poems.

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| <p>יוצאת ממצרים הגית אקרמן לא ביד חזקה ולא ובכרוע נטויה ולא ובמורא גדול ולא ובאותות ולא ובמופתיים אלא בהסוס, בצעדים קטנים, בהילת חושך ברך ובדבקות ובכונה ובדיוק ובאהבה נושאת סימנים קטנים כמו קמטי הזמן העובר, והלופי עונות, גופי המשתנה, פניני צעצועי. יוצאת ממצרים.</p> | <p>Getting out of Egypt – Hagit Ackerman Not with a strong hand And not with an outstretched arm And not with great awe And not with signs And not with wonders Rather hesitantly, with small steps, terrified by darkness Softly Dedicated Purposefully With accuracy And love Carrying little signs like the wrinkles of passing time, the transition of seasons, my changing body, the pearls of my longings. Getting out of Egypt (Exodus)</p> | <p>Rachel Korazim: <i>Getting out of Egypt</i>. We're losing something in the translation because the English language does not attribute gender to verbs but Hebrew does, and the Hebrew title therefore is very clearly female which is totally lost in the English. (Lit. <i>She is getting out of Egypt</i>.) Not, and not, and not, and not...: look how all the first lines start with not...and not... this is a tone of negation, and it is sort of having a negation conversation maybe with the male form of telling the story. The first part of this poem is literally a very direct quote from the Haggadah but adding a negation. There is a sense of talking back to the Haggadah, <i>this is not how I perceive my own Exodus. My own Exodus does not need all that physical strength. I don't need the big hand and the outstretched arm.</i> It's going to be a totally different language. Hesitantly. Softly. Dedicated. Purposefully. With accuracy. And love. Can you even hear through the translation, the music of softness? The strong voice of silence? But knowing who you are, and</p> |
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therefore being more accurate. Because maybe with all the big miracles, the big arm, you lose something of who you are. There is too much noise there in the Haggadah, for Hagit Ackerman. She is calling for introspection. She is calling for a different tone. For a

different kind of Exodus. And each one of those negations is matched with those opposite words, *softly, dedicated, purposefully, accuracy, love.* Hagit Ackerman is an Israeli Poet.

David Ben Gurion to the Peel Commission, 1937:

“300 years ago, there came to the New World a boat, and its name was the Mayflower. The Mayflower’s landing on Plymouth Rock was one of the great historical events in the history of England and in the history of America. But I would like to ask any Englishman sitting here on the commission, what day did the Mayflower leave port? What date was it? I’d like to ask the Americans: do they know what date the Mayflower left port in England? How many people were on the boat? Who were their leaders? What kind of food did they eat on the boat?”

“More than 3300 years ago, long before the Mayflower, our people left Egypt, and every Jew in the world, wherever he is, knows what day they left. And

he knows what food they ate. And we still eat that food every anniversary. And we know who our leader was. And we sit down and tell the story to our children and grandchildren in order to guarantee that it will never be forgotten. And we say our two slogans: ‘Now we may be enslaved, but next year, we’ll be a free people.’

“... Now we are behind the Soviet Union and their prison. Now, we’re in Germany where Hitler is destroying us. Now we’re scattered throughout the world, but next year, we’ll be in Jerusalem. There’ll come a day that we’ll come home to Zion, to the Land of Israel. That is the nature of the Jewish people.”

Jews are a storytelling people.
How does telling our story preserve us?