



**JOIN US!**  
*Second Night  
Community Seder*  
**TUESDAY, APRIL 23  
AT 5PM**

# Happy Passover





## A Message for Passover

Every year we remind the participants at the Passover table that the recounting of the experience is a “Haggadah,” a telling, and not a “Kriyah,” a reading. What’s the difference? A reading is simply going by the script of what’s on the page. A telling, on the other hand, requires both creativity, and the art, making the story pop. While the words on the page of the Haggadah have been the basis for the Passover Seder for thousands of years, they are merely jumping off points for rituals, conversations, and teaching the Passover narrative to our children and to each other. Taking part in a fulfilling Seder isn’t about reading every word on the page, but rather making the words that you do read come to life.



Look no further than the famous Haggadah section of the Four Children to remind us of our responsibility to make the Seder interesting for every kind of participant. The Haggadah offers us four different types of Seder guests, the wise one, the rebellious one, the simple one, and the one who doesn’t know how to ask. We are given guidelines for how to explain the meaning of Passover to each of them. The four children remind us that each type of person at the table requires a different type of experience, and it’s the leader’s job to make the narrative relevant for each of them. Not only is creativity required, but so is the differentiation between personality types. In addition to the four children, we will also have agnostics, non-Jews, Jews-of-color, traditionalists, secular Jews, and everything in between. The Passover narrative shapes who we are, but so too do our own backgrounds shape the way that we see and understand the Passover experience.

To enliven your Passover holiday, we hope that you’ll use our guide to find Passover events, Haggadah inserts, activities for kids, recipes, wine recommendations, and more. Make sure to check out our JCOH Haggadah, which you can print and use at your own Passover Seders, and at our Virtual Seders via Zoom. Of course, we wish everyone a “Happy Passover,” but we also want to wish you a meaningful Passover. May the Haggadah fill your table with the richness of our tradition, and may you bring the narrative to life for everyone at your table with your own personal touches of creativity and ingenuity.

Chag Sameach,

*Rabbi Joshua Franklin*

Rabbi Joshua Franklin

*Cantor Debra Stein, Rabbi*

Cantor Debra Stein, Rabbi



# Second Night Community Seder

**TUESDAY, APRIL 23 | 5:00PM**

Join your JCOH Community for a wonderful Passover experience filled with a delicious dinner, including wine, fun and laughs!

\$125 Per Person (MEMBER)

\$150 Per Person (SHUL HOUSE)

\$150 Per Person (GUEST OF MEMBER)

\$75 Per child (AGES 5-13)

Children Under 5 Free

Passover dietary restrictions will be observed.  
Pre-registration is required.

**RSVP DEADLINE APRIL 18**

To join us, visit [jcoh.org/passover](http://jcoh.org/passover)  
or call 631-324-9858



## 2024 PASSOVER SERVICES 5784

**Monday, April 22**

Wishing All A Joyous First Night Seder

**Tuesday, April 23**

Passover Morning Service: 10:00AM

Second Night Community Seder: 5:00PM

**Monday, April 29**

Passover Yizkor Service: 10:00AM

**THE JEWISH CENTER OFFICE WILL BE CLOSED ON APRIL 23 & APRIL 29**

*\* All in-person services are reserved for members and their pre-registered guests.*





## Mara

(An Excerpt From Rabbi Franklin's Forthcoming Book  
"Where Are You: Finding Yourself in the Bible")

שֶׁבֶּקֶל הַלֵּילֹת אָנוּ אוֹמְלִין שְׂאֵר יַרְקוֹת, הַלֵּלָה הַזֶּה מְרוֹר

Why on all other nights do we eat all sorts of herbs, but on this night ones that are (Maror) particularly bitter? (Passover Haggadah)

The Jewish rituals of Passover require that Jews not only ask questions regarding the bitterness of slavery, but that we taste the bitterness ourselves. The tradition is for Jews to eat a bitter herb known as “marror,” which often takes the form of horseradish in Ashkenazic households, and a bitter lettuce in Sephardic homes. The ritual of eating bitterness is generally regarded as enabling us to taste the bitterness of slavery and of Egypt. Most Jews who partake in this ritual eat a ground horseradish that is sweetened by vinegar and purple beet juice to offset the harshness of this bitter herb. A bit of charoset, made from ground apples, nuts, and wine, can be combined with the marror to further temper its harshness. Personally, I find the biggest piece of raw horseradish sliced directly from the root, and lean in hard to the taste of bitterness, knowing that marror not only reminds us about slavery, but bitterness itself is a great teacher about what it means to be free, and a spiritual life guide. Many Sephardic Jews underscore the significance of consuming the bitter herb during Passover by placing it prominently at the center of the Seder plate, elevated above the other symbolic elements. As much as the Jewish tradition reminds Jews to allow the bitterness to be a vehicle to experience Egypt, the bitter herb more profoundly transports us to a different metaphysical landscape, that of a place called Mara.

As the Israelites embark on their monumental exodus from Egypt, their odyssey spanned forty years, weaving through stops within the wilderness. Some of these locations are tangible on maps, while others exist more as profound waypoints in the human experience. The metaphysical wanderings chart a course of spiritual locations that we can see reflected throughout the Hebrew Bible, and within our own lives. Among these pivotal stops is Mara (Exodus 15). Following the awe-inspiring miracle at the Sea of Reeds, the Israelites journey three days before arriving at this location. During that time, the wonder of waters parted begins to fade as they are unable to find water.

“They came to Mara, but they could not drink the water from Mara, for it was bitter (marim). Therefore, it was named Mara (Exodus 15:23).”

The exact geography of Mara remains elusive, yet, more significant than its physical locale is Mara’s metaphysical essence, a universal experience of embracing bitterness and struggle that imparts profound lessons. The name “Mara,” derived from the bitterness of its waters, marim (מַרִּים), offers more than a mere description; it opens a portal to deeper understanding. The linguistic interplay in the name Mara invites endless etymological explorations by commentators... The word marim מַרִּים, while describing bitterness, also echoes the word morah מוֹרָה, teacher, suggesting that life’s bitter waters can also be profound instructors. Bitterness is not diminished by shying away from it, but by counterintuitively leaning into it, and learning from it. This viewpoint encourages a reevaluation of life’s bitter moments, not as final setbacks, but as opportunities to uncover hidden sweetness and wisdom...

*Rabbi Joshua Franklin*

Rabbi Joshua Franklin

## Who Asks The Four Questions?

תנו רבנן: חכם בנו שואל, ואם אינו חכם אשתו שואלתו. ואם לאו הוא שואל לעצמו.  
ואפילו שני תלמידי חכמים שיודעין בהלכות הפסח שואלין זה לזה

The rabbis teach that if a son is wise enough, then he asks, but if he is not wise enough, then the man's wife asks. But if he has no wife, then he asks himself. And even if there are only two wise sages, and both of them know all the laws of Passover, then each must ask each other. (Pesachim 116a)

Who asks the four questions? The tradition has emerged that the youngest child at the table should ask four prescribed questions. The Talmudic sages placed the emphasis simply on the act of questioning. Children should always be allowed to ask questions, but it also becomes the responsibility of the Seder participants to take part in the tradition, even if they might already know the answer. Jewish tradition values a thoughtful question more than a good answer. On Passover, as we celebrate our freedom, we are also reminded that slaves lack the ability to ask questions. In simply posing questions, we show that we are free!

– Rabbi Joshua Franklin



“Miriam” Contributed by Corinne Soikin Strauss

## Our Jewish Calendar:



Nisan, the month we shall soon enter is considered the first month in our Jewish calendar. Many believe that Tishri, the month that Rosh Hashana is celebrated, is the first month. However, that is not the case. Our initial calendar in Judaism was agricultural, and so therefore it makes sense that the spring, or Nisan when the trees are beginning to open, and flowers are beginning to bloom would be the first month. In this month, we will celebrate the holiday of Pesach, a time when we remember our leaving slavery, and celebrating our exodus from Egypt.

In Tishri, when Rosh Hashana occurs, we are reminded to be introspective, to think about what we have done in the last year. We are encouraged to ask forgiveness from those we have hurt, and to decide to move forward being better as a human.

During Nisan, we are reminded to look back into a collective past and remember that we would not be here today were it not for an ancient people who had the courage to flee from Pharaoh and a life of slavery. We reenact through our Pesach seder meal the story and create a community of memory.

So important is the holiday of Pesach, and the reenactment of leaving Egypt and slavery, that we are taught you can be ex-communicated from Judaism if you do not adhere to this ritual.

At the second night seder, we once again see the brilliance of our liturgical calendar, as we begin the counting of the Omer, forty-nine days until the holiday of Shavuot, and the giving of the Torah. Every month of our liturgical calendar is filled with a simple repetitiveness of Shabbat and Torah reading. This allows us to remember weekly who we are as a people. Then throughout the calendar we have major and minor holidays and festivals that allow us to spend some time on reinventing who we are as a Jewish People.

Ancient holidays and new holidays give us the momentum to be in this world to make it a better place for future generations. Ancient and new holidays allow us to be present for ourselves, our God, and our people.

This year during Pesach may we remember those who are still being held captive. May we remember the babies and the holocaust survivors, the young people from the festival and the older generation who left Europe to make Israel their home. May we show compassion to all who need us, and may we strive to create a better world for future generations.

Wishing you a sweet and meaningful Pesach,

Cantor Debra Stein, rabbi

## שולחן עורף The Meal is Served!

The Passover Meal – Seder – is the backdrop for fulfilling the commandment to tell our children the story of our Exodus from slavery to freedom. This festive meal provides us with the perfect setting to joyfully recount our people’s history with prayer, study and song – and of course food! The foods we share at our Seder have symbolic meaning, representing different aspects of our journey from the hardships of slavery to the joys of freedom.

Every element of our Passover Meal elevates our experience; the Seder plate and candles on our table; the chairs we recline in; the wine we bless and drink; and the foods that remind us of the tears and bitterness we endured. The Passover Seder is like no other meal. We re-enact this defining moment in our people’s history with meaning and relevance in our everyday struggles.

– Diane Wiener



Please join us in thanking Woodbury Kosher Meats for providing a delicious meal for our 2nd Night Community Passover Seder!

Their selection of Kosher food, their kindness and immense generosity are unparalleled!

## TZAFUN צפון FINDING THE HIDDEN

Tzafun, meaning hidden, is typically the time when the Afikomen is ransomed off by a person at the Passover Seder. Yet a greater significance lies beneath the surface of this juvenile ritual. In English we have the concept of finding one's inner compass, meaning being true to oneself. The Hebrew language takes this one step further. Every time Israelis refer to pangs of conscience ("yisurei matzpun" or "nekifot matzpun"), they are, in a sense, talking about the difficulty in finding their true north. That's because "matzpun," the Hebrew word for "conscience," comes from the root צ-פ-ן, which means both "hidden" ("tzafun") and "north" ("tzafon"). On Passover, we are compelled to give voice to our inner conscience. This is the time where we not only speak about the injustices of our past, but a time we bring attention to instances of discrimination, oppression and corruption in the world.

– Rabbi Joshua Franklin



“Messengers of Peace,” Contributed by Ellen Frank z”l



# PASSOVER SHOPPING LIST



## Matzah

The machine made stuff will do, but if you are interested in hand-made shemurah matzah, visit your local supermarket.

## Shankbone

Visit your local butcher shop, who usually will give away a shank bone for free. Many vegetarians substitute a beet or a drawing of a lamb.

## Horseradish Root

Did you know that you can replant a horseradish root in your garden to be used for Passover the following year?

## Salt

Add to water in which to dip parsley; Sephardic Jews use lemon juice or vinegar.

## Parsley (or potato or celery)

## Romaine Lettuce

## Charoset

Typically made from apples, nuts and wines, though some Sephardic recipes replace apples with dates.

## Wine

Some people prefer Manischewitz, but there are a whole host of excellent Kosher for Passover wines out there.

## Eggs

Vegetarians sometimes substitute a crocus (the first flowering plant of spring).

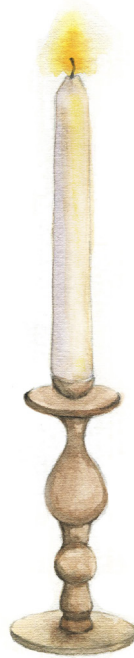
## Scallions

Iranian Jews run around the table whipping each other with scallions during the singing of Dayenu.

## Orange

While the orange was once a symbol of equality of women, it has come to symbolize the equality of all Jews, regardless of gender, sexual preference, race, ethnicity or religious background.

# PASSOVER RITUAL OBJECTS



- Candles and Candlesticks
- Tzedakah Box
- Seder Plate
- Haggadot
- Elijah's Cup
- Miriam's Cup
- Kiddish Cup
- Pitcher for Hand Washing
- Afikomen Bag
- Pillows for Reclining
- Matzah Cover
- Matzah Tray

# KOSHER-FOR-PASSOVER

## WINES YOU'LL ACTUALLY WANT TO DRINK

### If you want to splurge:

- Castel Grand Vin, Castel
- Syrah Reserve, Tulip Winery
- Merlot, Flam
- Yatir Forest, Yatir Winery
- C Blanc du Castel, Castel

### If you're willing to spend \$20 to \$30 a bottle:

- Cliff View Carignan, Beitel Winery
- Yiron, Galil Mountain
- Ever Red, Ella Valley Vineyards
- Yarden Katzrin Chardonnay, Golan Wines

### If you want a budget-friendly wine:

- Cabernet Sauvignon, Segal
- Sauvignon Blanc, Binyamina Wines



## BIUR CHAMETZ *(Burning Chametz)*

Instead of just removing all the bread from your home, use this time as an opportunity to entertain your kids with this fun traditional ritual in the weeks before Passover.

1. Take a few pieces of bread and place them around the house in areas where they will be found.
2. Turn off the lights and recite the following blessing

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חֵמֵץ.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu, b'mitzvotav, v'tzivanu al biur chametz*

Blessed are You, Adonai our God, Sovereign of the universe, who sanctifies us by Your commandments and commands us to burn (remove) all leaven.

3. Use a feather, candle, and a wooden spoon, flashlight (traditionally a candle) to search for all the chametz.
4. Use the feather to sweep the chametz onto the spoon, and place the leaven in a paper bag.
5. Once all the chametz is collected, recite the following line: "Any chametz that may still be in my house, which I have not seen or have not removed, shall be as if it does not exist and as the dust of the earth."
6. Burn the found chametz (or perhaps a small amount of it) in the fireplace or in a metal trash pale outside.



## THE STORY BAG GAME

This activity is designed for families with young children, and utilizes their existing collection of toys to enliven their experience with telling the Passover story.

1. Find a decorative bag and fill it with random toys, action figures, animals, Lego, etc.
2. During the Passover Seder, pass the bag around and have each participant pull out one thing from the bag.



3. Each person must go around the table and explain how the toy they are holding connects to the Passover story.

*Ex. 1: The action figure was one of the Hebrew slaves that helped Moses paint the lintels of Hebrew homes with lambs' blood.*

*Ex. 2: This unicorn is one of the horses that the Egyptians rode as they pursued the Israelites through the Sea of Reeds. He survived because of his special swimming abilities, which enabled him to make it back to shore.*

## WHO AM I?

This Activity is great even for adults, but kids love it too!

1. Everyone receives a sticky note or note card with the name of a famous character from the Passover story.

*Characters: Pharaoh, Moses, Aaron, Miriam, Pharaoh's Daughter, A Frog, A Louse, The Wise Son, The Simple Son.*

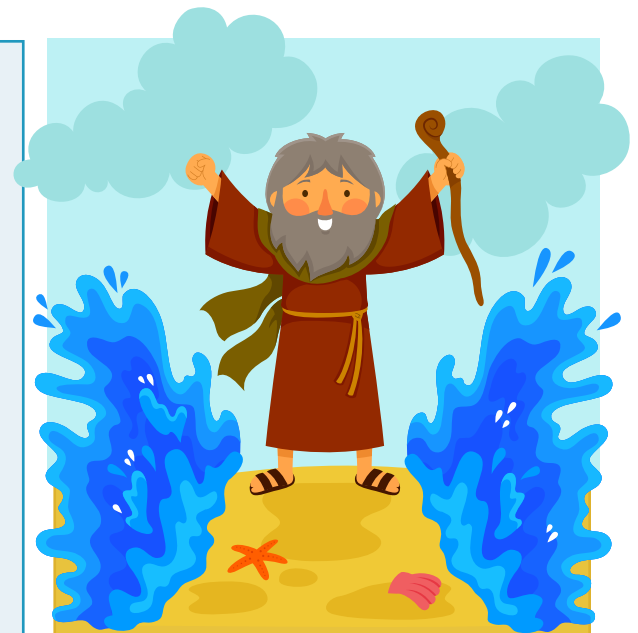
2. The name is placed on either the person's forehead or upper back with a piece of masking tape. Players circulate and ask yes or no questions until everyone has identified the name on their own sticky note or card.
3. Each player takes a turn with the other players asking yes or no questions, until the player with the sticky note or card guesses the identity of the famous person.





## PASSOVER STORY *(Sung to the tune of The Brady Bunch)*

It's a story, about baby Moses,  
 Who came floating down the river called the Nile.  
 Pharaoh's daughter was there just to catch him and so he stayed a while.  
 It's a story about Jewish builders,  
 who were tired of building Pyramids.  
 All of them were slaves just like their mothers and just like their kids.  
 Until one day, big Moses talked to Big G.  
 That's G-O-D and that spells Moses' God.  
 He said, "You just leave and go to Israel — I won't make it hard."  
 So then Moses asked old Pharaoh, "Let my people go.  
 He said, "For real! No Moses. Never. No."  
 So the ten plagues were brought to Pharaoh and he said,  
 "Moses go. Your people can go. Now Moses, go."  
 That's the way Pharaoh said, "Now Moses go."



## MOSES

*(Sung to the tune of The Flintstones)*

Moses,  
 he's our Moses,  
 he's the man that took us for a tour  
 Out of Pharaoh's Egypt  
 went the children that he soon would lure  
 Come sit and eat matzah all week long.  
 Listen to our prayers and to our songs of  
 Moses,  
 he's our hero  
 he's a really,  
 really good time,  
 a forty year guy;  
 he's the one that set us free.

## MOSES ISLAND *(Sung to the tune of Gilligan's Island)*

Just recline right back  
 and you'll hear a tale,  
 a tale of dreadful trip.  
 That started with ten awful plagues brought unto Egypt, brought unto Egypt.  
 The boss he was a Jewish man, raised as a Pharaoh's son.  
 Then God did come calling and soon the fun begun, soon the fun begun.  
 More blood, such frogs, and all those bugs, Pharaoh could just barely see.  
 The Jews were really scoring points and soon they would be free, and soon they would be free.  
 They shlepped and shlepped for forty years across a desert land.  
 He went up to Mount Sinai and a party soon began, a party soon began.  
 Moses, the Pharaoh too, Aaron and his wife. Marianne, the skipper, too, here on the desert island.

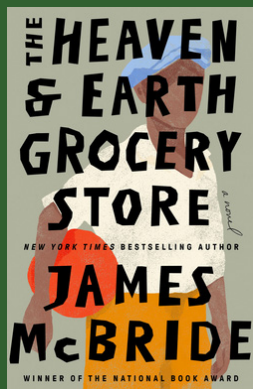




# BOOK CLUB

WITH CANTOR DEBRA STEIN, RABBI

THURSDAY, APRIL 18 | 4:00PM



## The Heaven & Earth Grocery Store by James McBride

In 1972, when workers in Pottstown, Pennsylvania, were digging the foundations for a new development, the last thing they expected to find was a skeleton at the bottom of a well. Who the skeleton was and how it got there were two of the long-held secrets kept by the residents of Chicken Hill, the dilapidated neighborhood where immigrant Jews and African Americans lived side by side and shared ambitions and sorrows.

Pre-register at [jcoh.org/bookclub](http://jcoh.org/bookclub)



SUNDAY, APRIL 21 | 10:30AM

Join the Jewish Center clergy for an unforgettable Passover experience, where the Exodus narrative springs to life at the Seder table. Learn new songs, search for the afikomen, discover the meaning behind the symbols, and celebrate together.

- ✿ Pre-registration is required
- ✿ Open to all ages

Pre-registration at [jcoh.org/passover](http://jcoh.org/passover)



# Yom HaShoah Service

## Monday, May 6 | 6:00pm Service

**SPECIAL GUEST SPEAKER ESTHER MULLER**

Every year, Jewish Center of the Hamptons joins with congregations around the world to commemorate Yom HaShoah. We began many years ago joining with B'nai B'rith International in a ceremony of reading the names of those who perished in the Shoah. In its inception, it was brought to us by one of our congregants, Sam Latner z"l. The next chairperson was Dr. Alan York z"l and after his death Charlotte Sasso took over as chairperson of this very important ceremony.

*May their memories forever be for a blessing*



### About Esther Muller

Esther Muller is an Entrepreneur, Humanitarian, Israel Supporter, and global Real Estate Industry Advisor with Sotheby's International Realty. Her life's journey has been marked by a commitment to excellence, a passion for giving back, and a tireless dedication to making a positive impact on society. Philanthropically, her focus for the past 20 years has been to help make Israel strong by growing her partnership with OR Movement. OR Movement is a non-profit organization established in 2002, dedicated to developing and populating the Negev & Galilee regions of Israel.

As the daughter of Holocaust survivors, she believes that all Jews should be connected to Israel; therefore, she encourages ownership, as a legacy, at the Seasons Hotel in Netanya, where she is on the Board of Directors.

Esther Muller is both an Academician and Practitioner. She has held the acclaimed position as Professor and Director at the Graduate School of Business at Touro College. As cofounder of both the Academy for Continuing Education (ACE), and the Academy for Coaching and Training (ACT), she is a fierce advocate of quality education and a dynamic corporate leadership coach.

# Mordy Potter

*and the Philosopher's Bagel*





Shul House  
at Jewish Center of the Hamptons





# JEWISH CENTER OF THE HAMPTONS

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Cantor Debra Stein, Rabbi

## SHABBAT SERVICES

Friday Evening Service  
Fridays at 6:00pm  
Shabbat Morning Service  
Saturdays at 10:00am

## OFFICE HOURS

Monday–Friday  
9:00am–5:00pm

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[cantor@jcoh.org](mailto:cantor@jcoh.org)

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