



**JOIN US!**  
*Second Night  
Community Seder*  
**SUNDAY, APRIL 13  
5:00PM**

*Happy Passover*



## Celebrating Fifty Years of Women's Voices



As we are entering into the celebration of fifty years of women in the cantorate, I want to highlight two incredible women who brought women's voices to the forefront.

A colleague who blazed the path for me to become a cantor was Barbara Ostfeld. Barbara was the very first women to be ordained a cantor through the Hebrew Union College, School of Sacred music. Barbara was seventeen when she had the chutzpah to call the Hebrew Union College-School of Sacred music to apply. She was met on the other end of the phone by Sara Lee Avery, who informed her that no female had ever made such a request.

Mrs. Avery z"l, was married to one of the major faculty members of the school, and served as registrar. However, Barbara was given an audition for the school. Surrounded by men in three-piece suits, she walked in for her audition and stood toe to toe with the "all boys network" and explained to them why she should become a cantor. She was ordained in 1975.

Barbara published her memoir, *Catbird: The Ballad of Barbi Prim* in 2019. It's a difficult read because of all the struggles she had, both as a cantorial student, and in her personal life. We will be reading her book in our book club in July, and I am honored that Barbara will join us via Zoom to discuss her book.

Another force in the history of women's voices was Debbie Friedman z"l. Her song, *Miriam's Song*, has been sung in Shabbat services and Passover seders for decades now. Debbie was instrumental in bringing women's voices and women's faces forward in Judaism. A talented song leader, she was among the first to seek out the women of the bible and bring them to life. To be clear, there are not that many women in the Bible who are named, often a female is only referred to as "wife of". However, she wrote songs about Miriam, Esther, Vashti, and even challenged gender sensitive language by replacing masculine texts with female texts.

Debbie Friedman lived a short life, dying early in 2011. She was an extraordinary songwriter and a leader in gender-sensitive language. The song you probably know best is her *Mishebeirach*, but she has written hundreds if not thousands of songs. She was made an honorary member of the American Conference of Cantors, for all her contributions to Jewish music.

Debbie sang twice at the Jewish Center, and it was my honor and privilege to get to know her.

In June, along with about fifty of my colleagues, I will be recognized as one of the first women to become a cantor. When I went to school, the struggle was real, as women were often made to feel like they were less than. I have less than forty women to thank for blazing the trail for me. I am grateful I could never have asked for a more rewarding career.

B'Shira

Cantor Debra Stein, Rabbi





## 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 Josh Franklin

*Cantor Debra Stein, Rabbi*

Cantor Debra Stein, Rabbi



# *Second Night Community Seder*

**SUNDAY, APRIL 13 | 5:00PM**

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

**\$125 per adult (MEMBER)**

**\$125 per adult (SHUL HOUSE)**

**\$150 per adult (GUEST)**

**\$75 per child (AGES 5-13)**

**Free per child (UNDER AGE 5)**

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

**SAVE THE DATE!**



## **2025 PASSOVER SERVICES 5785**

**Saturday, April 12**

Wishing All A Joyous First Night Seder

**Sunday, April 13**

Passover Morning Service | 10:00am

Second Night Community Seder | 5:00pm

**Saturday, April 19**

Shabbat & Passover with Yizkor Service | 10:00am

**JEWISH CENTER OFFICE WILL BE CLOSED ON APRIL 14 & APRIL 21**

*In-person services are reserved for our members and their pre-registered guests.*







## We're Getting the Wicked Son Wrong

Every year at the Passover Seder, we encounter the Four Children: the Wise, the Wicked, the Simple, and the One Who Does Not Know How to Ask. And every year, we seem to get the Wicked Son all wrong.

The Haggadah presents his question:  
*“What is this service to you?”* (Exodus 12:26)

By saying “to you” and not “to us,” the Wicked Son is accused of excluding himself from the Jewish people. The response to him is sharp: *“Since he has removed himself from the community, he has denied a fundamental principle of Judaism.”*

But is he really so wicked? His question isn't all that radical or contrarian. In fact, I find myself liking him—let alone the fact that his question is a direct quote from the Torah!

The Talmud tells the story of a man named Phlmo who asked Rabbi Yehuda HaNasi a bizarre question: *“A person with two heads, upon which head does he place tefillin?”* The rabbi, thinking he was being mocked, excommunicated him. But then, someone arrived and announced that his wife had just given birth to a baby with two heads. The Talmud then discusses how to determine the redemption payment for such a child, concluding that the father must pay double the normal amount.

This story teaches an important lesson: we cannot dismiss outrageous questions outright. We don't always have to answer them, but we also cannot ignore them. Passover, after all, is about questions—even the ones we think we already know the answers to.

Here's a controversial thought: the Wise Son may not be as wise as we think. His question—*“What are the testimonies, statutes, and laws that God has commanded you?”*—sounds technical, like something easily answered by opening a book or consulting Google. The real hallmark of wisdom is not just asking a question, but asking an open-ended one that provokes deep thinking. That's not what the Wise Son does.

My wife Stephanie recently asked me, *“Why doesn't the Haggadah just tell the story of the Exodus? Why all the extra rituals, the Four Children, the Four Cups, Elijah, the dipping?”* That, I told her, is a great question. In fact, it is essentially what the Wicked Son asks. *“What does this service mean to you?”* It's a question not relegated to the wicked, but to deep thinkers. Passover is about asking questions, engaging in conversation, and using our voices.

The Zohar teaches that in Egypt, the power of speech was in exile. The very word *Pesach* can be read as *Peh Sach*—a speaking mouth. Redemption is not just about physical freedom, but about the ability to speak freely.

Passover reminds us to speak out, to speak up, and to speak freely. It is not just about the right to free speech, but about the responsibility of a free person to ask difficult questions. It is about embracing the voices we might rather ignore. The Wicked Son challenges us—and we need to let him.

And this attitude should not be just for Passover. It should be at the core of what it means to be Jewish.

*Rabbi Josh Franklin*

Rabbi Josh Franklin

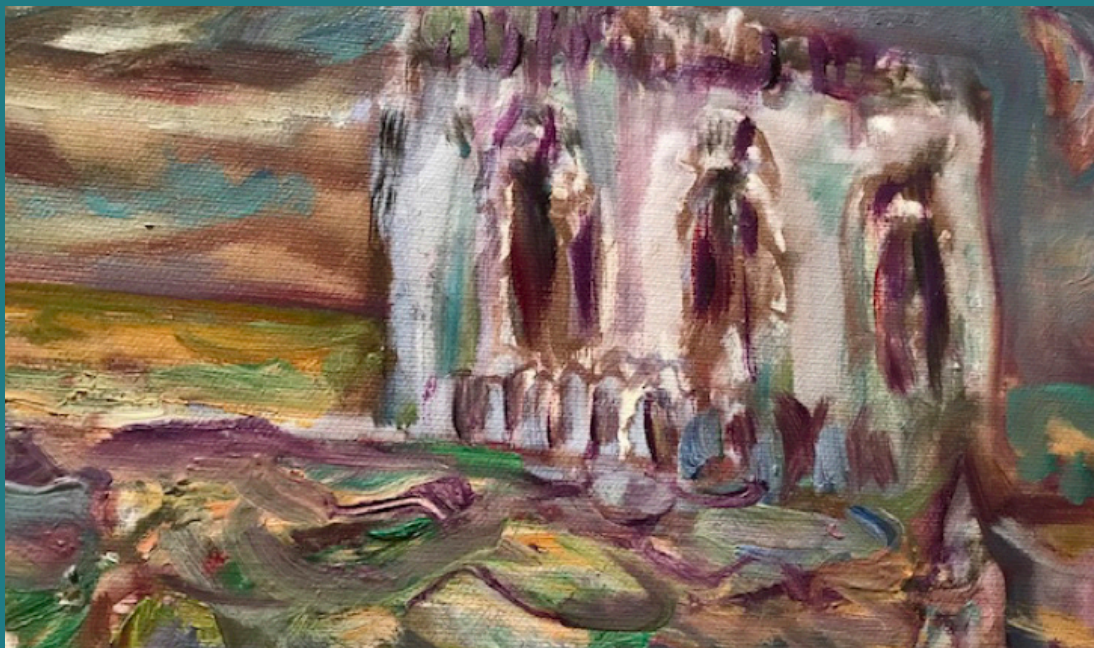
## Who Asks The Four Questions?

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 Josh Franklin



“Miriam” Contributed by Corinne Soikin Strauss

## Shulchan Orech שולחן עורך 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 Second Night Community Passover Seder!

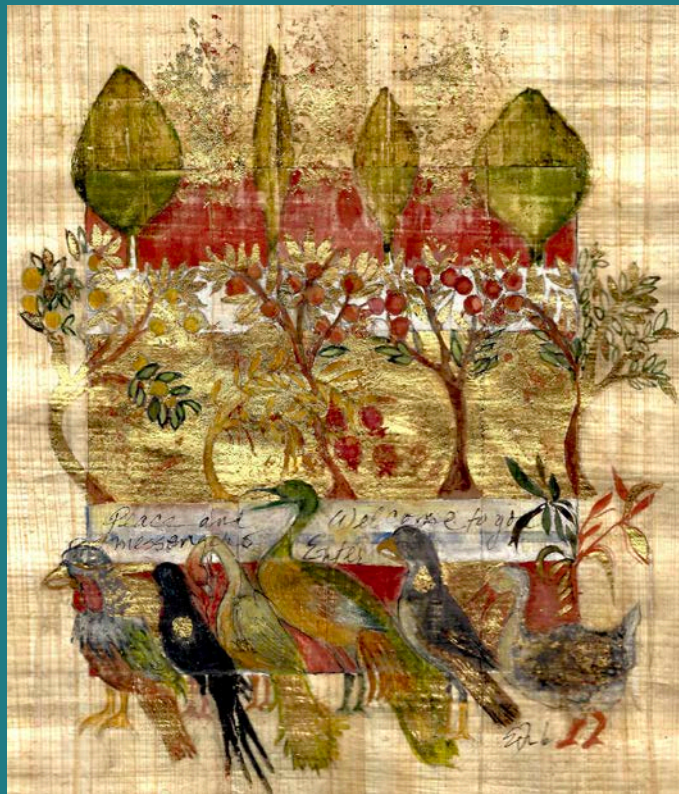
Their selection of Kosher food, their kindness and immense generosity are unparalleled!



## 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 Josh 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

Rabbi Josh



## 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

בָּרוּךְ 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.*

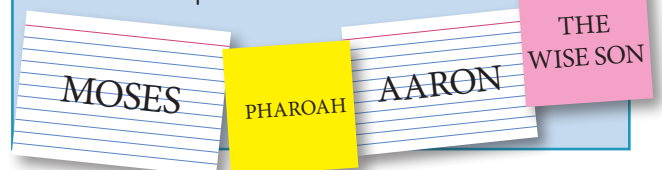
## WHO AM I?

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.

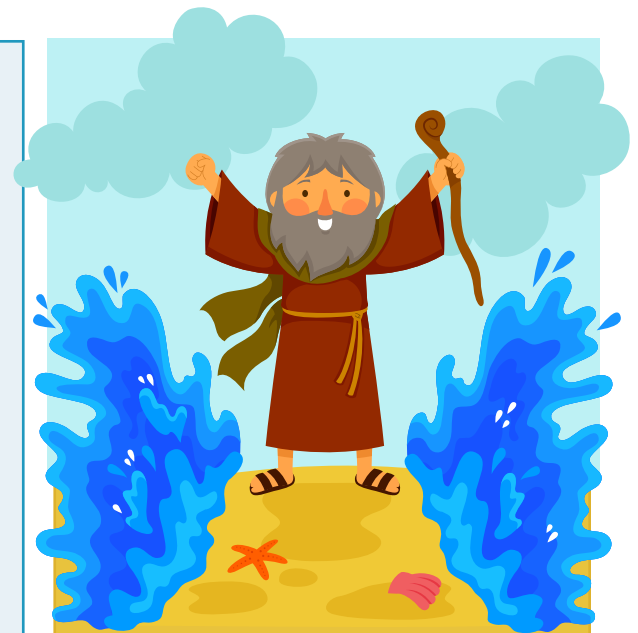






## PASSOVER STORY *(Sung to the tune of The Brady Bunch)*

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)*

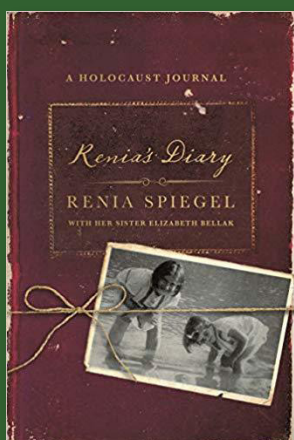
Just recline right back  
 and you'll hear a tale,  
 a tale of dreadful trip.  
 That started with ten awful plagues brought unto Egypt, brought unto Egypt.  
 The boss he was a Jewish man, raised as a Pharaoh's son.  
 Then God did come calling and soon the fun begun, soon the fun begun.  
 More blood, 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



## RENIA'S DIARY: A HOLOCAUST JOURNAL BY RENIA SPIEGEL, ELIZABETH BELLAK THURSDAY, APRIL 17 | 3:30PM

Renia Spiegel was a young girl from an upper-middle class Jewish family living on an estate in Stawki, Poland, near what was at that time the border with Romania. In the summer of 1939, Renia and her sister Elizabeth (née Ariana) were visiting their grandparents in Przemysl, right before the Germans invaded Poland.

Like Anne Frank, Renia recorded her days in her beloved diary. She also filled it with beautiful original poetry. Her diary records how she grew up, fell in love, and was rounded up by the invading Nazis and forced to move to the ghetto in Przemysl with all the other Jews. By luck, Renia's boyfriend Zygmund was able to find a tenement for Renia to hide in with his parents and took her out of the ghetto. This is all described in the Diary, as well as the tragedies that befell her family and her ultimate fate in 1942, as written in by Zygmund on the Diary's final page.

Renia's Diary is a significant historical and psychological document. The raw, yet beautiful account depicts Renia's angst over the horrors going on around her. It has been translated from the original Polish, with notes included by her surviving sister, Elizabeth Bellak.

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Join Cantor Debra Stein, Rabbi for an opportunity to delve into an interesting book, expand your thinking on a new topic or just meet new friends. Whether you're an avid reader or just want to follow along with the group, our book club welcomes you!



# Yom HaShoah Service

## Sunday, April 27 | 11:30am

SPECIAL GUEST SPEAKER LISA LIPKIN

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 Lisa Lipkin

Lisa Lipkin is a professional storyteller and the CEO of Story Strategies, a consultancy that helps organizations find and tell their most impactful stories.

She is also the child of a Holocaust Survivor. Her autobiographical one-woman show "What Mother Never Told Me," toured internationally, illuminating the intergenerational trauma left by the Holocaust on multiple generations.

She has worked with the European Council of Jewish Communities, the US Holocaust Memorial Museum, Yad Vashem, and The Board of Jewish Education, helping them explore identity and bring Judaism to life through storytelling. Other clients include the University of Amsterdam, Cisco, Shell, Colgate Palmolive, Chanel, ABN AMRO Bank, and The Dutch Ministry of Defense, among others.

She is the author of *Bringing the Story Home: the Complete Guide to Storytelling for Parents*, and the editor of five books of American poetry.



# JEWISH CENTER OF THE HAMPTONS

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### SHABBAT SERVICES

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

### OFFICE HOURS

Monday–Friday  
9:00am–5:00pm

Rabbi Josh Franklin  
[rabbij@jcoh.org](mailto:rabbij@jcoh.org)

Cantor Debra Stein, Rabbi  
[cantor@jcoh.org](mailto:cantor@jcoh.org)

Diane Wiener, Director of  
Development,  
Executive Director Emerita  
[development@jcoh.org](mailto:development@jcoh.org)

Margaret Barcohana  
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Special Programming  
[mbarcohana@jcoh.org](mailto:mbarcohana@jcoh.org)

### OFFICE DIRECTORY

Phone 631-324-9858  
Fax 631-329-6654

David Waserstein, Director of Operations  
[dwaserstein@jcoh.org](mailto:dwaserstein@jcoh.org)

Lindsey Marino, Office & Membership Coordinator  
[lmarino@jcoh.org](mailto:lmarino@jcoh.org)

Carly Hannibal, Administrative Assistant  
[channibal@jcoh.org](mailto:channibal@jcoh.org)

John Paul D'Amico, Director of Communications  
[jpdamico@jcoh.org](mailto:jpdamico@jcoh.org)

Wil Weiss, Digital Content Manager  
[wweiss@jcoh.org](mailto:wweiss@jcoh.org)

Nicholas Ward, Head of Maintenance  
[maintenance@jcoh.org](mailto:maintenance@jcoh.org)

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