

HAMIGDALOR

המגדלור



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PASSOVER EDITION 2023

From Your Clergy Team

Yachatz: Brokenness and Wholeness—A Passover Message

Yachatz is one of the essential steps of the Passover Seder. In this step, we formally break the middle of our three matzahs. We take the larger of the broken halves and hide it as the afikoman. We put the smaller half back in the stack, in between the top and bottom matzot on the table

Brokenness Is Part of the Passover Story

Yachatz represents brokenness and the possibility for wholeness. So much of the Passover story is about brokenness:

- Our trust in Pharaoh is broken when a new Pharaoh (“who knew not Joseph”) arose, refusing to recognize Joseph’s accomplishments, and we were suddenly enslaved.
- Our backs were breaking from the toil of slavery, particularly after Pharaoh upped the quotas and reduced the materials we might use.
- Hearts were broken when the first-born Israelite male babies were murdered in the Nile River by government order.
- Pharaoh kept breaking his promise, now allowing the Israelites to leave but then “hardening his heart” and refusing to let this happen.

- Later the waters of the Sea of Reeds break open, enabling us to cross to safety on the other side.

Yet the Seder invites us to move from our communal memory of that time to reflection on our present. In that light, we invite you to consider (and perhaps ask at your seder!):

- In what ways does the world seem broken today?
- And what systems already in place might need breaking to make the world a better place?

Sharing Bread/Matzah Is a Path Forward

One beautiful explanation offered by the Sages for this Yachatz ritual helps promote one path toward making the world less broken, if not completely whole. This explanation asserts that the act of breaking the matzah re-enacts the manner in which the Israelite slaves conducted themselves during their enslavement in Egypt.

An Israelite slave who was fortunate to have had a bit more means would break off a piece of their bread and share it with a fellow slave who may have had less. The ritual of *yachatz* highlights the character strength of kindness, the remarkable unity of our people forged during the deprivation of living under Pharaoh, the solidarity that we had with all of the oppressed slaves—Israelite or not—and the resilience that our ancestors modeled even though their lives were broken.



World Transformation Begins with Ourselves

Yet our tradition recommends that our work at fixing the world's brokenness begin with ourselves. For the Passover Haggadah states, "In each and every generation, each person must see themselves as having been personally redeemed from Egypt." So we also invite you to consider:

- In what ways are you broken?
- What patterns, habits, and routines of yours need breaking?

As we prepare our homes for Passover, then, we should also prepare our hearts. At the Seder, when we get to Yachatz we reconnect with our own broken-heartedness. We honor our cracked surfaces and sharp edges, unafraid to see our brittleness and brave enough to see our beauty. Reaching for wholeness, we begin to piece together the disparate parts of ourselves.

As we celebrate our Passover seders, let us be inspired to seek a world in which we and the world are again whole.

Let us embrace our entire selves, including our rough edges and broken parts.

Let us remain attuned to the brokenness within us and around us.

Let us share what we might with others who experience brokenness, too.

Let us remain in solidarity with our people, our traditions and our values.

Let us forge alliances and friendships with all people.

As we take in the lessons of Yachatz, may we start to envision and enact a better world, shaped, at least in some small way, by the better version of ourselves that emerges.

Chag kasher v'samei-ach! May you have a meaningful, healthy, joyful, delicious Passover, one that leads you again to the path of wholeness.

Rabbi J.B. Sacks

Rabbi J.B. Sacks

Maayan Lev

Student Rabbi Maayan Lev

Passover Seder and Services This Year

This year we will hold our annual Am HaYam Passover Seder on Thursday, April 6, the second night of Passover, at 5:30 p.m. Rabbi Sacks and Maayan will be co-officiating the seder.

For services this year, we will be holding services on the first morning of Passover, Thursday, **April 6**.

Shabbat Pesach services will be held on **Friday, April 7 and Saturday, April 8**. In addition, we will have services this year on **both the seventh and eighth mornings of Passover: Wednesday, April 12 and Thursday, April 13**. Yizkor will be marked **during services on April 13**.

All morning services begin at 10 a.m. All services will be held both in person on our premises and live streamed via our YouTube channel.

Finally, please note that this special issue of the *Migdalor* contains all the information you will need to prepare for Passover and celebrate it.

You may have questions about Passover preparation. [Here is a link](#) to the Rabbinical Assembly Pesah Guide.

If you have questions about preparing your home, or about the Seder, or Passover services, please contact the Rabbi at: rabbijbsacks@gmail.com. For questions about classes during Passover please contact our Life-Long Learning Chair, Fran Lande at fblande@gmail.com.

I wish you all a *chag kasher v'samei-ach*, a healthy, meaningful, and joyful Passover!

Neal Abramson, on behalf of
Rabbi Sacks, Student Rabbi Maayan Lev, and the Ritual Committee

PASSOVER LORE—DO YOU KNOW?

NAMES OF THE FESTIVAL:

Chag Ha-Matzot (“Festival of the Unleavened Bread”), *reflects the centrality of matzah* in the celebration of Pesach.

Chag Ha-Pesach (“Festival of the Paschal Lamb Offering”), *recalls the offering that was brought to the Beit HaMikdash* (Holy Temple) in Jerusalem in former times, even as the word Pesach (from the Hebrew, "to protect") links us to the biblical account of the tenth plague when our ancestors' homes were "protected" when the Angel of Death "protected" them.

Chag He-Aviv (“Festival of the Semi-ripe Barley”; in later Hebrew this name connotes "Festival of Spring"), *reminds us of the agricultural dimensions and seasonal significance* of the Festival.

Z'man Cheruteinu (“Season of Our Freedom”), *marks the attainment of the goal of freedom* from bondage by our ancestors. The Sages chose this name for use *in every Amidah* (central prayer) *and Birkat HaMazon* (the Blessing after Meals/Nourishment) throughout Passover.

MA-OT CHITTIM ("Wheat Money"):

For Passover, special **care must be taken to provide for the poor, as the costs for Passover observance are greater than usual.** Less fortunate Jews should yet be able to celebrate free of worry on the Festival of Freedom. The practice of distributing *ma-ot chittim* (also known as *kimcha d'Pischa*, literally "Passover flour") was instituted so that the needs of the indigent might be met. This custom has given rise, in local communities, to the creation of special Passover funds. The money for selling one's chametz (see below) is generally channeled into such a fund.

CHAMETZ:

Any product that is fermented or that can cause fermentation may not be eaten on Passover. Only five grains are included in this prohibition: wheat, rye, barley, oats and spelt. Any food or drink made from one of these grains, or which contains one of these grains, even a most miniscule amount, is considered chametz. Obviously, matzah is made from one of these five grains, although careful attention has ensured that no leavening has occurred.

In addition, all utensils that come into contact with chametz may not be used during Pesach or even on the day preceding it. These and any non-Pesach foods we are saving are stored where we won't see them or get into them. (The prohibition includes not seeing chametz in one's domain.) The surfaces upon which we prepare food, cook food, and eat food are scoured and usually covered for the duration of the Festival. The

refrigerator is likewise cleaned to remove any trace of chametz. Many utensils may be “kashered” for Passover, that is, they might be rendered usable for the holy day by following the traditions for doing so.

Ashkenazi Jews have followed the minhag (custom) of treating rice, corn, peanuts or members of the pea family as chametz because these products swell when cooked and so resemble a leavening process. According to the strictest application of this minhag, neither the grains nor any of the flours or oils made from them may be used. Some Ashkenazi commentators do allow the use of these products when in certain forms, such as oil. Sephardic tradition allows these products, in any form, to be eaten. No, an Ashkenazic Jew cannot declare oneself a Sephardic Jew for eight days a year!

However, the **Committee on Jewish Law and Standards (CJLS) of the Conservative Movement has ruled** unanimously in separate rulings **that peanuts and string beans are not members of the pea family** and hence should not fall under this minhag (**and are hence fully acceptable for Passover use in all forms by all Jews**).

In addition, in 2015, the **CJLS** published two separate Jewish legal opinions **now allowing Ashkenazi Jews to eat rice, corn, peanuts, et al, just as our Sephardic brothers and sisters do.** [Here is a link](#) to the one written for our North American context. The permissibility for Ashkenazi Jews to eat these products is *not* a requirement, of course, but a possibility, one that can be especially helpful to those on certain restrictive diets.

Whether one follows Sephardic or Ashkenazic tradition, one is keeping kosher for Passover. There should be no belittling the considered, meaningful practice of someone else. For those who choose to follow the Sephardic practice, please note that the Rabbinical Assembly’s guide explains a number of caveats that must be followed. For those who are Ashkenazic, please note that eating off the kosher-for-Passover plates that have had items like corn on them does not in any way adversely affect your own keeping of Passover. In addition, **Ashkenazi Jews are fully able to eat derivatives of rice, peanuts, et al, such as peanut oil, as the custom to refrain from rice, corn, beans, etc., never affected derivatives.** Please contact me with any specific questions.

In addition to a prohibition on eating chametz, one cannot get any advantage from it. So, for example, Jewish bakeries often close during the week of Passover to not make money from chametz during the holy day.

M’CHIRAT CHAMETZ (Selling Chametz):

Since one must not own any chametz during Pesach, **any chametz stored is sold (to a non-Jew) for the duration of Pesach.** The transaction is technically an actual sale: People sign a document appointing the Rabbi as their legal agent for this purpose. Food that is sold must be placed out of the way and covered, along with the year-round (“chametz-dik”) dishes, so that one does not encounter the chametz during Pesach itself. At the end of the holiday, the agent (i.e.the rabbi) arranges for the reversion of ownership

of the now permitted chametz. Some who do not change dishes nevertheless should consider selling their actual chametz. **Those needing or desiring Rabbi Sacks' help to accomplish this mitzvah should contact him by noon Sunday, April 2 or mail/scan the form elsewhere in this Migdalar to him so that it arrives to him by noon Sunday, April 2.** The Rabbi's address is: Rabbi J.B. Sacks, 78759 Platinum Drive, Palm Desert, CA 92211.

B'DIKAT CHAMETZ/BI-UR CHAMETZ (Search for/Burning of Chametz):

After thoroughly cleaning one's home, a search for leaven takes place, usually on the evening before Pesach begins, i.e. the night before the first seder. This year the search takes place on **Tuesday, April 4.** So as not to make this search in vain, a few crumbs or pieces of chametz are conspicuously placed, searched for by candlelight and when "found," swept onto a wooden spoon with a feather. (Obviously, it is helpful to count how many pieces of bread/candy/whatever you have conveniently placed throughout the house so that no chametz remains!) Children (of all ages) delight in this tradition. One does not have to have a wooden spoon and/or feather to conduct the search. A blessing is recited before the search, and a declaration is recited following it. [Here is a copy of these](#) for convenience.

The following morning before 10:00 a.m. or so (consult the Rabbi if more specificity is required), these last crumbs/pieces are burned (in some places, flushed or thrown in the outside garbage can). A short declaration is recited both evening and morning, [which you can find here](#).

Any other chametz found in the house is then considered to be "mere dust" and not food (and hence, the household is still considered to be fully kosher for Pesach for the family that worked so hard to clean. (A humane remedy if there ever was one!!!) Many modern young families, whether traditionally kosher for Pesach or not, have now incorporated this Ritual in whole or in part as a feature of their family's preparation for Pesach. This year the first seder takes place on Wednesday, April 5, so the **search for chametz takes place on Tuesday evening, April 4, with the burning/disposal of chametz the next morning.**

ON MATZAH and MATZAH SH'MURAH ("Watched Matzah"):

One may eat matzah at any time during Passover (and during the year), but **the mitzvah ("commandment") to eat matzah applies only to the seder on the first night**—and even then one only needs to eat matzah immediately following the recitation of the blessing for matzah recited during the seder. The general standard for matzah is that the process is supervised "from the time the grain is milled (into flour)." From that point on, it is to be stored in cool conditions and kept away from water or moisture until the time for baking it into matzah.

Some, however, have the custom, especially for seder evenings, of applying a stricter level of supervision called *sh'murah mish'at k'tzirah*, "supervised from the time of reaping." The grain for this matzah is watched from the time it is harvested to ensure that no moisture has affected it. Such a stricture is apparently post-Talmudic. Chassidim use only this *matzah sh'murah* for all of Pesach. Most of us are not this strict. Nonetheless, many of us enhance our own *s'darim* (plural of seder) with *matzah sh'murah*.

Matzah sh'murah usually comes in large round cakes, with a different taste and texture. It **probably comes much closer to what our ancestors actually ate in haste when they were leaving Egypt**. Although one can find this matzah in the square or rectangular prepackaged format like the more common plain matzah as well, we prefer the round, handmade kind specifically to better recall the original Exodus experience.

TA'ANIT B'CHOROT (Fast of the Firstborn):

Firstborn Jews fast from sunrise the day before Passover, i.e. daytime leading up to the first seder. This fast, Ta'anit B'chorot (also known as Ta'anit B'chorim), commemorates the miracle that the firstborn Jews were spared from the tenth plague that killed every firstborn Egyptian. Some authorities insist that both firstborn women and firstborn men should fast. Since we in the Conservative Movement promote equality of women and men, we adopt the approach that *all* firstborns should fast—unless they attend a *siyyum* (see next paragraph).

However, a Jewish legal principle emphasizes the importance of Torah study. A *siyyum* ("conclusion") finalizes the study of a block of text (often a tractate of Talmud) by formally studying the final lines. Usually held immediately after shacharit (morning) services, a *siyyum* is followed by a *se'udat mitzvah*, a mandatory "feast" to celebrate the completion of significant learning by someone. This brings any fast observed up to that point to an abrupt end for all who are present. If you are looking for a *siyyum* to attend virtually, Rabbi Sacks suggests that you [register here for the siyyum led by Rabbi Adam Kligfeld, senior rabbi at Temple Beth Am in Los Angeles](#). Services begin at 7:30 a.m., with the *siyyum* beginning about 8:15 a.m.

However, some firstborn choose to absent themselves from a *siyyum* because they prefer to fast—not only to connect with this piece of history and tradition, but in order to heighten the taste, both gastronomic and spiritual, of the seder—or, alternatively, to commemorate the three-day fast in the time of Queen Esther which took place at Passover time (and not at Purim!). For those fasting, this year's Ta'anit Bechorot starts at sunrise on Wednesday, April 5, and continues until after sundown that evening, that is, until the seder itself!

S'FIRAT HA-OMER ("Counting of the Omer"):

The Torah commands us to count seven full weeks from the time we bring the omer. On the fiftieth day we are to bring an offering of new grain to the Holy One (*Leviticus 23;15-16*). An omer was a sheaf or a dry measure of barley from the new spring harvest that was brought to the Temple on the second day of Passover. We still count these seven weeks.

The purpose of the counting, according to the Kabbalists (mystics), **is to join Passover, the festival of physical redemption and emancipation, with Shavuot, the festival when the Israelites entered into the brit, the covenant with God** (and receiving the Torah), making it the festival of spiritual freedom. In this understanding, the purpose of the Exodus was to get to Mount Sinai. While it is true that without Pesach, there would not have been Shavuot, it is equally clear that without the goal of Shavuot, Pesach would be divested of much of its significance. Thus the days between the two festivals are anxiously and expectantly counted, just as one awaits a close friend by counting the days until her or his arrival.

Starting on the second night of Passover (Thursday, April 6), during the second seder, until the evening of Shavuot, **we count the Omer by reciting a special benediction** concerning the counting of the Omer **and then enumerate what day of the omer period we are in**. We do so using two methods: by the exact number of days (e.g. the twenty-third day) and by the number of weeks (e.g. three weeks and two days). Enumerating in both methods helps avoid any confusion.

MAIMUNA

Among Maghrebi Jews (Jews of Northwest African descent), **Passover is somewhat extended by celebrating the day after Pesach** (evening and next day, April 13-14) as Maimuna.

The holiday's name is unclear. Some point to Maimun (Abu Nuh), king of the Djinns supernatural spirit among indigenous religions of North Africa, known as the ruler of Saturday and who was associated with the color black and with the metal gold. A second understanding is that it is related to the Arabic word for wealth and good fortune, *ma'amoun*, literally "protected by God." The word seems linguistically related to the Aramaic and Hebrew *ma-mon*, meaning "money." Since Passover is the beginning of the new agricultural year, when the world is judged for produce, it is a time to pray for plentiful crops, symbolic of general prosperity. Finally, a third suggestion is that the day may be the *azkarah* (anniversary of the death) of Maimon ben Joseph, the father of the great Jewish philosopher Rambam (Maimonides). Maimon was a scholar in his own right who lived in Fez (Morocco) and wrote on Jewish-Islamic relations. Perhaps the title is meant to be ambiguous and incorporates all of these possibilities

Coins, candy and grass are thrown to the children upon returning from synagogue. The coins and candy represent the wealth (*mamon*) and food that the Israelites brought out of

Egypt on their way to freedom, and the grass symbolizes the reeds of the Red Sea. (The Red Sea will again part; however, in this case someone must sweep up the grass!)

The table is set with various types of good luck symbols: pitchers of milk, garlands of leaves and flowers, branches of fig trees, ears of wheat, a plate of fresh flour with a coin, a jar of honey, various greens and a fish bowl complete with (raw, fresh) fish, the latter an obvious and common symbol of fertility. The menu consists of an array of sweets, including coconut macaroons, marzipan stuffed dates and walnut pancakes known as *mufleta*. Since the sweets were prepared during *Chol ha-Moed*, the intermediate days of Pesach, they are prepared with attention to the laws of Pesach food preparation.

Traditionally, Maimuna is the time for matchmaking among the young. In Israel, Maimuna takes place outdoors in a picnic-like atmosphere characterized by (what else?) much eating, drinking and singing. Exactly how this festival originated is obscure—yet it reflects an immediate transition to the agricultural themes and dairy foods of the Omer period and Shavuot respectively.

ON KASHERING YOUR HOME and BUYER'S GUIDE

For information on kashering your kitchen and home, and for information on buying for Pesach, please use the [Pesach guide](#) produced by our Conservative Movement's Committee on Jewish Law and Standards (CJLS). Of course, for all specific questions you have, please contact Rabbi Sacks.



DOCUMENT OF PERMISSION/SH'TAR HARSHA'AH FOR SALE OF CHAMETZ

This sale is usually executed by appointing someone knowledgeable as your agent by completing a *Sh'tar Harsha'ah*, or Document of Permission. The agent then sells your chametz by writing a *Sh'tar M'chirah*, or Document of Sale. Because one should not own chametz, you should sell your chametz even if you will be away for the duration of the holiday. Rabbi Sacks is honored to serve as your agent for this purpose. For up-to-date information on prohibited and permitted foods, check out the [Committee on Jewish Law and Standards' guide for Pesach](#) and their special supplement for 2022.

In order to make your home fully ready for Pesach you should:

1. Fill out the form below and mail/scan to Rabbi Sacks so that it arrives to him by the end of the day Friday, March 31. Otherwise, Email him and give him the information by Tuesday morning April 4.
2. Search your home (*b'dikat chametz*) on the evening of Tuesday, April 4 (See elsewhere in this Migdalor for more of an explanation).
3. On Wednesday, April 5 remove and burn all chametz by 10:00 a.m., if possible. Your home should be completely kosher for Pesach at this time.

Sh'tar Harsha-ah--Document of Permission I, _____, hereby designate Rabbi J.B. Sacks as my agent to sell all my chametz, including but not limited to any leavened food, dishes, pots, pans and utensils, which may be in my possession. I understand that the sale will be in effect at noon on Wednesday, April 5 until after sundown Thursday, April 13, 2023.

Name: _____

E-mail: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Signature: _____

Please either:

1. Download, sign, and scan--and then email to Rabbi Sacks at: rabbijbsacks@gmail.com, or
2. Send completed form to Rabbi Sacks at:
Rabbi J.B. Sacks
78759 Platinum Drive
Palm Desert, CA 92211

WHAT'S COOKIN' FOR PESACH?--LET MY PEOPLE ENJOY!

Shalom, friends!

Enjoy the following recipes for/during Passover. Dishes are pareve, except where noted, with suggestions for making pareve.

Chag kasher v'samei-ah--a joyful, meaningful, kosher Pesach!

Rabbi Sacks

Chinese Charoset

Time for something different on your seder plate? Soy sauce, pine nuts and honey. In contrast with most charoset recipes, this one is slightly savory.

INGREDIENTS

½ lb. of dates (about 1½ cups, finely chopped)	3 T soy sauce
4 apples (finely chopped)	4 T honey
½ c. pine nuts	juice of one orange

INSTRUCTIONS

1. Heat all ingredients in a saucepan until soft and smooth (about 5 minutes).
2. Let cool.

Makes approximately 6 cups.

CAULIFLOWER POPPERS

INGREDIENTS

1 lg. head of cauliflower (or frozen)	1½ t. Paprika
1 T. garlic powder	½ t. Salt
1 t. chili powder	vegetable oil spray

INSTRUCTIONS

1. Cut up cauliflower into bite-size pieces. Place in large Ziploc bag.
2. Sprinkle in all of the spices and shake until the cauliflower is evenly coated.
3. Spray a baking sheet with vegetable spray and place the cauliflower on it.
4. Bake at 400 degrees for about ½ hour, or until cauliflower is cooked through.
5. Serve warm.

CARROT KUGEL

INGREDIENTS

3 c. grated carrots	1½ c. finely ground matzah meal
1 c. apple sauce	1 T. baking powder
½ c. honey (date honey is best)	1 t. cinnamon
½ c. oil	raisins, to taste (optional)

INSTRUCTIONS

1. Mix all the ingredients together.
2. Oil a baking pan.
3. Pour into the baking pan.
4. Bake at 350 degrees for 50-60 minutes.

MUSHROOM STEAKS

INGREDIENTS

1 pkg. Portobello mushrooms	¼ c. water
2 cloves garlic, chopped	1 t. thyme
¼ c. olive oil	

INSTRUCTIONS

1. Gently remove stems from mushrooms. (Save them for another recipe!)
2. In a Ziploc bag, add all the ingredients.
3. Let mushrooms marinate for a couple of hours.
4. Heat oven to 350 degrees.
5. Remove mushrooms from marinade and roast on a cookie sheet for 20 minutes.
6. Flip mushrooms and cook for 5 more minutes.
7. Serve warm.

MACADAMIA NUT BANANA CREAM

INSTRUCTIONS

3 c. macadamia nuts
3 T. coconut oil.
3 large bananas

1 t. vanilla
¼ c. maple syrup

INSTRUCTIONS

1. Place ingredients in a strong food processor.
2. Process until smooth.
3. Serve chilled.

MATZAH TOFFEE BAR CRUNCH

INSTRUCTIONS

6 sheets matzah (or enough
to cover baking sheet)
1 c. (2 sticks) margarine/butter
1½ c. brown sugar

1 t. vanilla
1¼ c. chocolate chips
sea salt, to taste (*optional*)
slivered almonds, tasted (*optional*)

INSTRUCTIONS

1. Preheat the oven to 375 degrees. Line a baking sheet with foil. Cover with matzah.
2. In a small saucepan over medium heat, bring margarine/butter and brown sugar to a boil, stirring constantly as margarine melts.
3. Add vanilla and boil 2-4 minutes.
4. Pour over matzah. Bake for 15 minutes.
5. Immediately sprinkle with chocolate chips. Wait 5 minutes as chocolate melts. Using a spatula, spread chocolate in an even layer. Sprinkle with optional garnish.
6. Chill in the freezer to set. Break into pieces. Store in an airtight container.

Congregation Am HaYam

2nd Night Passover Seder

Join us for a Community Seder that's just like being with family
Leave the cooking and cleaning to the pros.
We'll laugh, sing and eat.... laugh, sing and eat some more....and
Have a Seder you'll be talking about next year.

Date: Thursday April 6, 2023
Time 5:30 PM



Cost: \$36.00 Per person
Children \$9.00
6 & under No charge

Volunteer Underwriters
Accepted

Checks Payable to CAH
Please remit to:

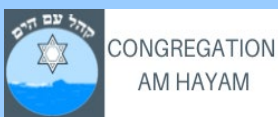
Congregation Am HaYam

4839 Market St, Unit C

Ventura CA 93003

Ph 805-644-2899

DUE BY APRIL 1st



Name _____

Phone _____

Adults # _____

Children # _____

Amount Enclosed \$ _____



PASSOVER WORD SCRAMBLE

Have fun at your Passover seder or during the week unscrambling these common Passover terms.

1. ARMOR _ _ _ _ _
2. AHAHGAGD _ _ _ _ _
3. SAFT FO HET FRONTBRIS _ _ _ _ _
4. SERTOAD GEG _ _ _ _ _
5. IFAMONKA _ _ _ _ _
6. CSHAPE _ _ _ _ _
7. PLAYERS _ _ _ _ _
8. UDIYEAN _ _ _ _ _
9. DAH DAGAY _ _ _ _ _
10. HAPORAH _ _ _ _ _
11. HENNABOKS _ _ _ _ _
12. SUEDOX _ _ _ _ _
13. GASPYNITE _ _ _ _ _
14. FEIGLTIE HIFS _ _ _ _ _
15. THAMZA LABL UPSO _ _ _ _ _
16. NET SEAGULP _ _ _ _ _
17. DEERS _ _ _ _ _
18. HATSCORE _ _ _ _ _

PASSOVER WORD SEARCH PUZZLE

m t w m m h b n k h h h d i m v f k a a
 a g e g o a c a u a a i a i h o r d r z
 r v k s r d d e j f g i t z u i z t o m
 a p a e o e e i r g a z g r t h m p e s
 c r c d s r l e a o r z c a c r y j t l
 h h a h i e a m r a k h t a s k i g a a
 t u k b f m e h y f i x s z g q r n l v
 z c f o e g h i c l q e a e s d e r p e
 a g p s v r m a d z p l v i x g g c r r
 h u k d x d z r y s h a n k b o n e e y
 c g d c c t e y w i d j p m q d y l d z
 k h p a a n a w v z n p h a r a o h e z
 m d a h y c l u i n n u t j q o f c s z
 p a c l h e s n o i t s e u q r u o f z
 d r t a l u i z k k f w x h a z t i e b
 u j t z h e h n h a l a c h m a a n y a
 r z p r a c l w u s a p r a k m a r o r
 b w i m b h d f c u p o f m i r i a m z
 i d s e u g a l p n e t a f i k o m a n
 a v h i s h e a m d a a o r z w l h b z

WORDS/PHRASES TO FIND:

Adir Hu	Ha lachma anya	pharaoh
Afikoman	Hallel	Rachtzah
Avadim hayinu	Kadesh	Red Sea
Barech	Karpas	seder plate
Beitzah	Korech	shankbone
Charoset	Maggid	slavery
Cup of Elijah	Maror	Ten Plagues
Cup of Miriam	Matzah	Tzafun
Dayeinu	Mitzrayim	Urchatz
Four Children	Motzi	V'hi she-amda
Four Questions	Nirtzah	YachatZ
Freedom	Pesach	z'roa

(Print off a copy and give it a try.)