



Pesach To-Go for Families

Pesach 2008/5768

Table of Contents

1. Introduction
Aaron Steinberg
2. Jewish Slave Owners?
Teen Discussion Sheets
3. Pesach Profiles
Passover Personalities Plays
4. 12 Simple Tips to Spice Up Your Seder

Dear YU Families,

As you all know, Pesach is a holiday of education. On the surface it seems to consist of the most repetitive lesson-plan that could possibly be imagined. Each year, Jews of all ages are instructed to read through the same text from cover to cover for two consecutive nights. It tells the same stories, has the same songs and requires the same blessings night after night, year after year. But as we said, that is only what it seems on the surface.

In actuality, Pesach is the holiday of informal and experiential education. The mitzvah of the day is for each Jew to see herself as if she personally had participated in the Exodus from Egypt. A popular custom among Jewish families from Arab lands to make this feel even more realistic is to actually throw sacks of matzah over their shoulders, and march around the Seder table in order to reenact the Jewish Exodus from Egypt. But don't be confused; this interactive educational experience is not limited to those families who dress up and role-play. The essence of this kind of engaging activity is inherent in the halachot and minhagim of the evening.

Passover night includes no lectures. There is no great schmooze or shiur that is offered in any community that fulfills the requirement for a Seder. The evening calls not only for a passive memory of the Exodus, but an active one as well. It calls for an interactive experience that brings in the entire family. It recommends that the evening revolve around the asking of questions and the giving of answers.

The paradigmatic method for accomplishing this is for the children to question the purpose and practices of the evening, and for the parents to respond by telling over the story of the Jews leaving Egypt. This may be the case in most situations, but it is important to realize that the halacha was prepared for exceptions. In a situation where there are no children at the Seder to ask questions, even the most learned of adults must recount the story of Pesach through a question/answer format. We see this in the story of the five sages in Bnei Barak – these masters of Torah were engaged with the story of Exodus so deeply that they had to be interrupted to begin morning prayers.

Rabbi Jonathan Saks, the Chief Rabbi of Great Britain, explains that questions are not incidental to the story of Passover, but are integral to the essence of Judaism. Unlike with some religions, Jews are not encouraged to act blindly and out of sheer command. We are taught to follow in the ways of Avraham, Sarah, Moshe and Yirmiyahu who all questioned God. The question is not out of a lack of faith, but is the proof of faith. We ask the questions because we know that there will be an answer. Our thirst for closeness to God is manifested through our questions. We educate our children not by indoctrinating them with certain unquestionable tenets, but by teaching them to engage their faith through questions and exploration.

The goal for all educators is to transmit information while also engaging the students. The hope is to inspire the students with information, and create a drive within them to explore, learn and do much, much more. There are many things students have to learn. Students must understand

how fractions and decimals relate to one-another; they must be well versed in the history of the country they live in; they must have an appreciation for how living organisms function. Students must have an understanding of the stories in the Tanach; they should be able to dissect a page of Talmud; they must be able to determine the halachic requirements they will face in a myriad of regular day activities. When possible, educators do their best to veer away from a formal lecture-style class to one that is more interactive and more experiential.

We have to remember that the home is also a classroom. Families have the obligation to inspire their children with new knowledge and new ideas. In fact, the casual lessons learned and observed at home will stick stronger to the minds and souls of children than will anything they learn at school. We have the opportunity at the Seder to create for our children a learning experience that displays the richness and the beauty of our heritage. We can share our passion for Judaism, and the history we all share, by making this evening more than the rote repetition of an outdated book. By taking this holiday as an opportunity to engage Judaism with our families, we can leave an impression that will last for a long time.

The Torah anticipated the learning differences our children would have, and the Sages expanded on that with the story of the four sons. Different messages and different methods will speak to different children. The hagadah is a rich educational text that includes narrative, songs, prayers, questions, answers, activities, and food – it is begging to be used creatively. Take advantage of it. In this packet you will find a few suggestions we came up with to help make your Passover nights more meaningful for you and your families, but like children, every family is unique. Take the time to think about what will work best with your family, and prepare something special for each night of the Seder. A little work will go a long way for creating a more engaging and interesting Passover night for child and adult alike.

This is what you can find in the packet:

- A teen packet that addresses the question of how the Torah can allow slavery in light of the Jewish experience in Egypt.
- Three skits that will introduce your family to characters from the Pesach story.
- A list of 12 simple ideas to spice up your Family Seder.
- 30 Pesach Cranium cards that you can use to play with your family.

We wish you much hatzlacha with you Passover Sedarim, and would love for you to send us your ideas for making this Passover different from all other Passovers.

Chag kasher V'Sameach,

Aaron Steinberg
Director, Eimatai
Yeshiva University Center for the Jewish Future
ajsteinb@yu.edu
500 West 185th Street, Suite 440
New York, NY 10033

Jewish Slave Owners?

Teen Discussion sheets

The core of the Passover *Seder* experience is asking questions and responding with answers. Everyone at the *Seder* is encouraged to ask about the process of the *Seder*, and the Passover story. With every question hopefully comes along some sort of an answer. Whether the answer is satisfying or not, a good question should not go ignored. The famous four questions of the *mah nishtanah* are basically asking the same thing – what’s so special about this holiday? The desire is to dig at the root meaning of the evening; the essence of the question is basic to the purpose of the holiday as a whole. We can see in the answer given to the child that the question was understood. The answer is as follows:

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt.

עֲבָדִים הָיִינוּ לְפָרֹעַ הַבְּמִצְרָיִם, וַיּוֹצֵאֲנוּ יי
אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה.
וְאִלּוּ לֹא הוֹצִיא הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת
אֲבוֹתֵינוּ מִמִּצְרָיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי
בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפָרֹעַ הַבְּמִצְרָיִם.

OK. That was a pretty basic answer. What is the purpose of this evening we are spending together? It’s the commemoration of a momentous occasion in Jewish History. We are celebrating that fact that “once we were slaves to Pharaoh in Egypt, and now we are the children of free-men and free-women.

Passover is a festival of freedom! That seems pretty obvious; *zman cheiruteinu* anyone? The *Seder* is filled with symbolism associated with a free-person. We recline as we drink more cups of wine than we would usually drink. We eat the finest foods without a sense of rushing through the meal. We don our finest clothing and have others pour our wine for us. Passover is the Jewish emancipation holiday. We suffered at the hand of slavery, we broke free from our human masters, and it is time to abolish slavery from the world.

Wait ... what? Did you just say that slavery is something that Judaism is trying to abolish? I’m pretty sure that after the Jews left Egypt and got the Torah at Mount Sinai, the first law that was taught to the Jews was how one should handle owning a slave! Not only did the Torah allow slavery to exist in Jewish society, it is the first law taught after the *Aseret Hadibrot*, the Ten Commandments! Below are the first sentences of Parashat Mishpatim, right after the Jewish people received the testimony at Mount Sinai:

And God spoke these things to say: I am the L-rd your G-d who took you out of Egypt from the house of slavery, you should not have any other gods before me.

Shemot 20:1-2

(א) וידבר אלקים את כל הדברים האלה לאמר:
(ב) אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים
מבית עבדים לא יהיה לך אלהים אחרים על פני:

שמות פרק כ

How is it possible that a people who had so recently been bitterly enslaved could even consider condoning slavery in their newly built civilization? Slavery is a dehumanizing institution. It places people in a lower class, and denies them the most basic of human rights. Slaves are forced to work against their will with little regard to their own wellbeing. Read the following passage written by the American abolitionist leader Frederick Douglass, taken from his 1852 argument for creating an anti-slavery U.S. Constitution:

“Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to understand? How should I look today in the presence of Americans, dividing and subdividing a discourse, to show that men have a natural right to freedom, speaking of it relatively and positively, negatively and affirmatively? To do so would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven who does not know that slavery is wrong for him.

What! Am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood and stained with pollution is wrong? No - I will not. I have better employment for my time and strength than such arguments would imply.”

Douglass cannot even comprehend someone defending slavery. He believed in the principles of freedom and liberty so much that it was unfathomable for him that rational beings could justify the possession of another human being. So how is it that our Torah can condone slavery? How is it that a people who had just been released from over 200 years of bondage could so easily accept a covenant that forgave the behavior of their taskmasters? How can we as modern, Torah-observant Jews understand a passage which seems to approve of the torture Frederick Douglass described his people as having gone through?

These are not easy questions.

To get a better sense of what is going on here, and to hopefully provide ourselves with an answer that will be satisfying, let's delve into the details of the laws of keeping a slave. It is important to note that Jewish Law recognizes two separate categories of slaves: Jewish and non-Jewish. The laws for these two types of slave are different, and we will explore them separately.

Let's see what the Torah mandates:

These are the laws you should put in front of them. When you buy a Hebrew slave, he shall work for six years, and go free in the seventh. If he entered servitude alone, he leaves alone, if he entered married his wife shall leave with him. If his master gives him a wife and they have children, the wife and children stay with the master and he leaves alone. If he says "I love my master, my wife, my children, and I don't want to leave" His master brings him to the door or to the lintel, and he shall pierce his ear and he shall remain forever.

Shemot 21:1-6

(א) ואלה המשפטים אשר תשים לפניהם (ב) כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם (ג) אם בגפו יבא בגפו יצא אם בעל אשה הוא ויצאה אשתו עמו (ד) אם אדניו יתן לו אשה וילדה לו בנים או בנות האשה וילדיה תהיה לאדניה והוא יצא בגפו (ה) ואם אמר יאמר העבד אהבתי את אדני את אשתי ואת בני לא אצא חפשי (ו) והגישו אדניו אל האלהים והגישו אל הדלת או אל המזוזה ורצע אדניו את אזנו במרצע ועבדו לעלם:

שמות פרק כא

It is interesting to note that the Torah does not command Jews to take slaves. There is no mitzvah to take a slave. The first halacha of slavery is actually one that limits it. "When you take a Jewish slave, he shall work for six years, and in the seventh year he shall go free." The very first mention of this topic reminds Jews that the servitude of another Jew is not meant to last forever. In fact, the Torah does not only emphasize this to the slave owner, but the to servant himself. If a servant becomes so comfortable in the home of his master that he says he does not want to go free, the owner is instructed to pierce his ear on the doorpost, and the slave is indentured to the owner forever. The Torah seems very insistent that the ownership of Jewish slaves is meant to be temporary.

When it comes down to it, a Jewish servant only differs from a worker in one respect: he cannot quit. Aside from that, a Jewish servant is not subjected to hard labor, and is provided for completely while they are working for the owner. In fact, Tractate Kiddushin (15a-20a) goes into some significant detail as to what a Jewish servant is entitled to. At one point, the Gemara makes the comment that "one who buys a himself a slave, buys himself a master." What does that mean? It is explained that a Jewish master must provide his Jewish slave with the same quality of food and goods that he provides himself. That sounds like a nice perk, but how does that make the slave into a master? The Jerusalem Talmud gives the example of a master who only has one pillow; in such an instance, the slave cannot be given equal provisions unless he is given the only pillow. Hence, the slave becomes the master. While this explanation may not excuse the practice of slavery in modern terms, it is not as horrible as it may have appeared at first.

Not so, however, is this the case with non-Jewish slaves. In Leviticus, the Torah actually draws a stark contrast between the laws of Jewish and non-Jewish slaves:

If your brother becomes impoverished and is sold to you, you must not work him like a slave. Like a hired hand or resident [worker] shall he be with you. He shall serve you until the jubilee year. Then he and his children shall depart from you and return to his own family. He shall return to his ancestral estate. For they are My servants, whom I brought out from the land of Egypt, they shall not be sold [in the market] as slaves. You must not rule over him to crush him and you shall fear your G-d. Your slaves and maidservants that you shall possess from the nations that surround you, from them you may purchase slaves and maidservants. Also, from the children of the sojourners who reside with you from them you may purchase [slaves], and from their families that live among you that were born in your land. [All these] shall be your permanent possession. You shall will them as inheritance to your children after you as hereditary property; you shall keep them in servitude permanently. However regarding your bretheren, Bnei Yisroel, man over his brother, you must not rule over him to crush him.

Vayikra 25:39-46

(לט) וכי ימוך אחיך עמך ונמכר לך לא תעבד בו עבדת עבד: (מ) כשכיר כתושב יהיה עמך עד שנת היבל יעבד עמך: (מא) ויצא מעמך הוא ובניו עמו ושב אל משפחתו ואל אחזת אבתיו ישוב: (מב) כי עבדי הם אשר הוצאתי אתם מארץ מצרים לא ימכרו ממכרת עבד: (מג) לא תרדה בו בפרך ויראת מאלהיך: (מד) ועבדך ואמתך אשר יהיו לך מאת הגוים אשר סביבתיכם מהם תקנו עבד ואמה: (ה) וגם מבני התושבים הגרים עמכם מהם תקנו וממשפחתם אשר עמכם אשר הולידו בארצכם והיו לכם לאחזה: (מו) והתנחלתם אתם לבניכם אחריכם לרשת אחזה לעלם בהם תעבדו ובאחיכם בני ישראל איש באחיו לא תרדה בו בפרך:

ויקרא פרק כה

As we mentioned above, a Jewish servant must be released after six years of work. A non-Jewish servant, however, can be passed on to descendants through inheritance! The possession of a non-Jewish slave is eternal. But note another difference: A Jewish slave may not be subjected to “hard labor” (b’farech); a non-Jewish slave has no such condition. Seemingly, a non-Jewish slave may be worked to the bone with the most menial of work.

So far, this is not so reassuring. It may be that the Torah is not so strict with the Jewish slaves, but that’s not so surprising. The giving of the Torah to the Jews is based on the premise that God is true. The first of the Ten Dibrot reads as follows: I am Hashem, your God, Who has taken you out of the land of Egypt, from the house of slavery.” The Jews were redeemed from the slavery in Egypt, and chose at Sinai to subject themselves to an exclusive servitude to God. It would be impossible for Jews to be truly enslaved to anyone but the Hashem.

Not so, however, is the case for a non-Jewish slave. How are we supposed to understand that they are kept forever? How are we to allow hard labor for someone who was purchased like property? How can we understand the purchase of another human being at all?

In order to feel a little better about this, the Rambam (Mishneh Torah: Laws of indentured Slaves 9:8) offers some guidelines for the treatment of a non-Jewish slave:

“It is permissible to work a non-Jewish servant harshly. Yet, although this is the law, the way of the pious and the wise is to be compassionate and to pursue justice, not to overburden or oppress a servant, and to provide them from every dish and every drink.

The early sages would give their servants from every dish on their table. They would feed their animals and their servants before sitting to their own meals. Does it not say (Psalms 123:2), "As the eyes of the servant to the hand of his master; as the eyes of the maid to her mistress [so our eyes are towards the L-rd our G-d...]"?

So, too, you should not denigrate a servant, neither physically nor verbally. The Torah made him your servant to do work, not to be disgraced. Do not treat him with constant screaming and anger, rather speak with him pleasantly and listen to his complaints. Such were the good ways in which Job took pride when he said, "Did I ever despise the judgment of my servant and my maid when they argued with me? Did not my Maker make him, too, in the belly; did not the same One form us both in the womb?"

For anger and cruelty are only found among other nations. The children of Abraham, our father-and they are Israel, to whom the Holy One, blessed be He, has provided the goodness of Torah and commanded us righteous judgments and statutes--they are compassionate to all. This is one of the attributes of the Holy One, blessed be He, that we are commanded to emulate (Psalms 145:9): "And He has compassion for all He has made."

Furthermore, all who have compassion will be treated compassionately, as was stated (Deuteronomy 13:18), "He will give you compassion and He will have compassion upon you and multiply you."

This seems good, right? The Rambam is saying that even though we are allowed to have slaves, the proper thing is to treat them with compassion and justice. Rambam lauds those who fed their slaves before sitting down to a meal. He berates anyone who physically or verbally abuses a slave. We may be getting somewhere with this.

But wait a minute. What's the reason the Rambam gives for us to be compassionate to slaves? Is it because it's cruel to mistreat slaves, and the Torah would never condone that? Not really. He explains that since God is compassionate to all of his creations, so too are we to be compassionate to all of his creations. The source for treating our slaves with kindness and compassion, and not working them with Hard Labor as the Torah permits, is because we are encouraged to emulate the Almighty. But if that is the case, why doesn't the Torah itself express this value of treating slaves with dignity and respect? It seems a little inconsistent.

What we have to realize is that the Torah was not created in a vacuum. It was not a magical document that could transform the realities of the world in an instant. Nor was it a document

given to angels. It was a document given to humans living in an imperfect world. It is an eternal document, but it is relevant in different ways to different generations. The chapters dealing with Temple service meant one thing to those who actually brought sacrifices in Jerusalem, and something completely different to a modern Jew who has never witnessed a functioning Jewish Temple. The Torah is a living document, and it was designed to fit each generation in the appropriate way.

When God gave the Torah to the Jewish people, it was meant to serve as, what Rabbi Dr. Samuel Belkin described as, the “blueprint for an ideal society.” The economy of that period was entirely based on agriculture. Any nation that could not maintain a serious farming culture were destined to fail as a whole. In order to develop a successful agrarian society, a lot of manual labor was required – much more than what the Jews alone could provide. If they would not have been able to utilize slave labor, the society could not have functioned properly. They would have failed economically, their enemies would have dominated them, and they would have been absorbed into another nation millennia ago. There would be no chance of creating an ideal society.

Slavery was a necessary evil in the ancient world. The Torah would not have been a practical blueprint had it outlawed slavery altogether. Still, the question begs, how did the Torah condone this practice? How was this law of slavery possible within the moral and ethical framework that respects and protects every human being? The answer is that the Torah redefined slavery.

What the Torah did was take an institution that was accepted without hesitation in the world, and made it something that was more humane, more compassionate and more respectful. As the Oral Law was passed on through the generations, clarifications arose that required equality for all non-Jewish slaves – they could not be treated any different than a worker with the exception of having the right to quit. It created laws for the treatment of slaves. It required that they be treated fairly, that they not be beaten endlessly as was accepted in other societies.

But we’re still not quite there yet! Why wasn’t the Torah explicit with its limitations? Why didn’t it say that slaves could not be beaten, that they must be spoken to nicely and that they must be fed with the same quality of food that the master is eating? Why did this only happen in the Oral Law?

The answer is again that the Torah was designed to be a living document. It would not be effective if it forced such a radical change in the way slaves had been treated since creation. God created this halacha to be participatory. Look back at the first mention of slavery in the Torah. There is no commandment to take a slave. Until now, we had interpreted the beginning of the phrase as “when you take a Jewish slave ...” But the word “Ki” can also mean “if” – “if you take a Jewish slave.” Similarly, the verse that explains the laws of a non-Jewish slave reads “and your slaves that you may have ...” It only speaks in response to the fact that this phenomenon of slavery exists and must be dealt with, not that it is encouraged or promoted.

The Torah put this law in the hands of the people. It gave each person the choice to take a slave, or not to take a slave. The hope was that over the years, the Jewish people would abolish slavery on their own – and so we did.

This love of freedom continued throughout the millennia through today. Below is an account of a Jewish abolitionist from the Civil War:

August (Anshel) Bondi was born in Vienna, Austria July 21, 1833. He was the son of Jews who wanted him to have both a religious and a secular education. Caught up as a participant in the failed liberal revolution of 1848, the Bondi family fled to New Orleans and settled in St. Louis, Missouri. Young Bondi encountered, first hand, the horrors of slavery and was deeply disgusted. In 1855 a New York Tribune editorial urged freedom-loving Americans to "hurry out to Kansas to help save the state from the curse of slavery." Bondi responded immediately. He moved to Kansas and along with two other Jews, Theodore Weiner from Poland and Jacob Benjamin from Bohemia established a trading post in Ossa-watomie. Their abolitionist sentiments very soon brought pro-slavery terrorists upon them. Their cabin was burned, their livestock stolen. Their trading post was destroyed in the presence of Federal troops who did nothing. The three courageous Jews joined a rabid local abolitionist, to defend their rights as citizens and to help rid the horror of slavery from Kansas. The Jews joined the Kansas Regulars under the leadership of John Brown.

In a famous battle between the Regulars and the pro-slavery forces at Black Jack Creek, with the bullets whistling viciously above their heads, 23-year-old Bondi turned to his 57 year old friend Weiner and asked in Yiddish--"Nu, was meinen Sie jetzt?" (Well, what do you think of this now?) He answered, "Was soll ich meinen? Sof odem moves" (What should I think? Man's life ends in death). Kansas joined the union as a Free State. Bondi married Henrietta Einstein of Louisville, Kentucky in 1860. Their home became a way station for the Underground Railroad smuggling slaves to the North and freedom. The Civil War began in 1861, Bondi enlisted in the Union army encouraged by the words of his mother. He later wrote in his autobiography, "as a Jew I am obliged to protect institutions that guarantee freedom for all faiths." August Bondi died in 1907, a respected judge and member of his Kansas community.

It is a Jewish instinct to fight injustice. When Jews see atrocities in the world, they are bound to take action. Anshel Bondi saw slavery in his time, and he knew he had to fight it. Even though slavery was technically allowed in the Torah, he knew it was wrong. He knew he had to make personal sacrifices to fight for the freedom of others.

Today, in the year 2008, slavery has not yet been abolished. There are over 27 million enslaved people in the world. The forms of slavery are varied, and the law is no longer permissive of this practice, but it is a virus that plagues modern society. Passover is the holiday that brings us together to promote our values of freedom, and fight for those who are still enslaved.

Questions and sources for further thought:

1. What is the distinction between a Jewish worker and a Jewish slave? Why are there two different categories? See Kiddushin 15a.
2. The Ramban explains that the Jewish experience in Egypt was a process that taught the Jewish people a lot, especially how to treat other Humans. How can we understand the halachot about slavery with respect to this idea?
3. Look up the Rambam in Hilchot Avadim 9:8. Does his stipulations seem like fair treatment? Why do you think the Torah didn't mention this explicitly?
4. What obligation do we have today to people who are enslaved in countries around the world?
5. Eliezer was the servant of Avraham. Can we learn anything from him that would shed light on the issue of how to treat a slave?
6. Are there any parallels that can be drawn between the slavery that took place in America for over 200 years, and the slavery that happened in Egypt for over 200 years? What makes them different?

What types of slavery exist today?

- **Bonded Labor** affects millions of people around the world. People become bonded laborers by taking or being tricked into taking a loan for as little as the cost of medicine for a sick child. To repay the debt, many are forced to work long hours, seven days a week, up to 365 days a year. They receive basic food and shelter as 'payment' for their work, but may never pay off the loan, which can be passed down for generations.
- **Early and Forced Marriage** affects women and girls who are married without choice and are forced into lives of servitude often accompanied by physical violence.
- **Forced Labor** affects people who are illegally recruited by individuals, governments or political parties and forced to work -- usually under threat of violence or other penalties.
- **Slavery by Descent** is where people are either born into a slave class or are from a 'group' that society views as suited to being used as slave labor.
- **Trafficking** involves the transport and/or trade of people -- women, children and men - - from one area to another for the purpose of forcing them into slavery conditions.
- **Child Labor** affects an estimated 126 million children around the world in work that is harmful to their health and welfare.

What can you do to help stop modern slavery?

The holiday of Pesach is our commemoration of emancipation from the hands of Pharaoh, and our free-choice decisions to dedicate ourselves to God. It's the time of year to think about how to grant that freedom to countless enslaved people around the world.

Educate yourself and others:

Talk with your family, friends, colleagues, and classmates about the issue of modern slavery. Research the information, write Op/Ed pieces for a local paper, write about trafficking in an online blog, or work to include information about human trafficking in synagogue newsletters or bulletins.

Watch the movie "Amazing Grace" which portrays the story of an early abolitionist William Wilberforce. This powerful movie will show you what one determined person can do to fight injustice.

Advocate on their behalf:

Write a letter to your government representative asking what he/she is doing to prevent slavery where you live and around the world. Americans can find their representatives at:
<http://www.usa.gov/Contact/Elected.shtml>

Pesach Profiles

Passover Personalities Plays

Two years ago, Rabbi Jonathan Mishkin created the Family packet for the Pesach To-Go. He create the Pesach profiles Series. These are his words:

“To liven up the Seder, try putting on a play. I prefer to work out a script before hand, but improvisation also has its merits. You can decide whether to employ your children as actors or to let them be members of the audience, if you feel they’ll be too self-conscious to perform. Recognize that kids will pay much greater attention to a play or a puppet show than to the sounds of adults reading from a Hagadah. This is a good opportunity to press your adult guests into service. Speak with them before the Seder about participating and show them their lines - the number and intensity of rehearsals is up to you. Provide costumes and props. Have fun.”

Building off of Rabbi Mishkin’s initial episode of “Where are they now?” we will be introducing the second installation of this Pesach hit!

Tips: Make sure you print at least two copies of each script. Encourage your actors to review their lines before the skit, and allow them to improvise and add in their own lines if desired. You can do all three skits on the same night, or you can spread them out over the two nights – it’s your call!

Setup: *Set up your living room like a TV talk show set. Have a chair for the host, and a chair for the guests. Even better if there is a little table with glasses of water, fake microphones, and a laugh track provided by the audience!*

Act I: Nachshon Ben Aminadav

Douglas: Hello and welcome back to our annual Pesach episode of “Where are they now?” I’m your host Douglas and I’m happy to have you all here for this wonderful episode. Each year we welcome guests from the Passover story to hear about what role they played, and where they are now. Without any further adieu, I would like to welcome our first guest, Nachshon Ben Aminadav!

Nachshon: Hi Douglas, thanks for having me on the show.

Douglas: It’s our pleasure, really. It’s so nice to have such an important Jewish figure join us on the set.

Nachshon: Well I’m happy to get a chance to plug my new book on Jewish Leadership titled “Jump into the Deep End: How to take Initiative.” It’s a great read, and I recommend that all you young guys and gals out there check it out.

Douglas: Let's not get ahead of ourselves Nachshon, why don't you start by explaining to our audience what role you played in the Passover story?

Nachshon: Well I guess I first got my popularity not through any of my own doing, but from something my sister did. My sister, Elisheva Bat Aminadav, married Aaron. You know him right? He's Moshe's brother?

Douglas: Of course we all know Moshe. We had him on two years ago, but now his agent says we're small potatoes and we haven't had him since. Sorry about that. So you say you're Aaron's brother-in-law?

Nachshon: Yeah. It was really great to be so close with the leaders of the Jewish community at the time. I would go by their house all the time, and I got a behind-the-scenes look at what was going on with the Jewish community. When Moshe came back from Midyan to pressure Pharaoh to free the Jewish people, I learned a lot from what I saw.

Douglas: That sounds amazing! You had close access to Moshe, the leader of the Jewish people?!?

Nachshon: It was like nothing else. We would all sit around the dinner table, and Moshe and Aaron would plan out their meetings with Pharaoh, King of Egypt. It was pretty intense sometimes, and I got my first taste of leadership in Aaron's home.

Douglas: That's great that you got to shmooze with Moshe and Aaron over a plate of Rugelach, but what did **you** do that was so significant?

Nachshon: Yes, yes. Of course I did something... I was going to get there eventually.

Douglas: I know you're a humble guy; you probably picked that up from Moshe. So what was your role in this amazing story?

Nachshon: OK. So you know the basic story right? Moshe and Aaron kept asking pharaoh to free the Jews, but he refused. Even after God brought all of those plagues to afflict the Egyptian people, Pharaoh still denied the Jews the right to leave.

Douglas: Right...

Nachshon: Finally, after the 10th and final plague, Pharaoh relented and freed the Jewish people. We all knew that we had to get out of there quick. Moshe and Aaron made sure the word spread quickly throughout the Jewish community. We packed up whatever we could, made some non-rising bread loaves, and started gathering for our Exodus from Egypt.

Douglas: So you were in charge of the logistics for leaving Egypt? You directed traffic for all of the Jews? You were the mashgiach of the first Matzah Factory?

Nachshon: No, no, no. I did nothing of the sort. Of course I helped out with all of those things, but my big role didn't come until a little later.

Douglas: Oh. Sorry.

Nachshon: No problem. As you can imagine, it's hard to move a couple of million men, woman and children out of a country and across a desert. God didn't want us to go the direct route into the Promised Land because we hadn't really formed as a group yet. We needed some time to grow as a people before we went to Israel. So we took the long route.

Douglas: Is that how you ended up near the Reed Sea?

Nachshon: Exactly. There we were, camped out right on the Reed Sea. Pharaoh heard we were there, and he thought that he could capture us again since the water had trapped us. He sent his entire army with hundreds of chariots and all of his officers after us. Needless to say, many of us were pretty scared.

Douglas: So what did you do?

Nachshon: Well, Moshe kept his cool, and he knew that God had a plan to save us. God told him that if he stretched out his hand, and the Jewish people went into the water, we would all be able to pass safely through the water. The only problem was that nobody was willing to enter the water! We all trusted God, but it's not so simple just to start walking into the Sea!

Douglas: Oh man! So how did it happen then? I'm pretty sure the sea split, right?

Nachshon: I guess this was my shining moment. I looked around, and I saw that nobody was moving into the water. I looked at Moshe and saw in his eyes that he needed someone to step up. Aaron was busy keeping everyone calm. It was up to me. I couldn't just tiptoe into the water; I needed to show everyone that I trusted God. I took a few steps back, started running as fast as I could, and I did the most beautiful swan dive ever right into the Reed Sea. That moment, the waters started to recede, and a path of dry land formed through the middle of the sea. I thought I was going to hit the bottom of the sea hard, but I basically floated softly down to the ground.

Douglas: That's outstanding! Had you even taken diving lessons at the JCC growing up? Did your mother know you would one day be an Olympic diver?

Nachshon: Not quite, but let's just say she bragged about me a lot after that, even though I didn't become a lawyer or a doctor.

Douglas: What was going through your mind when you decided to be the first one to jump in the water?

Nachshon: I just realized that when there's nobody else around who is stepping up to the challenge, I couldn't just look around and expect someone else to do it. I knew I could do the job, so I had to act. That's what being a leader is all about: taking action when you see the need.

Douglas: Well that is quite an amazing story. And after that you became the Nassi of the tribe of Judah? You sure had an outstanding career.

Nachshon: I guess you can say that. It was a great feeling to continue to serve my people through the years in the desert. Now I work on training young Jewish men and women to be leaders by telling them my story. They can read about me in the midrash, or by picking up a copy of "Jump into the Deep End: How to take Initiative" at their local Baruch and Noble retailer.

Douglas: Thanks for joining us Nachshon. Before you head out, are there any questions from the audience?

Act II: Gus the Gefilte Fish.

[The actor playing Gus should try to act like a piece of Gefilte fish. Acting lessons are recommended.]

Douglas: Hello and welcome back to our annual Pesach episode of “Where are they now?” I’m your host Douglas and I hope you enjoyed those words from our sponsors. Remember, if your horseradish doesn’t keep you up all night, it’s not Danischevitz.

Now let’s see who our next guest is. Wait. This must be some kind of joke. You guys know Purim was last month, right? Are you trying to tell me that our next guest is ... a piece of Gefilte fish?!?

Gus the Gefilte: I really do prefer if you call me by my name. Legally I’m Gustave Gefilte, but my friends just call me Gus.

Douglas: OK... Gus. I guess we’re glad to have you on the show with us, but I’m not so sure what you’re doing here.

Gus: Well, if you didn’t notice, Gefilte fish play a big role at the Passover holiday. Our recent polling has shown that over 65% of Passover Seders around the world feature Gefilte fish as one of their first 3 appetizers. Now you tell me what I’m doing here.

Douglas: All right, I guess that’s true. I do love a nice piece of Gefilte fish every night before I go to sleep. But I still don’t see why you were booked for a show about people who had a major impact on the Passover story.

Gus: Oh don’t you? Why don’t I tell you a little-known tale of how Gefilte Fish saved the Jewish people?

Douglas: Well I’d love to hear that.

Gus: It all starts where your last guest, Nachshon, left off. The Jewish people had left Egypt, and they were crossing the Reed Sea to escape from the Egyptians. The only problem was that they didn’t bring enough water for the trip. They were in the middle of the Reed Sea, and people were getting thirsty. As you all know, the Reed Sea is filled with salt-water, so the Jews couldn’t just scoop out a little to drink.

Douglas: I’ve never heard that part of the story, but keep going.

Gus: Well, when us fish saw the problem, we told Moshe that we could help. We explained that if the Jewish people wanted, we could drink up the water, and filter out all of the salt. Then we could pour fresh drinking water out of our mouths like a water fountain. Moshe was relieved when he heard that we could help, and he promised us that we would forever have a place in Jewish homes. He explained what we were going to do to the Jewish people, and he started us off with three simple words: “Go filter, fish!” We were instant celebrities from that day forward, and we loved our new name.

Douglas: You've got to be kidding, right?

Gus: I don't know, this is the story that has been handed down through generations of Gefiltes. My great-great-grandfather, Gunther Gefilte sat me down on his fin and told me this story when I was a little guppy. It is a source of pride for all Gefilte Fishes around the world.

Douglas: I thought Gefilte Fish was really Carp. There is no such fish as a Gefilte Fish.

Gus: I don't know what you're talking about.

Douglas: Security! Can we get this big loaf out of here?! I apologize to our viewing audience for this horrible casting mistake. We will be firing whoever brought Gus Gefilte into the studio. We'll be back with our final guest after these messages from Yankel's Matzo Emporium – they make the crumbiest Matzos around.

Act III: Moshe's Staff, Mateh (Matt).

[The actor playing Matt should try to act like a stick. If Moshe's staff could speak English, it would probably be with a distinguished British accent.]

Douglas: Hi folks, welcome back to our special "Where are they now?" Pesach episode. I really do apologize for that last guest we had on – I can assure you that will not happen again. I seem to have misplaced my notes, so let's just welcome out our final guest.

Moshe's Mateh: Hi! Nice to see you Douglas. I'm so happy to be on the show.

Douglas: All right, that's enough, I'm sick of these practical jokes! It's not Adar any more guys. I say the entire crew is going to be let go if you don't get our real guest on stage this instant!

Moshe's Mateh: Excuse me? Real guest? What exactly are you talking about?

Douglas: Oh yeah, pretend you're not in on it. You're a stick of wood! What are you doing on my show? What are you doing on this set? How could you possibly be associated with the Passover story?

Moshe's Mateh: I'll have you know that I played a very integral role in the Passover story. I was as close to the action as anyone else throughout the whole thing.

Douglas: Sure. Like I'm going to buy that. So, your majesty, who might you be then?

Moshe's Mateh: I am Moshe's Mateh, his staff that he carried with him wherever he went.

Douglas: What? Oh. Oh my! I'm so sorry Mr... Mr... Mateh?

Moshe's Mateh: That's right, but you can call me Matt.

Douglas: Well then Matt, I owe you an apology. Welcome to the show. Since we're running late on time, why don't we get right to it? When did you first come on the scene?

Matt: Great question Doug. Can I call you Doug? In fact, I am pretty old, and my fame precedes my association with Moshe. I was actually one of the ten items that was created on the very first Erev Shabbat ever.

Douglas: That was a long time ago. I think I read that once in Pirkei Avot. Very interesting.

Matt: Well, from that first day I knew I was destined for greatness. It wasn't long – in stick years – before I was in the hands of the great Moshe! Of course he wasn't so famous yet; he found me when he was living with his father-in-law Yitro.

Douglas: Well that's amazing. I can imagine that you were able to witness some amazing things in your time with Moshe. But what made you so different from his turban, sandals and sunglasses? Didn't those things witness everything you did?

Matt: By Gosh Dougie boy, you are quite mistaken. I was not simply a witness; I was involved in the process. Did you know that Moshe threw me on the ground once in front of the Jewish people and I was turned into a snake? We, err I mean Moshe, was proving to them that he was a messenger from God.

Douglas: That's quite amazing. And what about those 10 Makkot? Those were doozies!

Matt: You don't know the half of it. Those were some crazy plagues that hit those Egyptians. I didn't get involved until numbers 7 and 8. Actually my nephew – also named Matt – who Aaron used to carry, helped out with the first three: blood, frogs, and lice.

Douglas: So you were involved in bringing the hail and the locusts?

Matt: Well, of course God was really doing everything. The question is who helped deliver it. Aaron's staff was involved in the first three because the River and the Land had protected Moshe – he couldn't afflict them because he had appreciation for them. I sat on the sidelines for a while, but I was called up to help with hail and locusts. Moshe raised me up in the air, and God brought on the plague.

Douglas: That's quite a career!

Matt: It doesn't stop there. I heard your earlier guest mention that he was involved with splitting the sea, and another one claimed to give the Jews fresh water. Well the truth is that Moshe raised me up as God split the sea – I had a great view! Moshe raised me a lot when it was needed. Did you know that during the war with Amalek, Moshe kept his hands raised holding me high in the air, and that helped Bnei Yisrael focused on God so they could win the war?

Douglas: Well that is quite remarkable. To close us off in our final moments, I hear that you were involved in some sort of incident that got water for the Jewish people.

Matt: Twice actually. The first time God told Moshe to hit the rock with me, and water sprang forth. The second time Moshe was supposed to talk to the rock, but he hit it with me instead. Might not seem like such a mistake, but God was not happy with the decision. Hey, nobody's perfect. Like I said earlier. I've seen a lot of things in my years, but I know I didn't actually do any of them. All the miracles I got to play a role in came straight from God.

Douglas: Well thank you for joining us Matt. Before we run the closing credits, does anyone have any questions for Matt?

12 Simple Tips to Spice Up Your Seder

1. Assign a different part of the Seder to each participant. Ask them to come prepared with a story, dvar torah, question, or anything else they would like to share with the group.
2. Take white pillowcases before Pesach, and decorate them for the leaning you will be doing at the Seder table.
3. When pouring wine (or grape juice) for one another, take turns being the waiter. Take order, put a napkin over your arm, and treat the room to first-class service!
4. After singing dayeinu (if anyone can ever finish singing dayeinu), take a few minutes to think about the things that we take for granted and should probably be more appreciative of.
5. See who can do the most creative reading of the Mah Nishtana. Try Shakespearian, Japanese ninja movie, Dr Seuss, Haiku, old western, hip hop and any other style you can think of.
6. Play “Paperbag Dramatics.” Give each person 3-4 random props from around the room, and ask them to act out a part of the seder. The scenes can be from the 10 plagues, the story of Moshe, the story of Exodus, or anything else you think of.
7. Even if you are not Sefardi, you can still dress the part and pretend to be the Jews marching out of Egypt towards Israel. Bed sheets can make great robes, towels turn into turbans, and pillowcases make great matzah bags. Be really creative, and turn a hallway into a split sea (see Pesach To Go 5766).
8. If you have enough matzah to go around, give each person (or two people) his/her own set of three matzot. Give everyone the chance to break the middle one in half, and get hands on with the matzah.
9. The Jews ate manna for 40 years as they traveled through the desert. Manna could taste like anything they wanted it to taste like. Take a poll of what your group would have the Manna taste like.
10. Put trivia questions under everyone’s plate. Ask them to have any answer by the time the main course is served.
11. The 10 Plagues are not things to be celebrated. God was not happy to destroy any of his creatures. After pouring out some of your wine, discuss with a more mature group what sort of plagues the world is currently dealing with.
12. Play the Pesach Cranium game!

Passover Cranium

Rules and Introduction

- **Supplies:**
 - 30 cutout Pesach Cranium Cards - folded in half.
 - 4-40 people split into two teams: Gefilte Fish and Borscht.
 - A desire to step out of your shell at the Pesach Seder.
- **Game-play:**
 - Teams take turns responding to the challenges on their respective Cranium Cards.
 - A member of team Gefilte Fish should read the card aloud and, depending on the task, the card will be given to the Borscht member who will be accomplishing the task. Make sure they don't see the answer on the back of the card!
 - The card should always be given to the other team, except for the Gnilleps Cards that requires them to spell a word backwards.
 - Teams should be given approximately 2 minutes to accomplish each card, but hey, who's counting?
 - If the team gets accomplishes the task, they keep the card which is worth one point. At the end of the night, add up the points and see who won!
- **When do we play?:**
 - Strategize beforehand to think about when you might expect a lull in the action. Alternatively, keep it ready for when you see people going upstairs to check if Eliyahu is under their blanket.
 - You can play the game straight through, or stop to give each team the opportunity to do one card before moving on to the next part of the seder.
 - You can save half of the cards for the second night in order to allow for a rematch.
- **Important Reminder!:**
 - The Pesach Seder can be fun, so whether you use these cards or not, make it a night to remember! Have fun!



TEAM: **Gefilte Fish**

cameo

To win this **cameo**, your team must choose one performer to **act out silent clues**, just like charades.

Hint
Passover Story

Cameo Word
Plague of the Frogs

CRANIUM CUSTOM

star performer



* Plague of the Frogs

CRANIUM CUSTOM

TEAM: **Gefilte Fish**

gnilleps

To win this **Gnilleps**, choose a teammate who can correctly **spell** the word below **backwards** on the first try without writing it down. I'll read the word aloud and then start the timer.

Word

FREEDOM

TEAM: **Gefilte Fish**

polygraph

To win this **Polygraph**, your team must determine whether the statement below is **true or false**. I'll read the statement aloud, pass the card to you, and then start the timer.

Question

True or False? The dog eats the goat in the passover song "Chad Gadya."

CRANIUM CUSTOM

data head



* False. Who did?

TEAM: **Borscht**

cameo

To win this **cameo**, your team must choose one performer to **act out silent clues**, just like charades.

Hint
Passover Seder

Cameo Word
Eating Maror

CRANIUM CUSTOM

star performer



* Eating Maror

CRANIUM CUSTOM

TEAM: **Borscht**

gnilleps

To win this **Gnilleps**, choose a teammate who can correctly **spell** the word below **backwards** on the first try without writing it down. I'll read the word aloud and then start the timer.

Word

EGYPT

TEAM: **Borscht**

polygraph

To win this **Polygraph**, your team must determine whether the statement below is **true or false**. I'll read the statement aloud, pass the card to you, and then start the timer.

Question

True or False? Moshe was not the messenger for all 10 plagues.

CRANIUM CUSTOM

data head



* True. Who did the rest?





TEAM: **Gefilte Fish**

sideshow

To win this **sideshow**, choose a performer from your team who can get you to guess the answer on the back of this card by **moving a teammate's arms and legs like a puppet**, with no talking or sound effects.

Hint
Passover Preparation

Sideshow Word
Making Matzo Balls



TEAM: **Gefilte Fish**

zelpuz

To win this **Zelpuz**, your team must **rearrange the letters** in the mixed-up puzzle below to find the answer. I'll read the hint and puzzle aloud, pass the card to you, and then start the timer.

Hint
Passover Seder

Puzzle
SLEIHLL IASCHDNW



TEAM: **Gefilte Fish**

factoid

To win this **factoid**, your team must correctly answer the **question** below. I'll read the question aloud, pass the card to you, and then start the timer.

Question
How many minutes can a matzo bake before it becomes chametz?



TEAM: **Borscht**

sideshow

To win this **sideshow**, choose a performer from your team who can get you to guess the answer on the back of this card by **moving a teammate's arms and legs like a puppet**, with no talking or sound effects.

Hint
Passover Preparation

Sideshow Word
Bedikat Chametz



TEAM: **Borscht**

zelpuz

To win this **Zelpuz**, your team must **rearrange the letters** in the mixed-up puzzle below to find the answer. I'll read the hint and puzzle aloud, pass the card to you, and then start the timer.

Hint
Passover Characters

Puzzle
FRIASH DAN AHPU



TEAM: **Borscht**

factoid

To win this **factoid**, your team must correctly answer the **question** below. I'll read the question aloud, pass the card to you, and then start the timer.

Question
During what part of the seder do we invite all hungry people to join in our seder?

CRANIUM® CUSTOM

star performer®



* Making Matzo Balls

CRANIUM® CUSTOM

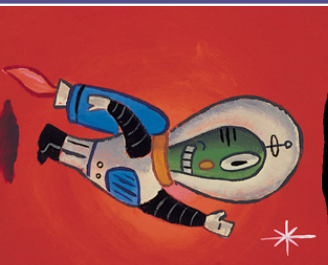
word worm®



* Hillel's Sandwich

CRANIUM® CUSTOM

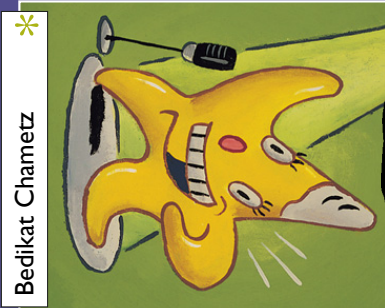
data head®



* 81 minutes

CRANIUM® CUSTOM

star performer®



* Bedikat Chametz

CRANIUM® CUSTOM

word worm®



* SHIFRA AND PUAH

CRANIUM® CUSTOM

data head®



* Ha Lachma Anya (1) This poor bread





TEAM: **Gefilte Fish**

cameo

To win this **cameo**, your team must choose one performer to **act out silent clues**, just like charades.

Hint
Passover Story

Cameo Word
Moshe approaching the burning bush.



TEAM: **Gefilte Fish**

gnilleps

To win this **Gnilleps**, choose a teammate who can correctly spell the word below **backwards** on the first try without writing it down. I'll read the word aloud and then start the timer.

Word

PASSOVER

CRANIUM CUSTOM

star performer



* See reverse.

CRANIUM CUSTOM

word worm



* P-A-S-S-O-V-E-R

CRANIUM CUSTOM

TEAM: **Gefilte Fish**

polygraph

To win this **Polygraph**, your team must determine whether the statement below is **true or false**. I'll read the statement aloud, pass the card to you, and then start the timer.

Question

True or False? Aside from Matzo, the seder plate consists only of the Maror, the Pesach, the Egg and the karpas.



TEAM: **Borscht**

cameo

To win this **cameo**, your team must choose one performer to **act out silent clues**, just like charades.

Hint
Passover Story

Cameo Word
Nachshon jumping into the sea



TEAM: **Borscht**

gnilleps

To win this **Gnilleps**, choose a teammate who can correctly spell the word below **backwards** on the first try without writing it down. I'll read the word aloud and then start the timer.

Word

QUESTIONS

CRANIUM CUSTOM

star performer



* Nachshon jumping in sea

CRANIUM CUSTOM

word worm



* Q-U-E-S-T-I-O-N-S

CRANIUM CUSTOM

TEAM: **Borscht**

polygraph

To win this **Polygraph**, your team must determine whether the statement below is **true or false**. I'll read the statement aloud, pass the card to you, and then start the timer.

Question

True or False? The Jews were saved from the 10th plague because they prayed to God not to be killed.



TEAM: **Gefilte Fish**

sideshow

To win this **sideshow**, choose a performer from your team who can get you to guess the answer on the back of this card by **moving a teammate's arms and legs like a puppet**, with no talking or sound effects.

Hint
Passover Story

Sideshow Word
Placing baby Moshe into the basket in the river.

TEAM: **Gefilte Fish**

zelpuz

To win this **Zelpuz**, your team must **rearrange the letters** in the mixed-up puzzle below to find the answer. I'll read the hint and puzzle aloud, pass the card to you, and then start the timer.

Hint
Passover Seder

Puzzle
DEERS NI EBIN ARBK

TEAM: **Gefilte Fish**

factoid

To win this **factoid**, your team must correctly answer the **question** below. I'll read the question aloud, pass the card to you, and then start the timer.

Question
Who were Moshe's Parents?

CRANIUM® CUSTOM

star performer®



* See reverse

CRANIUM® CUSTOM

word worm®



* Seder in Bnei Brak

CRANIUM® CUSTOM

data head®



* Yocheved and Amram

TEAM: **Borscht**

sideshow

To win this **sideshow**, choose a performer from your team who can get you to guess the answer on the back of this card by **moving a teammate's arms and legs like a puppet**, with no talking or sound effects.

Hint
Passover Story

Sideshow Word
Miriam Leading Bnei Yisrael in song through the sea.

TEAM: **Borscht**

zelpuz

To win this **Zelpuz**, your team must **rearrange the letters** in the mixed-up puzzle below to find the answer. I'll read the hint and puzzle aloud, pass the card to you, and then start the timer.

Hint
Passover Seder

Puzzle
HOW WSOKN NOE?

TEAM: **Borscht**

factoid

To win this **factoid**, your team must correctly answer the **question** below. I'll read the question aloud, pass the card to you, and then start the timer.

Question
What number do you get when multiplying the number of plagues by the number of matzos and subtracting the number of sons?

CRANIUM® CUSTOM

star performer®



* See reverse

CRANIUM® CUSTOM

word worm®



* WHO SWONK OHM

CRANIUM® CUSTOM

data head®



* $92 = 4 - (4 \times 01)$





TEAM: **Gefilte Fish**

sideshow

To win this **sideshow**, choose a performer from your team who can get you to guess the answer on the back of this card by **moving a teammate's arms and legs like a puppet**, with no talking or sound effects.

Hint
Passover Story

Sideshow Word
Egyptians suffering from the plague of Lice (kinim)

TEAM: **Gefilte Fish**

zelpuz

To win this **Zelpuz**, your team must **rearrange the letters** in the mixed-up puzzle below to find the answer. I'll read the hint and puzzle aloud, pass the card to you, and then start the timer.

Hint
Passover Seder

Puzzle
LAGPEU FO HET SFIRT
NBRO

TEAM: **Gefilte Fish**

factoid

To win this **factoid**, your team must correctly answer the **question** below. I'll read the question aloud, pass the card to you, and then start the timer.

Question
In the song "Who knows one?" What is 13?

CRANIUM CUSTOM

star performer



* See reverse

CRANIUM CUSTOM

word worm



* Plague of the First Born

CRANIUM CUSTOM

data head



* The 13 attributes of Gosh



TEAM: **Borscht**

sideshow

To win this **sideshow**, choose a performer from your team who can get you to guess the answer on the back of this card by **moving a teammate's arms and legs like a puppet**, with no talking or sound effects.

Hint
Passover Story

Sideshow Word
Jews putting the blood on the doorpost.

TEAM: **Borscht**

zelpuz

To win this **Zelpuz**, your team must **rearrange the letters** in the mixed-up puzzle below to find the answer. I'll read the hint and puzzle aloud, pass the card to you, and then start the timer.

Hint
Passover Seder

Puzzle
YLAUIHE NAIVHA

TEAM: **Borscht**

factoid

To win this **factoid**, your team must correctly answer the **question** below. I'll read the question aloud, pass the card to you, and then start the timer.

Question
We wash our hands twice at the Seder. Which time do we say the bracha "al n'tilat yadayim"?

CRANIUM CUSTOM

star performer



* See reverse

CRANIUM CUSTOM

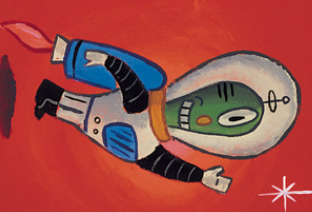
word worm



* ELIHU HANAVI

CRANIUM CUSTOM

data head



* The second time.

