



THE ST JOHN'S WOOD SYNAGOGUE

PESACH

& HAGGADAH COMPANION 2022/5782

PRODUCED BY RABBI YONI GOLKER

הַגְּדָה
שֶׁל
פֶּסַח

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" WORDS OF WELCOME & INSPIRATION "

FROM THE RABBINIC TEAM



MESSAGE FOR PESACH 5782

A Message from Rabbi Yoni Golker

Warmest greetings to all our members & welcome to our Haggadah Companion.

Our decision to proceed with the Publication was indeed based partly upon the strong feedback we obtained from our New Year Companion that appeared six months ago, but also in recognition of the fact that Pesach is, for Jews the world over, a Festival like no other in respect of what it represents.

Its messages are truly manifold – it commemorates not merely our historical emergence as a distinct and unique nation over three millennia ago, but also our specific role and purpose in the overall Divine scheme of creation, to attest to the inalienable right

to freedom of each and every individual, not only to the Jewish people but to all of humanity through the workings of Divine Providence. Pesach reminds us annually that the Creator of the entire universe plays an active role in the affairs of our world, though that role is often not always clearly visible to our finite minds.

This publication will act as the perfect addition to your Seder night, sharing extra insights into perhaps the most meaningful night of the Jewish calendar. Seder night is an evening of Mesorah, tradition, a time where we pass the baton of faith to the next generation. Through this experiential evening we rekindle our joy to be Jewish and celebrate our freedom.

But what precisely does this concept of freedom entail? Does it mean that we have unbridled liberty to do as we please, without a thought for the rights of others, whose own rights and liberties may be adversely impacted by our actions? Clearly not! Proof of this is contained within the Torah itself. The Korban

than by each person alone. And subsequently, once our people had left Egypt, a mere six weeks' later they all stood together as a united nation – 'as one man, with one heart' (as our ancient sages put it - Exodus 19; 1-2, Mechilta Rashi) - ready to receive the Ten Commandments, which heavily curtailed their liberty.



Pesach Lamb ordained as an annual offering to the Almighty in thanksgiving for the Israelites' deliverance from Egyptian bondage – was to be consumed communally, in groups consisting of at least ten individuals, rather

'Thou shall not murder', 'thou shall not steal', 'thou shall not covet that which belongs to thy neighbour' – all place fundamental restrictions upon our freedom.

In light of this, it seems that the generally understood notion of

freedom must be significantly qualified. What then was the true message of the Exodus from Egypt, an event that has historically inspired so many nations besides ourselves? Perhaps the famous 16th century Italian Jewish commentator Sforno has summed it up most succinctly. Commenting on the words in the Torah text: 'This month (Nisan) shall be for you the head of months', he says: 'Henceforth the months will be yours, to do with them what you will, in contrast to the era of slavery when your days did not belong to you but rather to the (enforced) service of others and their will! From now on, you will possess freewill!'

Over the past two years, the world as a whole has been deprived of freewill of movement and action as a result of the Covid-19 pandemic. Furthermore as we sit down to our Seder this year our thoughts & prayers are with all those in the Ukraine undergoing this challenging crisis.

Just as we are emerging from these challenging times of Covid we are being thrust into new testing

times accross the world. It has never been more important to appreciate the gift of freedom.

Whatever or whoever the external oppressor may be, we must employ our hard-won liberty to act with humanity and charity towards our fellowmen, obedient at all times to the will of the Creator as expressed through the mitzvot.

Through doing this, we will be able to recognise the true power of our freedom, and the profound meaning of Pesach in our lives.

Dina and I wish you and all your loved ones a Chag Kosher Vesameach.

*Rabbi Yoni &
Rebbetzen Dina Golker*



WHY FOUR CUPS

A Message from Dayan Ivan Binstock

How long have Jews been drinking four cups of wine at the Seder?

We don't find it in the bible. It is actually an ancient rabbinic practice going back to the time of the rabbis of the Mishna and Talmud. We find that the rabbis legislated four cups corresponding to the four expressions of redemption found in Exodus chapter 6: 6-7.

G-d says:

"I will **take you out...**"

"I will **save you...**"

"I will **redeem you...**"

"I will **take you to Me** as a people."

Four cups, corresponding to four messages of freedom.

The great medieval authority, "The Mordechai" (d. 1298), asks an obvious question:

Why mark these messages with wine? Why not four matzot?

Now you may groan at the thought of being required to eat four Matzot at the Seder! Yet, the question is legitimate. Surely, Matza is a more authentic symbol?

Rabbi Naphtali Zvi Yehudah Berlin (d. 1893) sees a particular connection between the expressions of redemption and the nature of wine. As the children of Israel received the news of redemption, so their joy increased. With each expression of liberation, their feelings of thanksgiving at the redemption that was to follow became more and more heightened. This experience is simulated by the imbibing of four cups of wine. With each cup, our joy increases, paralleling the joy felt by our ancestors at the news of each expression of redemption.

An alternative explanation is offered by Rabbi Meir Simcha Hakohen, a rabbi in Dvinsk, Latvia, in the early part of the twentieth century. He explains that it is through the religious laws surrounding wine that we indicate our controlled engagement with society around us. Historically, wine has been an important part of the ritual of many religions, from antiquity to the present day. Wine that has been used for idolatrous purposes is treated with great severity in Jewish law. Even wine that has just been handled by someone who is not Jewish is rabbinically forbidden so as to avoid assimilation. In order to demonstrate and celebrate that the exodus from Egypt was not simply an event in history, but an existential process that we continually relive, we drink four cups of wine. Our laws around wine guide us towards a lifestyle that demonstrates that barriers must exist between ourselves and full social interaction and assimilation in

the societies in which we live. Wine symbolised the havdalah, separation and division of our ancestors from Egypt and continues to challenge us today to be proud of our Jewish identity wherever we are. LeChayim!

Rachie joins me in wishing you all a happy and kosher Pesach.

*Dayan Ivan
& Rebbetzen
Rachie Binstock*



THE JOURNEY TOWARD A SOULFUL LIFE

A Message from Rabbi Mendel Cohen

If you have a teenage child that is doing something they enjoy, but you disapprove of, how do you deal with it?

If you are feeling anxious about a pending business deal, how do you inspire positivity?

There are myriads of self-help books and applications aimed at addressing the many challenges every one of us experiences. Few know of an ancient Jewish mystical discipline that encourages soulful living and emotional intelligence. It can change your life.

When the Jewish people left Egypt, they began a 49-day count towards receiving the Torah at Sinai. Today we take a similar journey by counting the Omer during this period, beginning on second Seder night and concluding on the eve of Shavuot.

In some Siddur editions (cf Artscroll Siddur 286 and Koren Siddur page 293) two small words appear next to the number of each day counted e.g.:

Today is the first day of the Omer
– *Chessed She'Becheded*.

Today is the second day of the Omer - *Gevurah She'Becheded*.

Some insert these two additional words in a prayer following the counting:

"Master of the Universe.... May it also be Your will, L-rd our G-d and G-d of our ancestors, that in the merit of the Omer count that I have counted today, there may be rectified any defect on my part in the counting of Chessed She'Becheded / Gevurah She'Becheded.."

What is it all this about?

The Kabbalists speak of seven sefirot, traits or emotions that incorporate the spectrum of human experience.

Here are the seven:

Gevurah

Justice & Discipline

Chessed

Loving-kindness

Tifferet

Compassion & Harmony

Hod

Humility & Gratitude

Netzach

Endurance & Effort

Yesod

Bonding & Commitment

Malchut

Leadership & Sovereignty

For the mystics, the condition of slavery is when these seven emotions, also known as soul-energies, act in a chaotic way within you, the receptacle. For example if they operate on their own, in extremes, or without intelligence, what results is chaos: too much light breaks the receptacle.

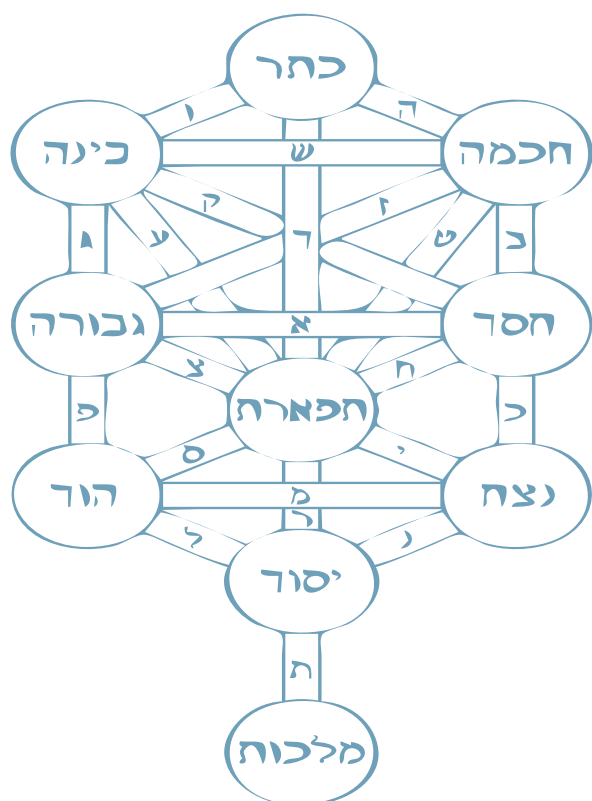
To be free is when these seven energies are corrected, this is achieved by using our intellect to drive our feelings and our actions. Correction, then is, *light that is appropriate for the receptacle, which ensures a liberated you.*

In a corrected state each of these seven sefirot further interact with the other seven, for a multi-dimensional 49 steps.

Here is an example of the interaction:

Chessed She'be (of) Chessed. I love (Chessed) my child; therefore it arouses an action of love (She'Bechessed) that I show towards them.

Conversely, it might arouse Gevurah of Chessed. I love (Chessed) my child therefore I am concerned (Gevurah) about some of the things that he or she might be doing, etc.



Key to this discipline is ensuring the correct Sefirot are inspired and interacting from the givers position vis-a-vis the recipient.

If a parent loves (Chessed) their child and because of their child's action toward themselves, their anger or judgement (Gevurah) is aroused, this is the wrong

combination, it is chaotic. In turn it will awaken the wrong emotion in the child-recipient. The child may now feel Gevurah of Gevurah: judged (Gevurah) and distant (Gevurah), the opposite effect any parent would hope for, and it fails to achieve the parental-giver role.

Meditating on what is the chaotic state and what is the corrected state is an important part of the discipline of the Chassidic masters, and there are many hundreds of books written on the subject. Similarly, clarity on the values and standards that guide what you believe to be correct plays in an important role in our self-fulfilment. The Torah serves as our guide for this.

We have demonstrated parent-child chaos vs corrected. The same applies in the other example we began with: *If you are feeling anxious about a pending business deal, how do you inspire positivity?*

Meditate on the following: If the pending business triggers anxiety (Gevurah) - this suggests that you have a lack of faith in your abilities, and in G-d's intention for you. If you in turn believe that you have created the correct vessel for the light to arrive, then now is a time to inspire gratitude (Hod) that you have been blessed with these opportunities.

In the interim, as you wait the outcome, rather than feeling anxious (Gevurah), you should be arousing trust in G-d, and do actions that further bring blessing.

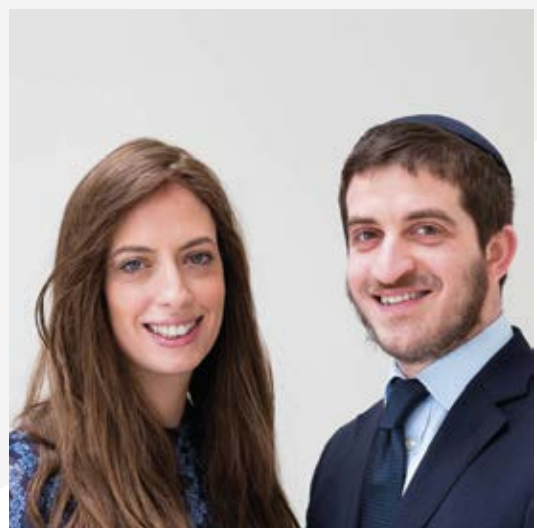
Trust ensures we are confident, in our abilities and in G-d. This helps us remain balanced and not triggered with anxiety. In turn, when the deal goes through we continue to thank G-d, and remain humble. And if it does not turn out the way we had anticipated, rather than triggered (Gevurah) we remain positive (Chessed). We are strong (Netzach) in our self-worth (Chessed). And we go again, with faith and positivity.

What I have then described is a taste of the vast works of Kabbalistic and Chassidic masters, who have mapped our souls so that we can be empowered to free ourselves of the internal and external enslavements that are part of life while in exile.

May the journey of life be safe, secure, peaceful, and blessed. May we all be redeemed.

Rebbetzen Chai joins me in wishing you and your loved ones a Happy & Kosher Pesach.

*Rabbi Mendel
& Chai Cohen*



Office of The CHIEF RABBI

The Chief Rabbi's Pesach Message 5782

For the past two years, our Pesach experiences have been uniquely challenging while we contended with the unprecedented restrictions of the Coronavirus pandemic. Baruch Hashem, at long last, we can now look forward with fresh optimism to Pesach 2022.

The fundamental dimensions of the Pesach Seder are encapsulated perfectly in the famous words: "Kol dichfin yeitei veyeichol; kol ditzrich yeitei veyifsach" – "All who are hungry, let them come and eat; All who are in need, let them come and join us in observing Pesach."

This invitation makes clear that where possible, our Seder should be celebrated with others. Yet, it also describes the two essential aspects of the Seder experience – the physical, represented by the invitation to eat, and the spiritual, represented by the invitation to observe Pesach. Neither component is sufficient without the other. The Seder is both a feast for our physical senses and a feast for the soul.

The four questions of Ma Nishtana, relating to matza, maror, dipping and leaning, highlight not only *what* we do at the seder but also *how* we do them. These two dimensions of both our physical and spiritual Seder experiences, convey to us a profound lesson about both Seder night and Jewish life in general.

Our Sedarim of 2020 and 2021 were unprecedented. The *what* was the same as it has been for centuries, as we proceeded from cover to cover of our Haggadot. But the *how* had one major difference, due to the severely restricted numbers around our tables. Now that, Baruch Hashem, we will hopefully be able to have Sedarim of pre-Covid proportions, within the timeless *what* of Seder night, let us not revert entirely to our previous *how*. Instead, let's enrich our Seder experience by introducing fresh and creative ways to excite and inspire children and adults alike.

Indeed, we must apply this principle to Jewish life more broadly. The Pandemic has caused an upheaval in our communal life that most of us have never previously experienced and that comes with an opportunity to reimagine it in new ways. This is the rationale behind Project Welcome, which will provide strategic support and dedicated funding to communities around the country as they think anew and take bold steps to reinvigorate our congregants. In this context, I have no doubt that ShabbatUK, which will this year take place on 13th/14th May, will provide an exciting platform for extraordinary community engagement, which will be appreciated all the more following successive periods of lockdown.

Fascinatingly, the Hebrew word for crisis is *mashber*. The original Biblical meaning of this word is 'the opening of the womb', the moment of greatest human potential, because out of crises we must always seek the opportunities for renewal and regeneration. Let us ensure that this Pesach marks the beginning of a new era of Jewish community excellence.

Valerie and I extend our warm wishes to you and your families for a Chag kasher vesameach.



Chief Rabbi Ephraim Mirvis



PESACH QUOTES

Taken from The Rabbi Lord Sacks Koren Haggadah

Pesach is the oldest and most transformative story of home ever told. It tells of how an otherwise undistinguished group of slaves found their way to freedom from the greatest and longest-lived empire of their time, indeed of anytime. It tells the revolutionary story of how the supreme Power intervened in history to liberate the supremely powerless. It is a story of the defeat of probability by the force of possibility. It defines what it is to be a Jew: a living symbol of hope.

@RabbiSacks / RabbiSacks.org

"For many years I was puzzled by the first words we say on Pesach:

'This is the bread of affliction which our ancestors ate in Egypt. Let all those who are hungry come and eat it with us'.

What kind of hospitality is it to offer hungry the bread of affliction?

Finally, though I think I understood. The unleavened bread represents two things. It was the food eaten by slaves. But it was also the food eaten by the Israelites as they left Egypt in too much of a hurry to let the dough rise. It was the bread of affliction, but it is also the bread of freedom."

@RabbiSacks / RabbiSacks.org

Once a year, every year, every Jew is commanded to relive the experience of Egypt as a constant reminder of the bread of oppression and the bitter herms of slavery - to know that the battle for freedom is never finally won but must be fought in every generation.

@RabbiSacks / RabbiSacks.org



Pesach Companion 2022

A message from Michael Abraham, Chairman of St John's Wood Synagogue

“Dayenu”, one of the most recognised songs at the Passover Seder and for many children part of their earliest memories. Though its words, “it would have been enough” I have always found quite puzzling. What do they actually mean? “If He had given us the Egyptians' wealth and had not divided the sea for us, it would have been enough”? We would have stood at the shores of the sea, the Egyptian army in hot pursuit. The Egyptians would have slaughtered or re-enslaved us, not to mention retaken our wealth. Obviously, it would not have been enough had G-d given us the Egyptians' wealth without an escape route.

The same question may be posed about every single stanza in the song. “If He had brought us near Mount Sinai and not given us the Torah, it would have been enough.” Really? The Torah is foundational to Judaism. Without the Torah, no Jew would exist today. No one would be celebrating Pesach and singing

Dayenu! How then, would it have been “enough” for G-d to give us some of His gifts, but not the others? Surely, we needed them all?

Dayenu is not a recounting of ancient events. But rather, its meaning is directly linked to another line in the Haggadah: “A person is obligated to see himself as if he personally has gone out of Egypt.” When a person at the Seder sees himself as if he personally has gone out of Egypt, he relives enslavement, then relives being liberated, all the way to entering the land of Israel and the eventual construction of the Holy Temple.

As Rabbi Sacks put it: the song is a tikkun, a making-right, for the ingratitude of the Israelites in the wilderness. At almost every stage of the way they complained: about the water, the food, the difficulties of the journey, the challenge of conquering the land. It is as if the poet were saying: where they complained, let us give thanks. Each stage was a miracle.

It also reminds us that each of our lives is the cumulative result of many blessings, small and large.

How appropriate this idea is now that we're coming out of the past two challenging and frustrating years. We lost loved-ones without the ability to mourn with our friends and family. Our businesses and jobs were impacted. We couldn't travel, had to isolate, couldn't come together as a community, keep distance, wear masks.

Yet 'Dayenu' teaches us that at every step there has been plenty to be thankful for too. Even during lockdown, we could call and 'meet' each other through Zoom. Even though we had to keep distance, we had plenty of space in our shul to come together and could support those that couldn't come with food deliveries and by running errands. We met up and walked in the park. Both our Kindergarten and Hebrew School kept running throughout the pandemic and have seen a tremendous growth in children enrolling. And now that most of the restrictions that were put on our daily lives have finally been lifted, our amazing Rabbinic team and Youth

Directors are working tirelessly to offer a wide variety of inspirational religious, educational, and fun social programmes for people of all ages and interests which we hope you will all come to enjoy. Throughout the pandemic we have come to see our community in a different light. Many members have connected in new and different ways. Having said that I do realise that a number of you to date have not been back to shul. I want you to know that our doors are wide open and we can't wait to welcome you back!

In this crazy time let's remember how much we do have!

**On behalf of the Honorary Officers,
I wish the entire community a
Chag Kosher Vesameach.**

Michael Abraham
Chairman



PESACH 5782

A Message from Toby & Bracha Weiniger, The SJW Youth Directors

The Structure of the Seder

Reciting the verses that detail our journey to Egypt, persecution at the hands of the Egyptians, and our redemption, after G-d brought the ten plagues, is central to the Seder. Which part of the Torah are these verses taken from? One would expect the verses that tell this story to be taken from the book of Exodus because it is there where these episodes are described in the most dramatic and vivid details. If one looks carefully, the verses that we recite on Seder Night are not taken from the Book of Exodus. Instead, our Rabbis chose a passage from Deuteronomy to be the source of our discussion on Seder Night (see Chief Rabbi Sacks Haggadah Page 24).

The Commandment of Bringing Bikkurim: The Chosen Passage

During Temple times, farmers would choose a portion of their newest fruits to take to Jerusalem in a tremendous procession. Farmers brought produce on golden platters accompanied by flute music! When the farmer reached Jerusalem, he would give his fruit basket to a priest who would then recite a declaration.

The text of that declaration, **"My father descended to Egypt...and the L-rd brought us out of Egypt...with signs and wonders"** (Deuteronomy 26:5-9), is the passage chosen to be the centerpiece of our Seder – a synopsis of the entire story of the Exodus.

Why this passage?

Firstly, we are obligated to tell the entire story of the Exodus on Seder Night and not just part of the narrative. Reading the verses from the Book of Exodus would take too long. Even if we select extracts, we wouldn't be able to tell the story entirely. The verses from Deuteronomy provide an overview of the entire story in just the right timeframe.

Secondly, the passage from Deuteronomy provides an example of how to tell the story and not simply present the narrative because it consists of an actual declaration made in Temple times. Using passages from the Book of Exodus would have provided a window into what happened. However, on Seder night, we go beyond remembering the events, and we engage in actively transmitting our traditions and history, aided by the verses in Deuteronomy.

Thirdly, the passage from Deuteronomy is packed with statements about the farmer's gratefulness for the land which produced the first fruits. This trait of recognising what is good and where it came from is central to Seder Night, as we thank G-d in joyous song for redeeming us from slavery. The passage from Deuteronomy starts the Exodus



story from stories about our forefather Jacob and not from the start of the period of slavery. The most profound expression of gratefulness to Hashem comes from adopting the broadest possible perspective of Jewish history so that we can place the

Exodus within the context of G-d's ongoing close and personal relationship with the Jewish people.

Our Seder in NW8/ Israel/Holiday Destination 2022

We derive three key lessons from these approaches that can inspire all our Sedarim.

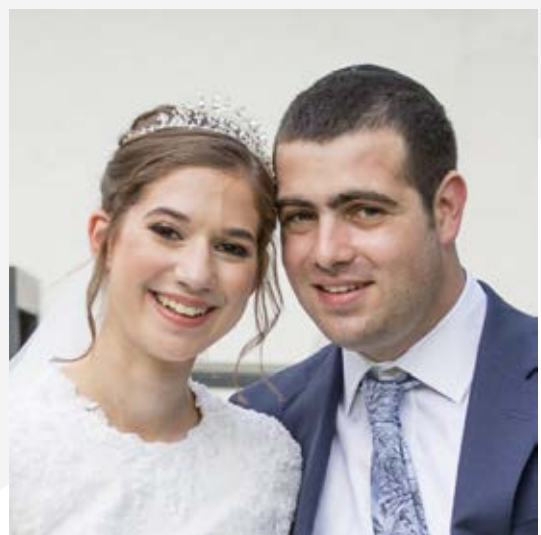
1. It is incredible to tell the story to make it understandable for children in a suitable timeframe! The use of props, cartoons, dingbats, skits, and so much more is a wonderful way to engage children in the story's content. Please be in touch if you want ideas to make your Seder table lively and engaging!

2. Seder night is not supposed to be a download of information; it is an experience.

3. Gratefulness is a core Jewish value. There is so much to be grateful for at our Seder tables – spending the festivals with treasured family and friends is a real privilege. What are you thankful for this year? We feel grateful for how warm, welcoming, and receptive the community has been towards us since we arrived in St. John's Wood in July. We have thoroughly enjoyed many children's and youth events so far and are excited for many more programmes and events to come.

We wish the entire community a very happy Passover!

Joby & Bracha Weiniger



UPCOMING EVENTS & PROGRAMMES
AT JOHN'S WOOD SYNAGOGUE

SAVE
the
DATES

SPRING / SUMMER 2022

*Full details of all our events & programmes can be
found on our website & in our weekly newsletter.*

Sunday 27th March 7.45pm

'Stand with US' exclusive event with Ambassador Ron Dermer

Tuesday 29th March 7.30pm

Pre Pesach Rabbinic Road Show!

Friday Night 8th April

Year 13 Graduation Dinner

**Friday Night 15th April,
Saturday Night 16th April**

Communal Seder Nights

Tuesday 19th April 7.15pm

Women's Pesach Concert

Thursday 28th April

Yom Hashoah Event

Tuesday 5th May

Yom Haatzmaut 2022 Young Professionals BBQ

Friday 13th / Shabbat 14th May

Shabbat UK!!

Wednesday 18th May

Young Jewish Network Business Breakfast Event

Thursday 19th May

*Lag Ba'Omer Celebrations,
Kumzitz and Bonfire*

Monday 23rd May

*Women's Valour
Networking Event*

Saturday Night

4th June

Shavuot Tikkun Leil Programme

Sunday 5th June

*Baby blessing and Queens
Jubilee Street Party*

6th June

2nd Day Shavuot

Women's Tea Time Tikkun

17th June

Women's Shabbat!

24th & 25th July

*UK Jewish Heritage Trip to York,
Lincoln and the Cairo Genizah
Collection at Cambridge University*

Sunday 7th August

*Tisha Ba'av Education
Programme*

JOIN US FOR COMMUNAL LUNCHES!

TUESDAY 5TH APRIL

Donation:

£8 Synagogue members
£10 non-Synagogue members

Booking essential.

RSVP Melody 0207 286 9810 or
Gillian 0207 586 0156

Transport available if essential
(for members only)

Forthcoming Dates:

5th April, 26th April,
10th May, 24th May,
7th June, 21st June, 5th July.

12:30pm Drinks

1.00pm Home Cooked Lunch

TYPICAL MENU

- Chicken soup
- Roast chicken & Potatoes,
Red Cabbage, French Beans
- Apple Strudel + Vanilla Ice-Cream
- Fresh Mint Tea & Coffee





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Learn it. Live it. Love it.

**SJW CHEDER
& MDHS**

SUNDAYS 9:45-11:15am

(Nursery, Reception, Year 1 & Year 9/10 GCSE)

TUESDAYS 4:15-5:50pm

(Nursery - Year 7)

ABOUT US

Since 2014, Mimi Dwek Hebrew School has become a trend-setting Jewish educational experience for children from Nursery to year 7. Through interactive classes and exclusive Hebrew-reading methodologies, our dynamic dedicated staff provide outstanding Judaic and Hebrew language studies. We passionately believe that your child's experience of Jewish learning should be fun, upbeat, inspiring, and interactive. With a high attendance rate, we ensure that your child will enjoy coming and have a positive attitude toward the sessions. Central to your child's Jewish identity is social interaction and community, we aim to integrate your child into Synagogue community and events.

We are excited to be extending this offering to include Sunday mornings. Initially for Nursery, reception, and Year 1; we intend on adding further ages over the coming years. Children in this age group are welcome to participate at both sessions. For year 9/10 students we will be continuing our popular Sunday GCSE course.

We have special days in the diary: Grandparents day and Friday Night Kabbalat Shabbat led by the children, and Shabbat dinner. Which are always a highlight.

PROGRAMME OVERVIEW

NURSERY

This offering ensuring the tender development stage is covered we are offering a hands-on sensory and musical class.

RECEPTION

Our reception class provides a creative environment for children to learn the Aleph-Bet, about festivals, Prayer and Jewish songs.

YEARS 1-7

Our curriculum goals and outcomes ensure that the students are engaged, intellectually stimulated and creatively expressing a strong sense of knowledge and love of Judaism. Specialty areas include: The Jewish Home, Jewish Heroes, Jewish Life Cycle and Tefilah-prayer.

GCSE YEARS 9-10

Our GCSE AQA Jewish Studies syllabus begins another two-year course, on Sundays, this September. For students in year 9 or year 10. The program offers an understanding to all aspects of Jewish learning, as well as debates in theological and contemporary issues. Students also acquire skills in essay writing and taking exams.

INFORMATION & REGISTRATION

We welcome students from many schools and nationalities, regardless of level of knowledge or religious background.

REGISTER NOW AT
www.shulinthewood/hs

HS@Shulinthewood.com



ACADEMIC CALENDAR 2021-2022

	SUNDAYS	TUESDAYS	SPECIAL DATES
SEPTEMBER	12, 19	14, 21	21 - Sukkot Event
OCTOBER	3, 10, 17, 31	5, 12, 19	
NOVEMBER	7, 14, 21, 28	2, 9, 16, 23, 30	16, 21 - Mitzvah Day 30 - Chanukah Event
DECEMBER	5	7	5 - Chanukah Event
JANUARY	9, 16, 23, 30	11, 18, 25	11, 16 - Grandparents Day
FEBRUARY	6, 20, 27	1, 8, 22	4 - Friday Night Dinner
MARCH	6, 13, 20, 27	1, 8, 15, 22, 29	13, 15 - Fancy Dress
APRIL	No Classes	No Classes	No Classes
MAY	1, 8, 15, 22	3, 10, 17, 24	1, 3 - Israel Day
JUNE	12, 19, 26	7, 14, 21, 28	5 - Shavuot Party 26, 28 - Awards Ceremony

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AGES
3M-5YRS

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Monday to Thursday

8am-6pm

Friday

8am - 12pm

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(baby room)

3 months- 2 years

Saplings

(toddler room)

2 years- 3 years

Blossoms

(preschool room)

3-5 years

Nursery Manager: Mary Da Costa

Nursery Director: Chai Cohen

020 7286 3859

kindergarten@shulinthewood.com



Testimonials



"We LOVE Kindergarten in the Wood! Our son has been very happy there and has bonded so well with the teachers and with the other kids. He returned to nursery after being gone a while (abroad) and settled in very quickly due to the warm and kind nature of the wonderful teachers. We really couldn't be happier with the nursery." - **Taly and Seth Mastin**

"We are absolutely thrilled to have both our children in Kindergarten in the Wood. It is the most wonderfully warm, supportive environment and our children are so well cared for. The energy, passion and creativity of the teachers permeates into every aspect of the kindergarten. Our children have grown and thrived here, and it has been a joy to watch it happen, we love you guys!" - **Anonymous**

"Blair loves going to nursery and runs in every day without looking back. She loves all of her teachers and has made some amazing friends. We have been impressed with the level of teaching and how much Blair has learned. Every activity enhances her learning, often without her knowing. SJW Nursery has also instilled a love of Judaism in Blair, from the super cute Shabbat parties to learning the aleph bet as well as learning about festivals and the sedra each week. We could not have asked for a better nursery, it has delivered above and beyond our expectations." - **Amanda and Daniel Lyons**

"As parents, we are absolutely thrilled with Kindergarten in the Woods. Our daughter has academically and personally flourished there and learned so much in an extremely caring, loving and supportive environment. The teachers and staff are amazing, they do genuinely care about the children and it is heart-warming to see that. From Jewish education to learning about their environment and growing into independent children, it provides a nurturing and educational space for kids. We couldn't recommend it more and we are going to be so sad when we'll have to move on." - **Anonymous**

About Us

Kindergarten in the Wood is a modern Jewish nursery setting, combining the best of early years practice with core Judaic values of kindness, respect and sensitivity towards others and our surroundings.

Our beautiful recently refurbished setting encourages exploration, critical thinking and self-led education. Our dedicated teachers use sensitive interaction to recognise and respond to each child's unique teachable moments, supporting learning and development in every child.
















At Kindergarten in the Wood we embrace the Reggio Emilia and Forest School approaches to early education, using these to foster children's curiosity, creativity and self-expression.



THE HAGGADAH COMPANION



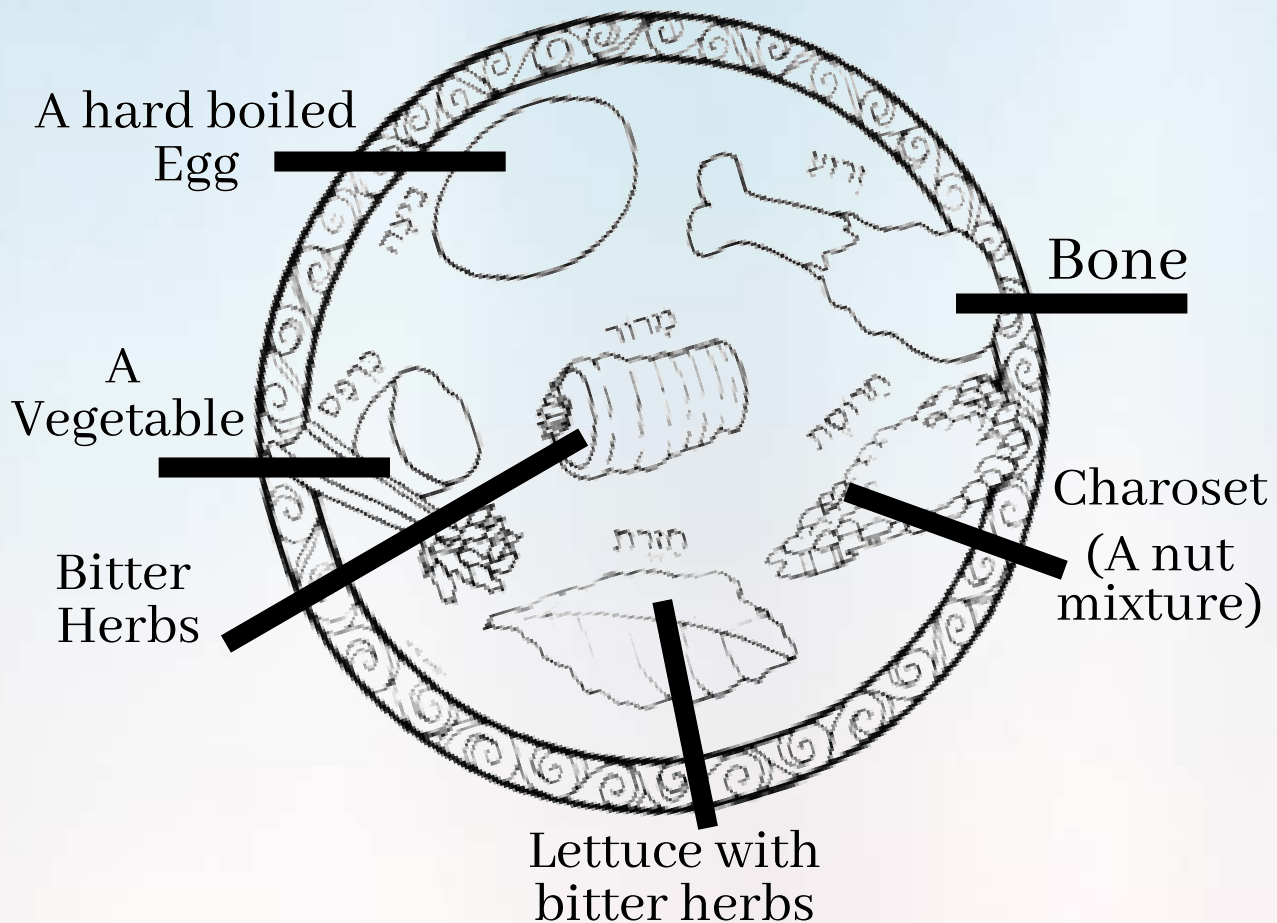
What you will need:

-  A cup (90ml or larger)
-  Wine or grape juice
-  3 Matzot
-  Candles
-  A hard boiled egg
-  A shank bone
-  Romaine lettuce
-  Marror (Horseradish)
-  Charoset (see next page for recipe)
-  A Vegetable (Potato, Onion, or Parsley)
-  Salt water
-  Napkins
-  A bag for your Afikoman
-  Food for your Festive meal
-  A pillow to lean *optional*



How to set my Seder Plate:

The Seder plate (k'arah), serves as the centerpiece of the Seder table. It contains the elements of this sensory experience of the night. The seder plate traditionally holds five or six items, each of which symbolises a part (or multiple parts) of the Pesach story.



For the Hillel Sandwich

Recipe For Charoset

1 red apple peeled
1 pear peeled
1 cup Nuts
½ cup sweet red wine

Pulse in a food processor (before Yom Tov) until it reaches a thick paste consistency.

Refrigerate until serving. Add a little more wine immediately before serving.

The meaning of the items on the Seder Plate?

The Bone - commemorates the paschal lamb.

The Egg - commemorates the Chagiga sacrifice brought during the pilgrimage festivals.

A vegetable - We dip into saltwater, signifying the tears of the Jewish people.

Bitter Herbs - Reminds us of the bitterness of Slavery.

Charoset - Represents the bricks and mortar that the Jews were forced to make.

Candle Lighting:

Friday April 15th before Sunset (before 19:43 in London) (Blessings 1&2)

Saturday April 16th after NightFall (20:51) (Blessings 1&2) From a pre-existing flame

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של יום טוב.

BAH-ROOCH AH-TAH AH-DOH-NOI EH-LOH-HEH-NU MEH-LECH
HAH-OH-LAHM AH-SHER KEE-DEH-SHAH-NOO BEH-MITZ-VOHTAHV
VEH-TZEE-VAH-NOO LEH-HAD-LEEK NER SHEL YOHTM TOHV

*Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with
His commandments, and commanded us to kindle the Yom Tov light.*



ברוך אתה א-דני א-להינו מלך העולם, שהחינו
וקימנו והגיענו לזמן הזה.

SHEH-HEH-CHEH-YAH-NOO VEH-KEE-YEH-MAH-NOO
VEH-HEE-CHEEAH-NOO LIZ-MAHN HAH-ZEH.

*Blessed are You, L-rd our G-d, King of the universe, who has granted
us life, sustained us, and enabled us to reach this occasion.*



ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו
במצותיו, וצונו להדליק נר של שבת.

(Only to be said on Friday Night)

BAH-ROOCH AH-TAH AH-DOH-NOI EH-LOH-HEH-NOO MEH-LECH
HAH-OH-LAHM AH-SHER KEE-DEH-SHAH-NOO BEH-MITZ-VOH-TAHV
VEH-TZEE-VAH-NOO LEH-HAD-LEEK NER SHEL SHAH-BAHT.

*Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with
His commandments, and commanded us to kindle the Shabbat light.*

Kadesh קדש

- We pour the first cup of wine and recite the Kiddush.
- We drink the cup of wine, while seated and reclining to the left, as a sign of freedom.



סברי מרנן ורבתי

ברוך אתה י-י אל-הינו מלך העולם בורא פרי הגפן.

ברוך אתה י-י אל-הינו מלך העולם אשר בחר בנו מכל עם
ורוממנו מכל לשון וקדשנו במצותיו ותתן לנו י-י אל-הינו באהבה
מועדים לשמחה חגים וזמנים לששון את יום חג המצות
הזה ואת יום טוב מקרא קדש הזה זמן חרותו
מקרא קדש זכר ליציאת מצרים כי בנו בחרת ואותנו
קדשת מכל העמים ומועדי קדשך בשמחה ובששון
הנחלתנו ברוך אתה י-י מקדש ישראל והזמנים.

ברוך אתה י-י אל-הינו מלך העולם
שהחיינו וקימנו והגיענו לזמן הזה.



Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, G-d, our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our G-d, have given us in love festivals for happiness, feasts and festive seasons for rejoicing this Shabbat-day and the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom in love, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Shabbat and Festivals in love and favor, in happiness and joy. Blessed are You, G-d, who sanctifies the Israel and the festive seasons.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Urchatz ורחץ

We wash our hands in the following manner:

Pour 3 times on your right hand and repeat on the left.

We do not recite a blessing.

Karpas כרפס

*Everyone takes less than a kezayit (1 ounce) of the vegetable,
dip it into salt-water, and recite the following blessing:*

ברוך אתה א-דני א-לוהינו מלך העולם בורא פרי האדמה.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the earth.

*When reciting this blessing have in mind that it is also for the bitter herbs
(of maror and korech, to be eaten later on).*

*We dip our vegetable into salt water to remind us of the tears the Jews
cried so many years ago from the harsh slavery*

Yachatz יחץ

*The Seder leader takes the middle matzah and break it into two. The larger
piece is hid for the afikoman. The smaller piece is put back, between the two matzot.*

Maggid מגיד

We tell the story of Passover.

Mah Nishtana

The 4 Questions



Mah nishtanah halaylah hazeh mikol halaylot.

1) *She-bechol halaylot anu ochlim chametz o matzah, halaylah hazeh kulo matzah?*

2) *She-bechol halaylot ain anu matbilin afilu pa'am echat, halaylah hazeh shte pe'amim?*

3) *She-bechol halaylot anu ochlim she'ar yerakot, halaylah hazeh maror?*

4) *She-bechol halaylot anu ochlim bain yoshvin u-vain mesubin, halaylah hazeh kulanu mesubin?*



Why is this night different from all the other nights?

1) *On all other nights we eat both chametz and matzah, on this night, we eat only matzah?*

2) *On all other nights we do not dip vegetables even once, on this night, we dip twice?*

3) *On all other nights we eat many vegetables, on this night, maror?*

4) *On all other nights some eat and drink sitting with others reclining, but on this night, we are all reclining?*

The 4 Sons:



Education is the central focus of the Seder night. The word "Haggadah" means telling and comes from the Biblical commandment to tell our children about our redemption from Egypt. The passage of the four sons offers us an outstanding model of how to educate.

Rav Elchonon Wasserman (1874-1941) compared education to the most natural feeding process – from a mother to her child. The quantity of milk that the mother gives the child must be perfect, for if the mother gives too little milk, the child may starve and if the mother gives too much milk, the child may choke. Similarly with education: We must approach each individual on their own level. What may seem to the educator as the highest quality material may just end up "choking" the pupil who is not at such a high standard. The educator must also be aware of the danger of starving those who need higher and greater challenges. At the Seder table, we reflect this requirement by replying to each of the four sons with an answer suited to their individual level – a method that we should aim to apply universally across the board.

Since all of Torah addresses all of Israel, we must say that all four messages of the Torah are applicable to all of us, since we all possess the "four children" within ourselves. We are therefore all required—even one who does not have children—to recite all four answers, since we are in essence speaking to the wise, wicked, simple, and "unable to ask" elements that exist within every one of us.

The 10 Plagues (A poem)

Ten Plagues, Plagues Ten. The Egyptians were punished again and again.

The first is **Dam**, Blood is its name

The water in Egypt just doesn't taste the same

Second is **Sefardayah**, The frogs are on me

In my food, in my drink, I'm going crazy

Third is **Kinim**, I'm itching everywhere

There is lice on my body, not just in my hair

Orov wild animals, are roaming the street

Help, they think, I'm theirs to eat

Dever A plague, call the vet quick

All the animals are getting sick

Shechin Oh my, look at the Royals

Pharaoh and his mates are covered in boils

Borod hailstones falling from the sky

Fire mixed with Ice, I do not lie

Arbeh, number eight, hey the sky's turned green

There are more locusts, than I have ever seen

Choshech darkness, the Egyptians can't see

Hey watch out you are stepping on me

Plague Number Ten, the firstborn's are dying

My oh my how the Egyptians are crying. The Egyptians turn to

Pharaoh, let the Jews go they cried. OK Ok Ok King pharaoh replied.

Ten Plagues, Plagues Ten. The Egyptians were punished again and again.

	דָּם Blood
	צְפַרְדֵּי Frogs
	כְּנִים Lice
	עֲרֹב Wild Animals
	דָּבָר Cattle Disease
	שָׁחִין Boils
	בָּרָד Hail
	אַרְבֶּה Locusts
	חֹשֶׁךְ Darkness
	מִכַּת בְּכוֹרוֹת Slaying of the Firstborn

We pour out a drop of wine from our cups as we say each plague & pour another drop when we say these words "Detzach, Adash, B'achav,"

Why? one may not recite a blessing over a cup of punishment."

We are not celebrating the Egyptian pain, but rather the freedom of the Jews.

Dayenu

Dayenu ("it would have been enough") is a song of gratitude. In each stanza, we recall another kindness that G-d performed for our ancestors and proclaim that it alone would have been reason for celebration.

ENGLISH TRANSLATION

If He had brought us out from Egypt,
and had not carried out judgments
against them
Dayenu, it would have been enough!

If He had carried out judgments against them,
and not against their idols
Dayenu, it would have been enough!

If He had destroyed their idols,
and had not smitten their first-born
Dayenu, it would have been enough!

If He had smitten their first-born,
and had not given us their wealth
Dayenu, it would have been enough!

If He had given us their wealth,
and had not split the sea for us
Dayenu, it would have been enough!

If He had split the sea for us,
and had not taken us through it on dry land
Dayenu, it would have been enough!

If He had taken us through the sea on dry land,
and had not drowned our oppressors in it
Dayenu, it would have been enough!

If He had drowned our oppressors in it,
and had not supplied our needs in the
desert for forty years
Dayenu, it would have been enough!

If He had supplied our needs in the desert for
forty years,
and had not fed us the manna
Dayenu, it would have been enough!

If He had fed us the manna,
and had not given us the Shabbat
Dayenu, it would have been enough!

If He had given us the Shabbat,
and had not brought us before Mount Sinai
Dayenu, it would have been enough!

If He had brought us before Mount Sinai
and had not given us the Torah
Dayenu, it would have been enough!

If He had given us the Torah
and had not brought us into the land of Israel
Dayenu, it would have been enough!

If He had brought us into the land of Israel
and not built for us the Holy Temple
Dayenu, it would have been enough!

TRANSLITERATION

Ilu hotzianu mimitzrayim,
v'lo asah bahem sh'fatim,
dayeinu!

Ilu asah bahem sh'fatim
v'lo asah beloheihem,
dayeinu!

Ilu asah beloheihem,
v'lo harag et b'choreihem,
dayeinu!

Ilu harag et b'choreihem,
v'lo natan lanu et mamonom
dayeinu!

Ilu natan lanu et mamonom,
v'lo kara lanu et hayam,
dayeinu!

Ilu kara lanu et hayam,
v'lo he'eviranu b'tocho becharavah,
dayeinu!

Ilu he'eviranu b'tocho becharavah,
v'lo shika tzareinu b'tocho,
dayeinu!

Ilu shika tzareinu b'tocho,
v'lo sipeik tzorkeinu bamidbar arba'im shana,
dayeinu!

Ilu sipeik tzorkeinu bamidbar arba'im shana,
v'lo he'echilanu et haman
dayeinu!

Ilu he'echilanu et haman,
v'lo natan lanu et hashabbat,
dayeinu!

Ilu natan lanu et hashabbat,
v'lo keirvanu lifnei har sinai,
dayeinu!

Ilu keirvanu lifnei har sinai,
v'lo natan lanu et hatorah,
dayeinu!

Ilu natan lanu et hatorah,
v'lo hichnisanu l'erez yisra'eil,
dayeinu!

Ilu hichnisanu l'erez yisra'eil,
v'lo vanah lanu et beit hamikdash,
dayeinu!

אלו הוציאנו ממצרים
ולא עשה בהם שפטים
דינו

אלו עשה בהם שפטים
ולא עשה באלהיהם
דינו

אלו עשה באלהיהם
ולא הרג את בכוריהם
דינו

אלו הרג את בכוריהם
ולא נתן לנו את ממונם
דינו

אלו נתן לנו את ממונם
ולא קרע לנו את היס
דינו

אלו קרע לנו את היס
ולא העבירנו בתוכו בחרבה
דינו

אלו העבירנו בתוכו בחרבה
ולא שקע צרינו בתוכו
דינו

אלו שקע צרינו בתוכו
ולא ספק צרכנו במדבר ארבעים שנה
דינו

אלו ספק צרכנו במדבר ארבעים שנה
ולא האכילנו את המן
דינו

אלו האכילנו את המן
ולא נתן לנו את השבת
דינו

אלו נתן לנו את השבת
ולא קרבנו לפני הר סיני
דינו

אלו קרבנו לפני הר סיני
ולא נתן לנו את התורה
דינו

אלו נתן לנו את התורה
ולא הכניסנו לארץ ישראל
דינו

אלו הכניסנו לארץ ישראל
ולא בנה לנו את בית המקדש
דינו

Pesach – Matzah – Marror

The key moment of the night!

What's the most important part of the Passover Seder?

I think we can all think of many different answers. Some would say telling the story, for others it singing the traditional tunes from the Haggadah. Some would say the delicious food. And for the children, it will certainly be running around the house trying to find the Afikomen!

But there is actually one part of the Seder that is the most important for all of us, and we are all obligated to recite it when it comes up in the Haggadah and understand it.

“Rabban Gamliel used to say: Whoever has not explained the following three things on Pesach has not fulfilled his duty: **Pesach** (the Passover-sacrifice), **Matzah** (the unleavened bread) and **Maror** (the bitter herbs).”

What do each of these symbols mean?

Pesach. The shank bone symbolises the sacrifice that the Jews in Egypt gave to thank G-d for the miracle of passing over their houses during the tenth plague in which all the Egyptian's firstborn died. What can we learn from this sacrifice of gratitude? Just as the Jews thanked G-d for passing over their houses in Egypt and protecting them from the fate of the Egyptians, we can learn to thank G-d for the everyday miracles when we are spared from harm in the first place. Driving somewhere and arriving safely. Not getting ill. Not being hungry.

This Passover, think about all the hidden and open miracles that G-d has done for you in the past year and thank Him for the incalculable number of “ordinary” moments in which He saved you from harm without you even realising it.

Matzah is the unleavened bread that the Israelites brought with them when they left Egypt. Matzah teaches that G-d doesn't need any time to prepare; He can save us in an instant. Since He can turn everything around in a moment, we should never give up hope. And when things are going well, we should remind ourselves that this too is an ongoing miracle. G-d is with us in this moment even when it seems like everything is just proceeding as "it should." When we look at the matzah, think about the times in your life when everything turned around in a moment, seemingly without any warning or effort on your part and how G-d can do the same for you today, no matter what your challenges may be.

Maror is the bitter herb that reminds us of the tears that the Jewish people cried when they were slaves in Egypt. It teaches that when we are going through challenging, seemingly bitter times, sweetness and light and hope are just around the corner. Maror reminds us not to avoid obstacles but to instead recognise that they are a necessary part of the process of success. Without our tears and our prayers, the Jewish nation would not have been able to leave Egypt. Without the bitterness and the struggle, we don't reach our full potential. When you look at the maror, think of a struggle you have gone through in the past year and how it helped you become who you are today.

Pesach, matzah, maror symbolise gratitude, hope and grit. With these three powerful gifts we sit around our Seder tables and thank G-d for the miracle of our freedom.

Hold your second cup of wine.

סברי מרנן ברוך אתה יי-אל-הינו מלך העולם בורא פרי הגפן

Blessed are You, L-rd, our G d, King of the universe, who creates the fruit of the vine.

We drink the second cup while reclining to the left.

Rachatzah רחצה

Now the hands are washed with recital of the blessing for washing the hands.

ברוך אתה א-דני א-לוהינו מלך העולם על נטילת ידים.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the hands.

Motzei Matzah מצה

Hold the Matzah and say the following blessings and then eat the Matzah:

ברוך אתה א-דני א-לוהינו מלך העולם המוציא לחם מן הארץ.

Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

**ברוך אתה א-דני א-לוהינו מלך העולם אשר
קדשנו במצותיו וצונו על אכילת מצה.**

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Matzah.

Maror מרור

*We take a kezayit (1 ounce) of the Maror,
dip it into the Charoset, and Recite the following blessing:*

**ברוך אתה א-דני א-לוהינו מלך העולם אשר
קדשנו במצותיו וצונו על אכילת מרור.**

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror.

We eat the Maror, without reclining.

Korech כורך

We take the third Matzah, and also 1 oz of the Chazeret (Romaine Lettuce with Horseradish) - and we dip it lightly into the Charoset. Lay the Lettuce (with Horseradish) between two pieces of Matzah like a sandwich, and say the following:

כן עשה הלל בזמן שבית המקדש היה קיים, היה כורך פסח מצה ומרור ואוכל ביחד כמו שנאמר "על מצות ומרורים יאכלהו"

Thus did Hillel do at the time of the Bet HaMikdash: He would combine Passover — lamb, Matzah and Maror and eat them together, as it said:

"They shall eat it with Matzah and bitter herbs."

We eat them together, while reclining to the left.

Shulchan Orech שולחן עורך

Now eat and drink to your heart's delight - a beautiful holiday meal.

Tzafon צפון

During the meal, we hunt & find the Afikomen, and after the dessert, everyone eats some of this special Matzah before bentching.

Berach ברך

We pour the third cup , and recite Birkat Hamazon (Blessing after the Meal) over it. - Here is a short Version:

ברוך רחמנא אלהנא מלכא דעלמא מרא דהאי פיתא

You are the source of life for all that is, and your blessing flows through me.

We pour the fourth cup, then we open the door for Elijah the Prophet (tradition tells us that he visits each seder)

While at the door we recite:

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name. For they have devoured Jacob and laid waste his habitation.

Pour out Your indignation upon them, and let the wrath of Your anger overtake them.

Pursue them with anger, and destroy them from beneath the heavens of the L-rd

Hallel הלל

We give praise to Hashem - G-d.

What do you have to be thankful for? What are you grateful for?

We drink the fourth cup of wine!

Nirtza נרצה

We say together:

לשנה הבא בירושלים

Next Year in Jerusalem!



SONGS

Songs

Eliyahu Hanavi

Eliyahu haNavi, Eliyahu haTishbi, Eliyahu haGil'adi

Bim'hera v'yameinu yavoh eleinu, im mashiach ben David. (x2)

Adir Hu *(He is Great)*

*Adir hoo, adir hoo, yivneh veito
beka'rov.*

*Bim'heirah-ah, bim'heirah,
be'yameinu beh'ka-a-roh-ov,
Eh-el b'nei, eh-el b'nei, bnei veit'cha
beh'kah'ah-rov.*

Vehi She'amda

*Vehi She'amda, La'avotainu Velanu
Shelo Echad Bilvad, Amad Aleinu
Lechaloteinu Ela Sheb'chol Dor
VaDor Omdim Aleinu Lechaloteinu
V'HaKadosh Baruch Hu Matzilenu
Miyadam.*

Chad Gadya

*Chad gadya, chad gadya, ve-ata shunra ve-akhlah le-gadya dizabin abba bitrei
zuzei. Chad gadya, chad gadya, ve-ata kalba ve-nashakh le-shunra, de-akhlah
le-gadya dizabin abba bitrei zuzei. Chad gadya, chad gadya, ve-ata chutra,
ve-hikkah le-khalba denashakh le-shunra, de-akhlah le-gadya dizabin abba bitrei zuzei.*

One is Hashem

*One is our G-d, in heaven and on earth
Two are the tablets of the covenant;
Three are the Fathers
Four are the Mothers
Five are the books of the Torah
Six are the books of the Mishnah*

*Seven are the days of the week
Eight are the days of the circumcision
Nine are the months of the pregnant
Ten are the Commandments
Eleven are the stars of the Joseph's dream
Twelve are the tribes of Israel
Thirteen are the attributes of Godzei.*

A collage of various Jewish dishes including roasted chicken, bread, mashed potatoes, and matzo.

RECIPES

Enjoy these recipes, that have been compiled by members of our community!

Pesach Banana Bread

Ingredients

3 ripe bananas
1/3 cup of butter/margarine **OR**
1/4 cup of vegetable or walnut oil
(either butter/marg or oil, not both)

1/2 cup sugar or honey
1 egg
1 tsp vanilla extract
1 tsp baking soda
Pinch of salt
1 1/2 cups almond flour
1/2 cup chocolate chips

Instructions

- Preheat the oven to 175C/350F
- Smash the bananas in a mixing bowl and add the rest of the ingredients.
- Mix well then pour into a loaf tin or muffin cups.
- Bake 50 mins-1 hour

Pesach Fingers

Ingredients

2 x 6oz packs of ground almonds
2 cups sugar
2 large eggs
Baking chocolate, melted

Instructions

- In a medium bowl mix the almonds, sugar and eggs, refrigerate until hardened.
- Preheat the oven to 175C/350F.
- Line a baking sheet with parchment.
- Remove the mixture from the fridge and roll into short, thin strips and place on baking sheet.
- Bake for 15 mins.
- Remove from oven and allow to cool.
- Dip one end in the melted chocolate.



Chocolate Chip Cookies *(makes 36)*

Ingredients

- 1 cup margarine
- $\frac{3}{4}$ cup brown sugar
- $\frac{1}{4}$ cup sugar
- 2 eggs
- 1 cup matzo cake meal
- $\frac{1}{4}$ cup potato starch
- 1 packet vanilla pudding mix (instant or regular)
- 1 tsp baking soda
- $\frac{3}{4}$ tsp salt
- 1 tsp vanilla
- 2 cups semi-sweet chocolate chips



Instructions

- Heat the oven to 175C/350F
- Line a baking sheet with parchment.
- Cream the margarine and sugars in a mixer with a paddle attachment.
- Add the eggs, one at a time, until combined.
- With the mixer on low add the matzo meal, potato starch, pudding mix, baking soda and salt until combined.
- Add the vanilla and the chocolate chips.
- Drop the mixture onto the baking sheet in tablespoonfuls.
- Bake 10-12 minutes until the edges are slightly brown for a soft and chewy cookie and 12-15 minutes for a crispy and crunchy cookie.

Almond and Orange Florentines

Ingredients

Vegetable oil for brushing
2 egg whites
100g icing sugar
260g flaked almonds
Grated zest of 1 orange

Instructions

- Heat the oven to 155C
- Line a heavy baking tray with parchment and brush lightly with vegetable oil.
- Prepare a small bowl of cold water.
- Put the egg whites, icing sugar, flaked almonds and orange zest in a bowl and lightly mix together.
- Dip your hand in the cold water and pick up spoonfuls of the mixture to make little mounds on the lined tray, well-spaced apart.
- Dip a fork in the water and flatten each biscuit very thinly. Try to make them as thin as possible without too many gaps between the almond flakes. They should be about 8cm in diameter.
- Bake in the oven for about 12 minutes until the biscuits are golden brown. Check underneath to see that they are baked through.
- Allow to cool then gently remove from the tray with a palette knife.



Fruit Tart

Tart Case

1 cup finely ground nuts
½ cup coarsely ground nuts
¼ cup oil
Pinch of salt
Pinch of sugar
Pinch of cinnamon



Filling

½ cup finely ground nuts
¼ cup sugar
2 tbsp oil
1 egg
½ tsp vanilla
4 apples peeled and sliced
Or 1 can pears/apricots/peaches

For the tart case:

Mix all the ingredients together and press into a lined 20cm pie tin and bake for 10-15 minutes at 175C until golden. Do not burn.

For the filling:

Beat the nuts, sugar, oil, egg and vanilla together and spread on the tart case. Top with the selected fruit and bake at 175C for about 30 mins until the 'cream' has set.

You can glaze the fruits after baking with a little bit of warm apricot jam diluted with a spoon of hot water for a special shine. Decorate with coarsely ground nuts.

Passover Chocolate Volcanoes

Ingredients

4 tbsp vegetable/coconut oil
225g semi sweet chocolate chips
2 ½ tsp crushed instant espresso/coffee powder
60g sugar
1 tbsp potato starch
4 eggs
Pinch of salt
1 tsp vanilla extract



Instructions

- Preheat the oven to 22C
- Grease and line 7 ramekins or muffin cups
- Melt the chocolate with the oil and coffee.
- Blend the sugar, potato starch and salt in a large bowl and beat in the eggs one at a time until smooth.
- Add the vanilla.
- Slowly add the egg mixture to the chocolate starting with 1 tablespoon so it does not curdle.
- Mix well and pour into the ramekins.
- Bake 9-10 minutes until the cake slightly separates from the side of the ramekin but still looks wet.
- If the chocolate sticks to your finger leave it 30 seconds more, if not enjoy! You want them runny!

Chocolate Pear Crisp

(Serves 4)

Ingredients

3 ripe pears
Juice ½ lemon
1 tbsp brown sugar
50 g icing sugar
1 tbsp cocoa powder
25g ground almonds
1 egg white

Instructions

- Heat the oven to 160C (140C fan)
- Peel and chop the pears into small pieces.
- Put in a small saucepan with the lemon juice and sugar and bring to the boil.
- Cover and cook for 10 minutes.
- Uncover and cook for 8-10 minutes more until the juices thicken.
- Spoon into 4 ramekins.
- Sift the icing sugar and cocoa into a bowl. Stir in the almonds.
- Whisk the egg white until stiff, then fold into the sugar, cocoa and almonds.
- Spoon over the pears. Shake the ramekins to level the mixture.
- Bake 20-25 mins until the topping is firm to the touch.
- Serve warm or cold.



Orange Pudding

Ingredients

2 oranges
6 eggs
250g sugar
1 tsp baking powder
250g blanched almonds,
coarsely ground



Instructions

- Heat the oven to 190C/375F
- Oil and 23cms/9" non-stick loose base tin and dust with matzo meal.
- Wash the oranges and boil whole for 1 ½ hours, or until very soft.
- Beat the eggs and sugar together.
- Add baking powder and almonds and mix well.
- Cut open the oranges and remove the seeds and puree in a food processor.
- Mix thoroughly with eggs and almond mixture.
- Pour into the loose base tin.
- Bake for 1 hour and let it cool before turning out.

Pesach Pancakes

Ingredients

6 eggs
1 cup potato starch
2/3 cup water
Pinch salt for savoury/1 tsp sugar
for sweet
Oil



Instructions

- Put a drop of oil in a non stick frying pan and wipe with a paper towel.
- Mix all the ingredients together, whisking well to avoid any lumps.
- Heat the frying pan then pour some batter in and move it around so that it thinly coats the bottom of the pan.
- Cook on a medium heat until the edges are starting to lift from the sides.
- Flip it over!
- Cook until the second side is firm.
- Repeat with the rest of the batter.
- Serve with your favourite toppings; honey, lemon and sugar, bananas, jam...

Spinach & Mushroom Matza Lasagna

Ingredients

8 oz mushrooms, sliced
Olive oil
6 cloves garlic, minced
2 x 10oz packs frozen spinach
1 lb ricotta cheese
2 egg yolks
6 sheets matzo
1 tin chopped tomatoes (or a jar of tomato sauce)
Basil, chopped
1 lb grated mozzarella
Salt and pepper

Instructions

- Preheat the oven 175c/350F
- Grease a 9"x13" oven to table dish with olive oil
- Saute the sliced mushrooms in some olive oil until brown with crispy edges.
- Add the garlic until soft.
- Put in a mixing bowl with the frozen spinach, salt and pepper.
- Heat the tomatoes and the basil together.
- In another bowl add the ricotta and egg yolks.
- Soak 2 sheets of matzo in warm water for 20 seconds.
- Layer the dish with some tomato sauce or the tomato and basil mix then put the soaked matzo on top.
- Next layer is half the mushroom and spinach mixture and then half the ricotta and egg yolks.
- Sprinkle with 1/3 mozzarella cheese.
- Repeat with more soaked matzo, tomato sauce, spinach mix, ricotta and mozzarella.
- Finally top with last 2 soaked matzos and the rest of the mozzarella.
- Cover with foil and bake for 30 mins.
- Remove the foil and bake for another 15-20 mins until the cheese is lightly browned.
- Remove from oven and let rest for 15 minutes before serving.



Tuna Fishcakes

Ingredients

2 tins tuna
1 egg
1 tbsp mayonnaise
Salt and Pepper
Spring onion, chopped
Matza meal

Instructions

- Heat the oven to 180C, line a baking tray with parchment.
- Mix all the ingredients together.
- Shape into fish cakes and dip in the matza meal.
- Place on the lined tray and bake for 15 minutes
- Optional extra for fluffier fish cakes is to add mashed potato.

Kneidlach for Pesach

Ingredients

2 eggs
2 tbsps chicken fat
2 tbsps water
Matzo meal
Cinnamon
½ tsp sugar
Salt and pepper

Instructions

- Beat the eggs until frothy.
- Add the water and fat and beat again.
- Add enough matzo meal, leave for 1 ½ hours.
- Form small balls.
- Boil in salted water with lid closed for 20 minutes

Quick Mushrooms à La Grecque *(serves 4)*

Ingredients

225g mushrooms
Juice ½ lemon
3 tbsp olive oil
3 tbsp water
4 peppercorns
2 tomatoes, chopped
10 coriander seeds
Bayleaf
Thyme (dried or fresh)

Instructions

- Put all the ingredients except the mushrooms and lemon juice in a pan.
- Bring to the boil and simmer for 3 minutes.
- Add the mushrooms and lemon juice.
- Cook for 5 minutes.
- Remove the mushrooms.
- Reduce the liquid.
- Serve.



SEDER NIGHT IDEAS
FOR YOUNG FAMILIES



GAMES AT THE SEDER TABLE IS A GREAT WAY TO MAKE
PESACH ENGAGING & BRING THE STORY TO LIFE

Lego

Build Lego models connected to the Seder.

Ask the children to present what they have built. Suggestions: build lego models of the ten plagues (frogs, hail, wild animals), or scenes in the Pesach story (Moses asking Pharaoh to let the Jewish people go, building of pyramids, the crossing of the sea).



Pesach Hedbanz

What you need:

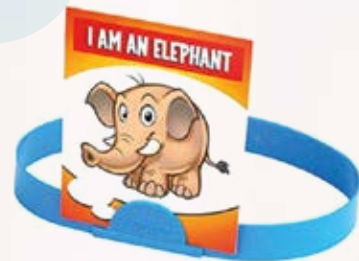
1. Headbands
2. Pesach Headbands Cards

How to Play Pesach Hedbanz:

1. Players put a card in their headbands without looking at them. (If you do not have headbands, players can simply hold or show their card to the other players – making sure not to see it themselves!)
2. All the players look at each other's cards. Again, making sure that you do not see your own card!
3. The first player starts asking YES or NO questions to guess what is on the card on his or her head. For example, Am I an object? Am I a good character? Am I a food? Am I sweet? Am I red? Am I a fruit? Am I on the seder table? The player asks these questions until they guess the answer or their time runs out (each family can set their own limit e.g., 60 seconds).
4. If the player guesses the card before their time runs out, the player inserts another card into the headband, and the player starts asking questions again.
5. At the end of the game, the player who has the most cards wins.

Suggestions for Pesach Headbands Cards:

Moses, Miriam, Aharon, Pharaoh, Frogs, Lice, Boils, Wild Animals, Sea Splitting, Matzah, Maror, The Wicked Son, The Wise Son, the Simple Son, the Son Who Doesn't Know How to Ask, Four, Chametz, Song.



My Seder highlight is...

One person starts a sentence saying, 'My Seder Highlight is.....' They should complete the sentence with something that they enjoy about the Seder. The next person should repeat the sentence and add an item of their own. The third person should do the same so that they will now be saying three items. Play continues around the circle. If anyone forgets one of the times they are 'out'.

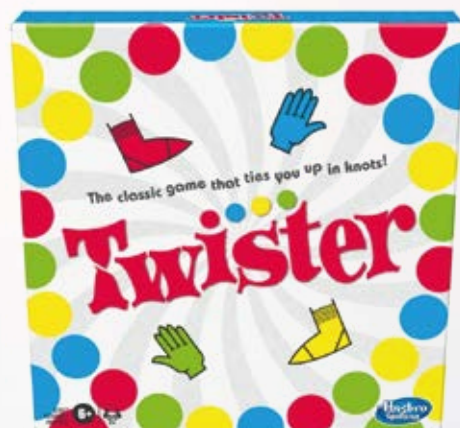
Pesach Twister

Instead of moving to the usual instructions of a) left hand b) right hand c) left foot d) right foot TO a) green b) yellow c) blue d) red – change the colours to Pesach themed pictures!

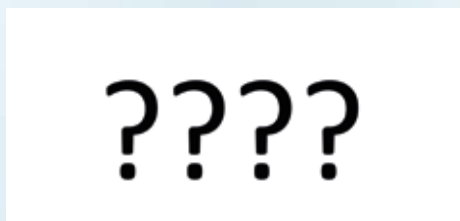
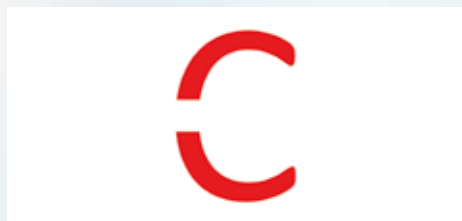
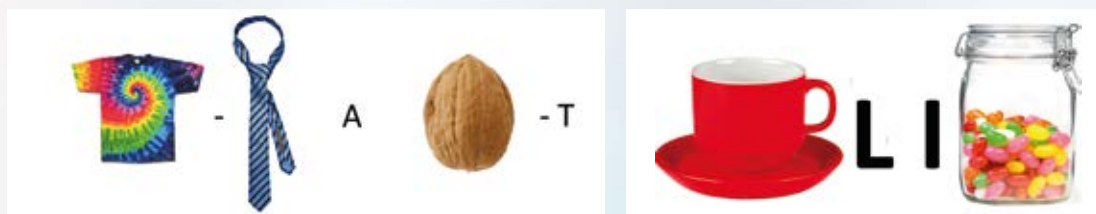
Cut out pictures of

a) seder plate b) matzah c) Four Cups of Wine d) Pyramids and hear instructions like "left hand Four Cups of Wine".

Fun for all the family.



Pesach Dingbats



Pesach Quiz



A timeless classic, fun for all the family. Or, challenge yourself by using these questions to play Pesach jeopardy – start with the answers, and see if you can work out the questions!



Q1. What are the 10 plagues (in order)?

A: Blood; Frogs; Lice; Flies; Pestilence; Boils; Hail; Locusts; Darkness; Killing of the firstborn

Q2. Who was the leader of the Jewish people?

A: Moshe

Q3. What country were the Jewish people slaves in?

A: Egypt

Q4. How many glasses of wine do we drink at the Seder?

A: 4

Q5. How many parts are there to the seder?

A: 15

Q6. What are the names of the 4 sons?

A: Wise Son, Wicked Son, Simple Son, Son who doesn't know how to ask

Q7. How many matzas do we have at the seder?

A: 3

Q8: What Hebrew Month is Pesach celebrated in?

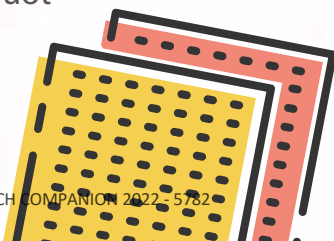
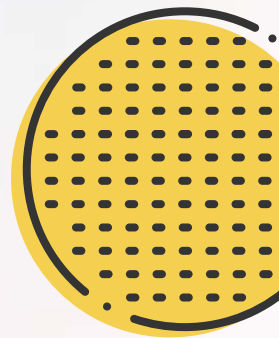
A: Nissan

Q9: How many days does Pesach last if you live in Israel?

A: 7

Q10: Which festival is counted towards via the omer?

A: Shavuot



SJWS Pesach Word Search 2022

S	L	P	S	N	O	I	T	S	E	U	Q	A	S
E	D	N	D	O	T	O	R	A	H	E	T	S	S
D	T	E	L	U	A	L	S	S	C	G	H	P	T
E	G	I	O	A	U	R	S	I	Q	Y	D	U	M
R	Z	L	O	I	Y	S	L	G	T	P	I	C	A
N	X	P	A	S	S	O	V	E	R	T	M	R	T
I	A	E	X	O	D	U	S	E	S	P	O	U	Z
G	E	M	Y	L	I	M	A	F	G	V	S	O	A
H	I	I	O	U	D	M	S	R	O	S	H	F	H
T	D	T	E	E	Y	F	X	P	L	S	E	N	H
O	E	D	S	A	E	G	O	D	S	R	M	M	O
I	H	E	T	E	N	P	L	A	G	U	E	S	H
I	S	B	T	M	S	E	A	S	P	L	I	T	R
T	H	T	O	E	S	G	O	R	F	E	D	I	I

FAMILY
SEDERNIGHT
EXODUS
LICE
MOSHE
TENPLAGUES
PASSOVER
MATZAH
QUESTIONS
FOURCUPS
BEDTIME
GOD
EGYPT
SEASPLIT
FROGS
TORAH

Play this puzzle online at : <https://thewordsearch.com/puzzle/3340335/>

Q: Why did the lion go to the seder?

A: He wanted to eat the maROAR!!!!



Q: Why did the matza quit his job?

A: Because he didn't get a RAISE!

Q: Why do we read the hagaddah?

A: To make sure we SEDER right words!



Q: What did the grape do when it got squashed?
A: It let out a little WINE!

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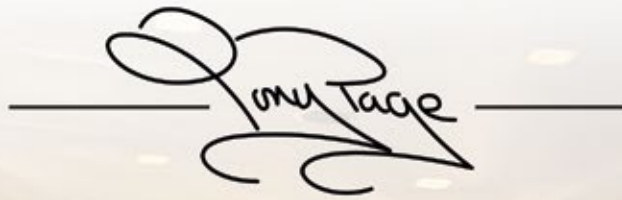
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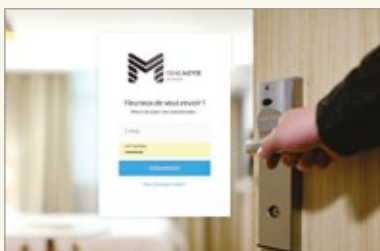
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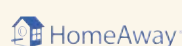


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Passover is a night when God comes to visit all the Jewish homes with His royal entourage of angel's to celebrate this special night together with all of the Jews. Therefore there is a very special merit to display royal majestic dishes, to honour God and to reflect on all the miracles that He did for us throughout the exile in Egypt and having kept the promise, that the Jews will leave with very great wealth.

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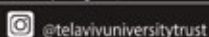
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