

עוקר הקערה מעל השלחן כשמחזיל מה כשחכה. ועוזגין כוס חכיי
 מה נשתנה הלילה הזה מכל הלילות. ש
 הלילות אנו אוכלין חמץ ומצה. הלילה הזה
 מצה: שבכל הלילות אנו אוכלין שאר יר
 הלילה הזה מרור: שבכל הלילות אין
 מטבילין אפילו פעם אחת. הלילה הזה
 פעמים: שבכל הלילות אנו אוכלין בין יו
 ובין מסבין. הלילה הזה בלנו מסבין:



A bob-haired young lady asks the first question about matzah and leavened bread.
Young Israel, Cincinnati, April 1925

HEBREW

שבכל הלילות אנו אוכלין חמץ ומצה.
 הלילה הזה כלו מצה.

Shebehcawl halehlot ahnew oaklean hametz ooh matza. Haliela hazeh coolow matza.

On all other nights we eat leavened bread and matzoh. On this night, we eat only matzoh.

YIDDISH

אלה נכאט פון אגאנץ יאר אסין מיר אלאלי גריינצין. די נאכט פון פסח אסין מיר נאר מרור:

Aleh necht fun a gantze yohr esen mir alehley greentzen. Diz nacht fun Pesach esen mir nor moror.

On all other nights we eat all kinds of herbs. On this night we eat mainly bitters.

LADINO

קי אין טודאס לאס נוג'יס נון נוס אינט-ניינטיס אפילו ב'יז אונה. אי לה נוג'י לה איסטא דוס ב'זיס.

Que en todas las noches non nos entientes afilu ves una. Y la noche la esta dos vezes.

On all other nights we do not dip even once. On this night we dip twice.

RUSSIAN

Все ночи мы кушаем сидя и облокотившись а в эту ночь-только облокотишься?

Vese nochee mi kooshayem ceedya e oblocotivshes. Ah ve ehtoo noch tolko oblocotivshes.

On all other nights we eat either sitting straight or reclining. On this night we all recline.

Using the Four Questions, Passover continues the theme of America as a "Melting Pot," even in our own generation.
Southern Israelite, Atlanta, Georgia, April 17, 1981

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Los Angeles Times
April 24, 1989

Even the Neediest on Skid Row Were Invited to a Seder
Phillip McLachlan, a 23-year-old ex-felon and recovering drug user, learned a new word on Sunday, Dayenu, which in Hebrew means "enough."
McLachlan was one of 50 clients of the Skid Row-based Weingart Center who participated in their first Passover seder, held by Los Angeles Jewish Family Services and B'nai B'rith. They were joined by about 40 Jewish senior citizens from the Israel Levin Center in Venice.
Each year, they have invited both a Jewish cantor and a Protestant pastor to preside.
"This is the only ecumenical seder in the city," Sara Glazer, the coordinator said. "The key word is freedom. That is the story of the Jewish people and it is the story of very many other people, like those here today."
Jervis Reed, a former kindergarten teacher who had been hooked on rock cocaine, said the seder was more than just an unusual meal.
"I feel maybe I can relate more to a Jewish person now than I could before," Reed said. "Maybe we would have something to talk about."
Los Angeles Times
April 24, 1989

March 29, 1918
Office of Food Administrator
Washington, D.C.
Matzois are permitted to be served and eaten on wheatless days, Monday, April 1, and Wednesday, April 3, because of the Passover holiday.
By order of
Herbert C. Hoover
U.S. Food Administrator



אֲנִי הָיִיתִי עֶבֶד עֶבְרָאִי וְעַתָּה אֲנִי חָפְזֵי חֵירוּת
אֲנִי הָיִיתִי עֶבֶד עֶבְרָאִי וְעַתָּה אֲנִי חָפְזֵי חֵירוּת
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This is the poverty bread that our ancestors ate in Egypt. Let anyone who is hungry enter and eat; let anyone who is needy enter and join us in our Passover feast. This year we are here; next year may we be in the Land of Israel. This year we are slaves; next year may we be free people.

Yesterday we were slaves, today we are free. In urgent haste we departed from Egypt.

Maggid

Begin reciting the Haggada by saying:

Yabatz

Split the middle matzah; leave the smaller piece in its place between two whole matzot and wrap the larger piece in a napkin for the Afikoman.

Karpas

Be blessed, God, our god, King of the universe, Creator of the fruit of the soil.

Urvatz

Rinse the hands without saying the blessing. Dip vegetable in salt water or vinegar and say the following blessing before eating:



is every matter relating to this part of the world is of interest, we give an extract of a letter from Mr. S.H. Cohen to his sister.

San Francisco
May 8, 1851

Dear Sister!

We have kosher meat, a burial ground, and a synagogue which was formed three days before Passover, by 12 single young men and one married man. We have now 42 members principally English, and we have some old married men to lead us the correct way. Our form of prayers is that of the Great Synagogue. We voted in our officers, who are all married men except two. I was elected honorary secretary, and had 38 out of 42 votes. There was a congregation formed last year but they could not agree; they have, however, again formed themselves into a congregation and number 60 members, German, Portugese and Americans, but it is not supposed it will last long. Ours is considered the correct congregation, as we have a shochet, but for which office they have no competent person. Our president is Mr. Joseph, an American, our treasurer, Mr. Hart, a Pole. Mr. Isaacs of Brown's has baked the matzos for Passover with whom 12 of us youngsters passed the festival. I do not think that the Jews in any part of the world could have kept the Passover more strictly than we did.

S.H. Cohen

Jewish Chronicle,
London, July 18, 1851

The First American Seder Drawing

This seder scene is part of a large drawing entitled "The Rites and Worship of the Israelites," executed in 1859 in New York. A small book, by Cantor Max Wolff of New York, accompanied and explained each section of the drawing. At this pre-Civil War seder, the father wears his high hat, reminiscent of the religious German Jews who had migrated to America. The child sits in a highchair, prevalent in the USA at that period. The Hebrew is written by hand and seems amateurish. The mantelpiece was a common feature in American homes.

Collection of Beth Elohim Congregation,
Charleston, South Carolina

If the Seder takes place on Saturday night,
add the following two blessings:

Be blessed, God, our god, King of the universe, creator of the firelights.

Be blessed, God, our god, King of the universe, Who distinguishes between the holy and the commonplace, between light and darkness, between Israel and the other peoples, between the seventh day and the six workdays. You have distinguished between the sanctity of the Sabbath and holiday sanctity, and the seventh day You declared holy above the six workdays. You set apart and hallowed Your people, Israel, with Your holiness. Be blessed, God, Who distinguishes between one sanctity and another sanctity.

The following blessing is always said:

Be blessed, God, our god, King of the universe, for keeping us alive, and sustaining us, and enabling us to reach this occasion.





Mordecai Manuel Noah (1785-1851), well-known personality in the USA before the Civil War, stated that only fermented wine could be used on Passover. Thus, his 1846 raisin wine recipe was hailed by American temperance advocates.

Moore's Passover Raisin Wine Recipe - 1846
 Take a gallon demijohn, or stone jug; pick one or four pounds of bloom raisins, break the stems; put the raisins into the demijohn, and fill it with water. Tie a rag over the mouth, and place the demijohn over the fire, or on one side of the stove, to keep it warm. In about a week the wine will be fit for use, making a pure, pleasant sweet wine, free from alcohol. It may be drunk from Sunday to Sunday without getting drunk or tart; but it is easy to make a small quantity of wine for each time it is to be used. This is the wine we use on the nights of Passover.

the Thin Matzah

by Rebecca.

It had better begin to make all the preparations you can for Pesach. Don't buy anything more on the occasion than is absolutely necessary. It will be time enough next week to get our matzos. You may get them from the Dutch or Portuguese congregation. I like the thin ones of last year, but still I don't think there is as much starch in them as in those baked by our congregation. We want 100 lb besides the seven pound matzos you may require. Put up in a new bundle tight.

Mordecai Manuel Noah
 29 March 1846

Kadesh

Pour the first cup, everybody stands, recite the Kiddush holding the cup in the up-raised palm of the right hand.

(On Friday night begin here)

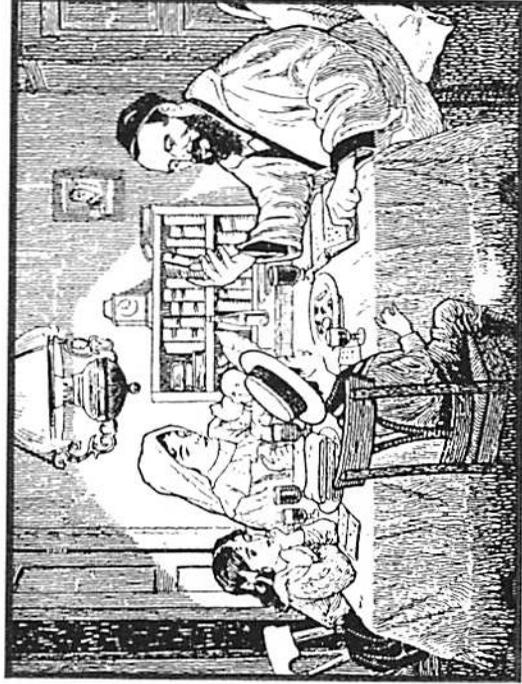
And there was evening and there was morning, the sixth day (Genesis 1:31) Heaven and earth were completed, and their entire host. On the seventh day God completed all the work He had been doing, and God blessed the seventh day and declared it holy, because on it He desisted from all the work of creation He had done (Genesis 2:1-3)

(On weekday nights begin here)

By your leave, masters, teachers and gentlemen:
 Be blessed God, our god, King of the universe,
 Creator of the fruit of the vine.

(The passages in parentheses are said only on Friday night)

Be blessed, God, our god, King of the universe, Who chose us out of all the peoples, exalted us above all tongues, and sanctified us by His commandments. And lovingly You gave us, God, our god, (Sabbaths for rest and) set times for celebration, festivals and occasions for rejoicing, this (Sabbath day and this) Matzot Festival, and this holiday, this holy convocation, the occasion of our liberation (with love): a holy convocation in remembrance of the Exodus from Egypt. Indeed, You chose us and sanctified us from among all the peoples, (and Sabbaths) and Your holy set-times (lovingly and gladly,) happily and joyously did You bequeath to us. Be blessed, God, Who sanctifies (the Sabbath and) Israel and the festivals.



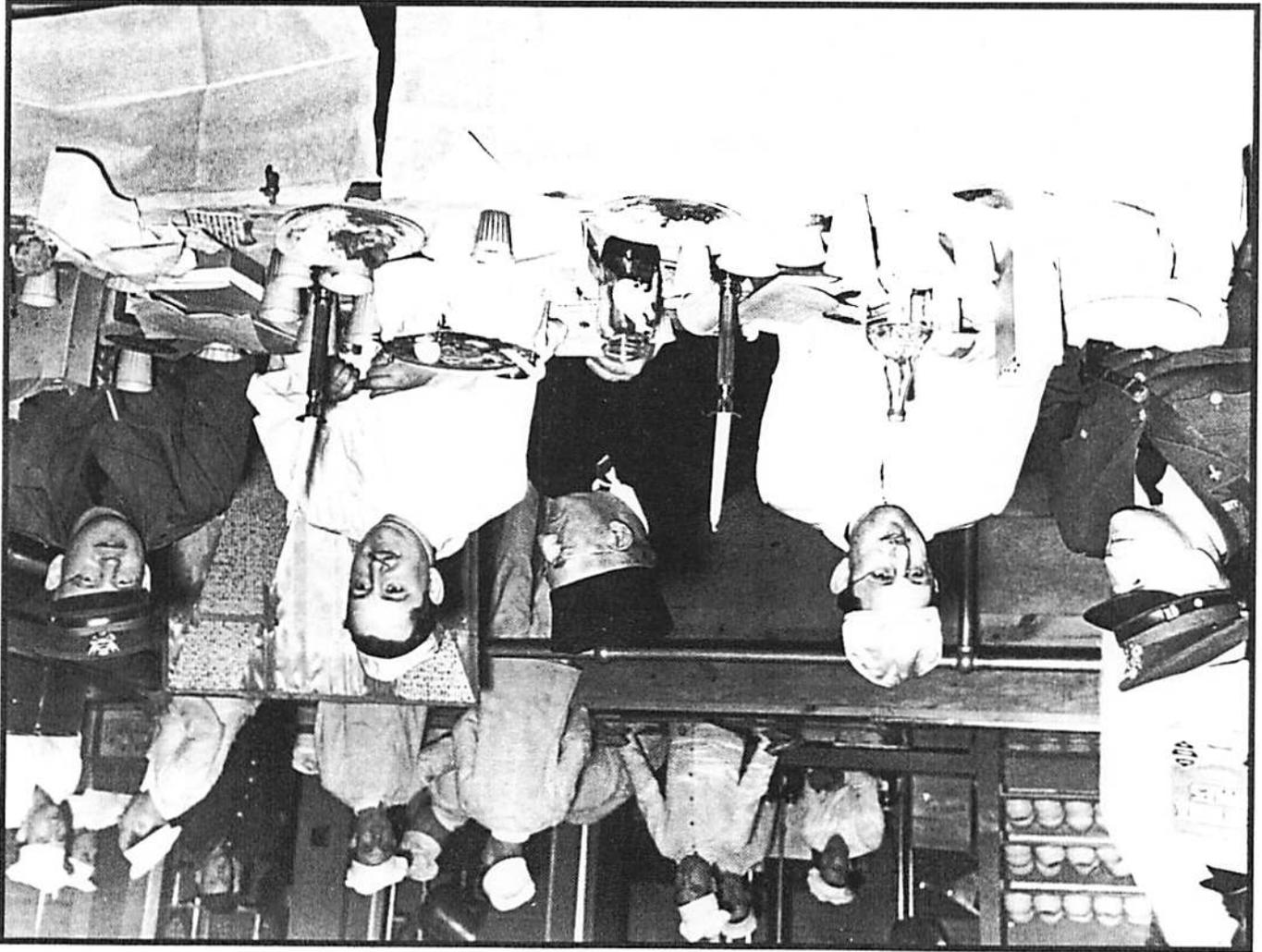
In this seder illustration from an American Yiddish textbook, even the babe in arms is present. Hebrew Publishing Company New York, 1929

The Seder-order arranges the symbols on the tray, explaining as he does so. First, he puts three matzot on the tray, usually inside a specially designed cloth with three pockets. The Zero'a — a small piece of roast, — is put at the top right. This is in remembrance of the Passover Offering sacrificed in the Temple. At the top left a roasted egg is placed, in remembrance of the Hagigah (festival) offering sacrificed in the Temple. In the center, just below the zero'a and the egg, the maror — bitter herbs — is placed. The Haroset is placed at the bottom right. To soften the bitterness of the maror it is dipped in the Haroset concoction whose basic ingredients are usually ground apples, almonds and dates, cinnamon, ginger and sweet wine or liqueur, made to a thick consistency to resemble the clay from which our ancestors in Egypt had to make bricks. The Karpas vegetable — greens or a boiled potato — is placed at the bottom-left. Below the Haroset and karpas, and in line with the maror, the root, and is used for the Korech sandwich eaten just before the meal begins. An "Elijah's Winecup" is displayed in the center of the table, for use later in the Seder, in anticipation of Prophet Elijah, who is to announce the coming of the Messiah.



Seder plate depicted on a matzah cover, Gelfen family collection, Woodruff Memorial Library Special Collections, Emory University

The noted anthropologist, Rabbi Philip Goodman, shown second from the right, conducted a seder in 1942 at Camp Epron, Long Island, New York. In attendance were more than 200 new U.S. Army recruits. Behind the head table is a "V" for victory made out of matzah.



Philip Goodman collection

American Jewish Historical Society
Waltham, Massachusetts

Ray Frank (1864-1948) was among the first women to preach in an American synagogue. When she addressed a congregation in Spokane, Washington in 1890.
Passover sermon 1894
Ray Frank

Last Passover we took from our homes the leaven, and doubtless most of us: he had awakened old memories, recalled broken resolutions, and even as he spoke the ferment of the leaven went on within us. How this same old leaven had time and again bothered us, but this time we intended to make sure that the chometz had left our lives. Our temporal abode might realize the high destiny for which it has been ordained. Our suffering brothers learn how near at heart we have their weal or woe. The troubled should find us with a ready ear and responsive voice and hand. Our children should know that to be a Jew is to be the ideal creature of mankind and the real man of God. Our children however, are dead to our prayers, addamant to our persuasions, but we have been likewise. It has been business, business, all the year round, how much we could earn, how much we could save. The hour that will not return us so much of the coin of the country is to us an hour lost. On one side of the earth millions are in bondage to a despotic tyrant, fettered hand and foot, but still soul free, loyal in spirit, as loyalty is understood. Here in America, thousands are in soul slavery, bound body and spirit to business; understanding their duty, but deliberately neglecting it. And is this the way we are preparing for our grand mission?

Removing the Leaven from our lives and our hearts

On the following morning burn the leaven and say:
Let any leaven within the precincts of my home, whether I have seen it or not, whether I have removed it or not, be considered null and void and as public property, like the dust of the earth.

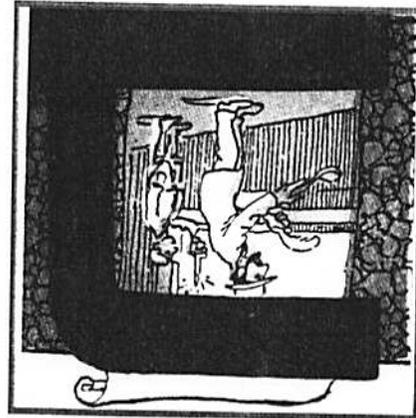
After the search say:
Let any leaven within the precincts of my home, even if I may not have seen and removed it, be considered null and void and as public property, like the dust of the earth.

Be blessed, God, our god, King of the universe, Who has sanctified us by His commandments and commanded us concerning the removal of leaven.

and say the following blessing:
On the night before Passover Eve, immediately after the Matriv evening service, all the leaven in the home is searched out and collected. To make sure that the blessing is not said in vain, a few pieces, usually 10, are placed in various parts of the house and searched out. Before the search, light a candle

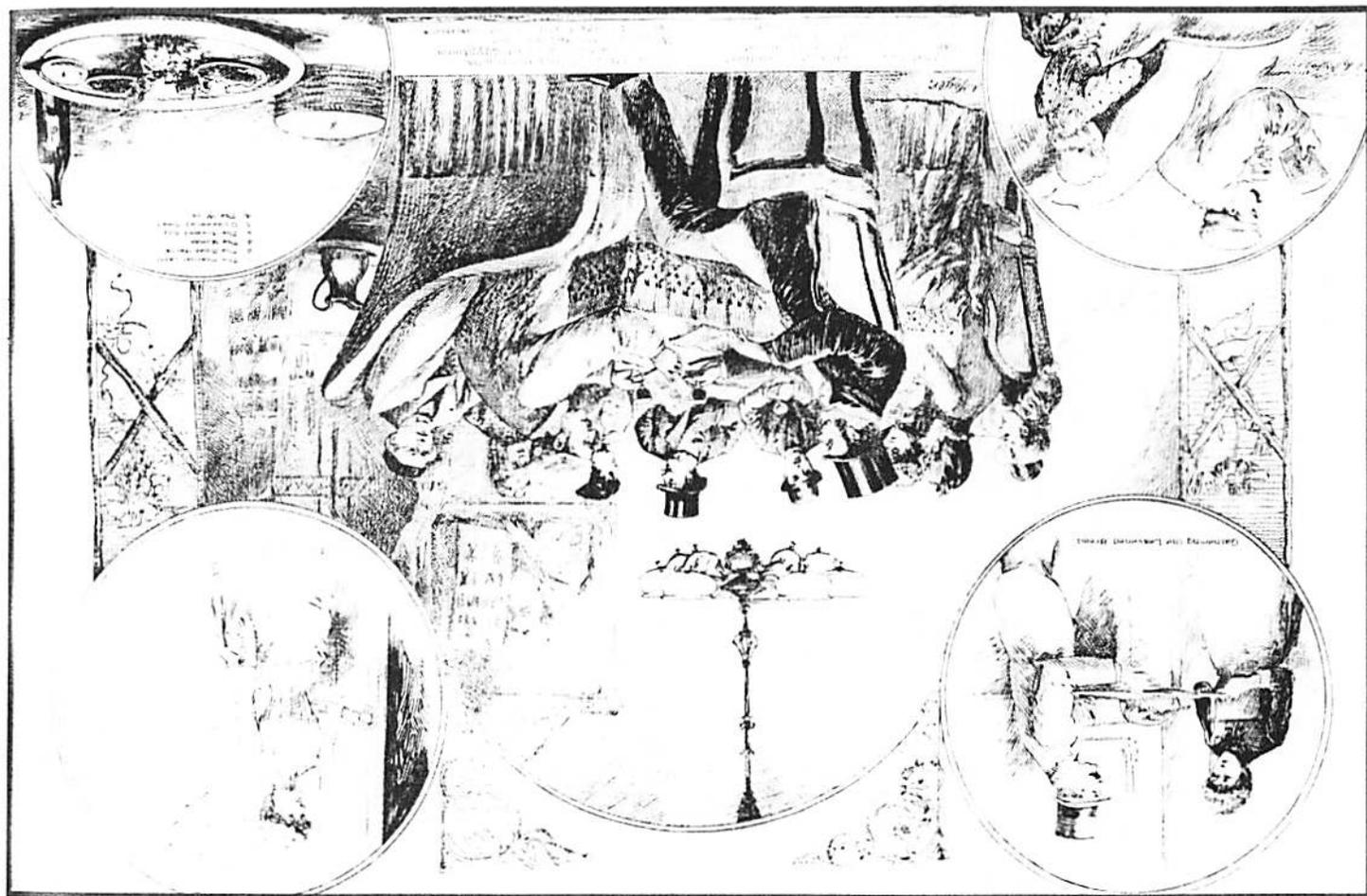
Removing the Leaven

Haggadah for Passover, J.D. Eisenstein, New York 1920, Art Loh.



In 1881 J.P. Almond, the mayor of Wilmington, Delaware, had Passover staples for sale at his store. It is not clear whether finnan haddies, a type of fish, were kosher for Passover.
Every Evening, Wilmington, Delaware, March 18, 1881.

WE HAVE
MATZOS PASSOVER BREAD.
Also available at:
FINNON HADDIES, FINNON HADDIES
J. P. ALMOND & CO.,
GROCERS,
R. W. COH. EIGHTH AND MARKET,
Wilmington, Del.



The George Washington Seder - 1889

The centennial of the inauguration of George Washington, the first president of the United States, was marked in April 1889 with great pageantry and grand celebrations. Since the actual anniversary of the inauguration fell during Passover that year, American Jews chose to use their homes in general and the seder in particular as the focus for the celebration of this event.

A month before Passover it was announced in New York that a free picture of George Washington would be given with every ten pounds of matzah purchased. Rabbi Jacob Joseph, the chief rabbi of New York, composed a prayer for the occasion which was to be read in all synagogues during Passover. Across the United States, synagogue buildings were decorated with red, white and blue bunting to capture the spirit of the centennial.

The illustration by Arthur Meyer from *The American Hebrew* newspaper on April 19, 1889, dramatizes what many Jewish homes looked like for the seder that year. Prominently displayed near the front door was the picture of George Washington so that Elijah could be welcomed by America's first president. The champion of American independence and the first president to have contact with the Jews in the United States, Washington was naturally woven into the Jewish celebration of freedom.

THE FAMILY TREAT
DR. BROWN'S
 "One and Only One"
CELERY TONIC

...
VALTER J. DANZ
 ...
 Near Kilton Ave. BRONX, N. Y.

over greetings from the Bronx
 tributor of Dr. Brown's soda.
 ag (daily Yiddish newspaper),
 New York, March 17, 1924

New York, April, 1935

PASSOVER CRUISE

Dietary Laws may be observed on the
S. S. AQUITANIA
 (CUNARD LINE)

Sailing April 22nd
4 Days to Bermuda \$50 up

Leblang Travel Bureau
 S. E. Cor. 43d St. and B'way
 Entrance thru GRAY'S
 Tel. BRyant 9-2621-2622



Clothes for the Holidays

Good Clothes - Nothing Else
Finkelhor's
 630 Smithfield St. EAST END Penn Ave. & Whitfield St.

The Right Style for Passover
The Jewish Criterion, Pittsburgh,
 Pennsylvania,
 April 8, 1921



HOUSE OF REPRESENTATIVES
 WASHINGTON D.C.

April 13, 1965.

Rabbi Gilbert Kepperman,
 Lawrence, New York.

I, Herbert Tenzer, hereby
 authorize Rabbi Gilbert Kepperman to dispose
 of all chometz that may be in my possession
 wherever it may be, at home - 15 Waverly
 Place, Lawrence, New York, or at my temporary
 residence, Congressional Hotel (Room 709) 300
 New Jersey Avenue, S.E. Washington D.C., or at
 my office 235 East 42 Street, (263 floor) N.Y.C.
 and Room 423 Cannon Building, Washington D.C.,
 or elsewhere in accordance with the
 requirements of Jewish law.

Respectfully and Sincerely,
 Herbert Tenzer

Congressman
 Herbert
 Tenzer sells his
 "chometz" in
 1965.
 American Jewish
 Historical Society,
 Waltham,
 Massachusetts

Checking the matzah
 before it is boxed,
 New York, 1951

XVIII

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American soldiers stand around the seder table on the plain's Bulletin for Passover, April 1966.

Shulban Orech

In remembrance of the Temple, according to Hillel the Elder, This is what Hillel did when the Temple was standing; he would wrap together the portion of the Paschal offering, the matzah and the maror and eat them together, in order to do what is said: "On matzot and bitter herbs they shall eat it." (Numbers 9:11)

Using the bottom matzah from the tray, everybody makes a maror sandwich, says the following passage, and eats reclining.

Korech

Be blessed, God, our god, King of the universe, Who sanctified us with His commandments and commanded us concerning the eating of maror.

Everybody dips some bitter herb in haroset, says the following blessing, and eats sitting up.

Maror

This picture was taken of the Heppner family seder in San Francisco in 1907, one year after the terrible earthquake there in 1906. Western Jewish History Center of the Judah L. Magnes Museum, Berkeley, California



Remove the Seder tray from the table and eat the festival meal.

previous page

passes through a series of rollers. The required tenacity is such that it undergoes its last stages before being baked, *cutting being done by one machine. The matzohs are square or round cakes, depending on the machine used, and also punches are used to make indentations which gives them a picturesqueness. The bakers then use their long knives to cut them with good effect, and the soft material in the oven is drawn out, and the crisp agreeable Matzoh. The Matzohs are carried into the oven where they are packed in rows, as ordered or are waiting for the closing rows awaiting orders. Barrels of flour were used to make thousands of Matzohs; all that was done in New York. In 1847, two barrels of flour and S. Cohen did all the work. Cohen's trade was to supply 365 barrels of Matzoh from New York to the Jewish community in neighboring cities as well.

Barrels of Matzoh were used in New York alone with 1000 barrels for families in Canada, and in other cities, since the large cities had their own bakeries. *New York Times, April 4, 1871* The bakers supply all the Matzohs in New York and send to all over the USA, Canada and America. 4000 barrels of flour were ordered to make 650,000 Matzohs. *New York Times, April 10, 1873*

Rabatza

Rinse the hands and say the following blessing:

Be blessed, God, our god, King of the universe, Who has sanctified us by His commandments and commanded us concerning the rinsing of the hands.

Motzi

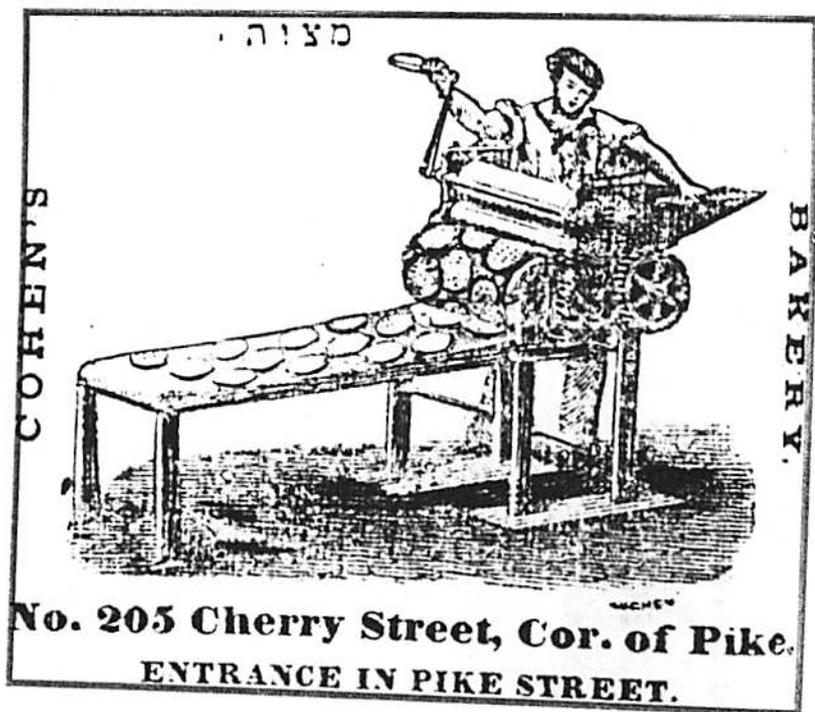
Pick up the three matzot from the Seder tray and say the following blessing:

Be blessed, God, our god, King of the universe, Who brings forth bread from the earth.

Matzah

Replace the bottom matzah. Everybody gets a piece of the top and middle matzah. Say the following blessing and eat, reclining. (Some first dip the matzah in haroset)

Be blessed, God, our God, King of the universe, Who sanctified us with His commandments and commanded us concerning the eating of matzah.



Earliest American Matzah Machine

S.R. Cohen initiated illustrated advertisements of Jewish ritual foods in the USA when this ad appeared in the *Asmonean* weekly newspaper in 1852 in New York. Until 1850, matzah was hand-baked. The matzah machine, shown in this ad, was challenged and a query, "she'elah," was directed to the Chief Rabbi of England, Herman Adler. He wrote a responsum, "teshuva," permitting the use of the machine and from then on most American matzah has been machine baked.



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5890

Doris

203 - 373 - 1845

Halleluiah.
 Praise — O God's servants — praise
 the Name of God. Blessed be the
 Name of God now and forever. From
 the sun's rising-place to its setting-place
 let the Name of God be praised. High
 above all the nations is God, our God:
 enthroned so high yet deigning to look
 so low; raising the wretched out of the
 dust, lifting the poor off the dunghheap,
 to give them a place among the high
 and mighty — among the high and
 mighty of His people; making the
 barren recluse a happy mother of
 children. Halleluiah. (Psalms 113)

When Israel came out of Egypt, the
 House of Jacob from a
 strange-tongued people —
 Judah became His sanctuary, Israel His
 dominion.
 The sea saw and fled; the Jordan
 turned back.
 The mountains skipped like rams,
 the hills like young sheep.
 What is it, sea; why do you run?
 Jordan — why do you turn back?
 Why, mountains, do you skip like
 rams,
 you hills like young sheep?
 Dance, earth, when the Lord appears,
 when Jacob's God shows,
 Who turned the rock into a pool of
 water,
 the flintrock into a gushing fountain!

(Psalms 114)

Put down the cup and uncover the matzot

his 1921 circular the State Bank introduced the concept of
 Passover Club, weekly savings throughout the year which
 assured funds to buy food and clothing for the holiday.

Leaving Egypt - American Style

NEW YORK

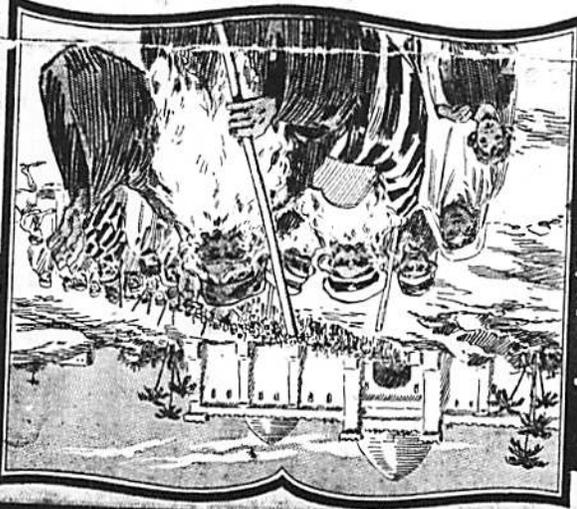
THE STATE BANK

PASSOVER CLUB

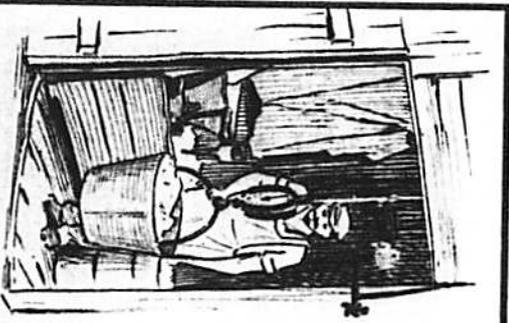
JOIN OUR
 SAVE WEEKLY

Let the spirit of Passover guide you in your
 struggle for independence

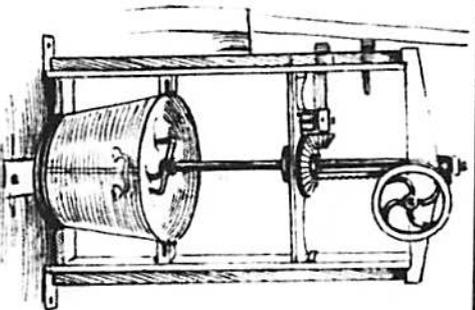
They Were Freed From Bondage



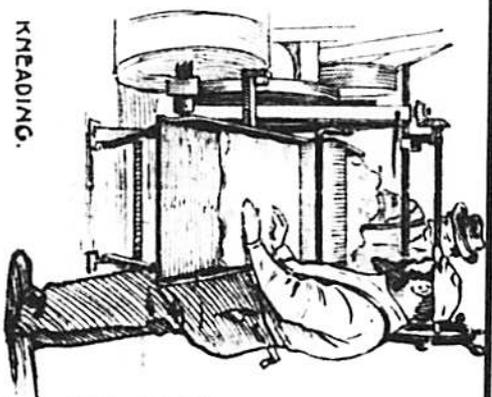
The Modern Making of Matzah 1908



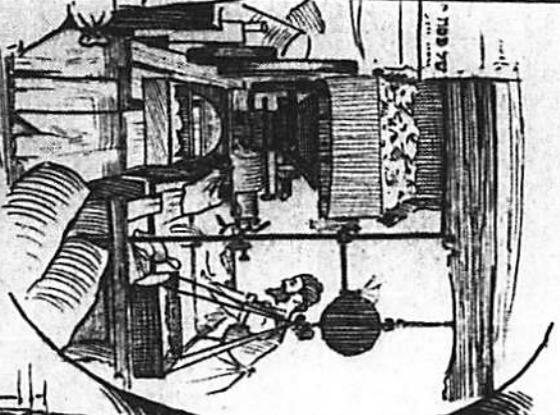
WEIGHING FLOUR.



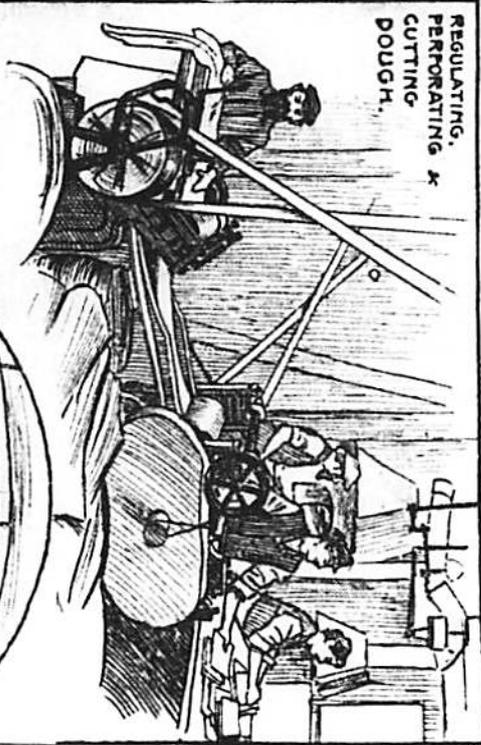
MIXING.



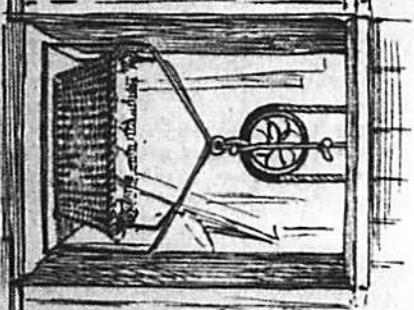
KNEADING.



GRINDING MATZOH MEHL.



REGULATING, PERFORATING & CUTTING DOUGH.



OFF TO THE PACKER.



WEIGHING & PACKING FOR DELIVERY.

GATHERING BAKED MATZOH.



BAKING.

H. Winkler for

How many times more, then, do we owe thanks to the Omnipresent for taking us out of Egypt, and giving them their just deserts, and taking it out on their gods, and killing their firstborn, and handing us their wealth, and splitting the sea for us, and bringing us through it dry, and sinking our oppressors in it, and providing for us in the wilderness for forty years, and feeding us manna, and giving us the Sabbath, and drawing us near to Him at Mount Sinai, and giving us the Torah, and bringing us into Eretz Yisrael, and building us the House of His Choosing for the expiation of all our sins.

Rabbi Gamliel used to say: Whoever has not mentioned these three things on Passover has not fulfilled his obligation:

The Passover Offering
Matzah
Bitter Herbs

The Passover Offering which our ancestors ate when the Temple was standing — what was the reason for it? Because the Blessed Holy One passed over our ancestors' houses in Egypt, as said: "You shall say: It is a Passover sacrifice to God, because He passed over the houses of the Children of Israel in Egypt when He smote the Egyptians but spared our houses. And the people bowed down and prostrated themselves." (Exodus 12:27)



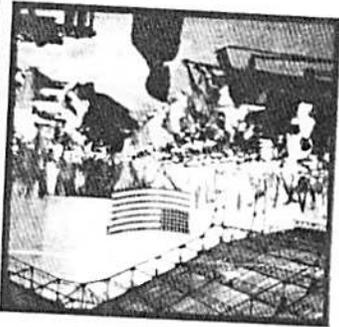
This proposed seal for the United States of America was submitted for consideration by the committee of Franklin, Jefferson and Adams in August 1776.



Persia



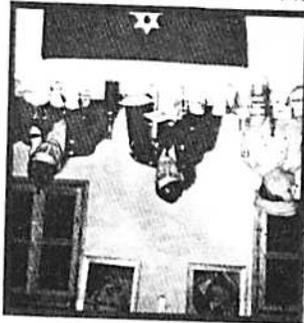
Africa



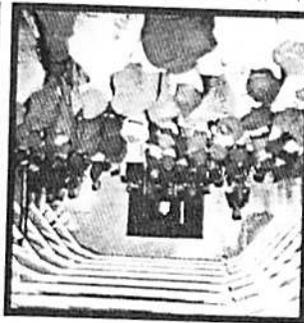
Sicily

children went down to Egypt." hill country of Seir to possess, while Jacob and his Isaac I gave Jacob and Esau. Then I gave Esau the him many descendants: I gave him Isaac, and to him through the whole Land of Canaan, and I gave your father Abraham from beyond the river and led father — and they worshipped other gods. But I look (Euphrates) — Terah, Abraham's father and Nahor's Long ago your ancestors lived beyond the river people: "This is the word of God, the god of Israel: (Joshua 24:2-4): "Joshua then said to the entire Omnipresent has drawn us to His service, as said Originally, our ancestors were idolators, but now the

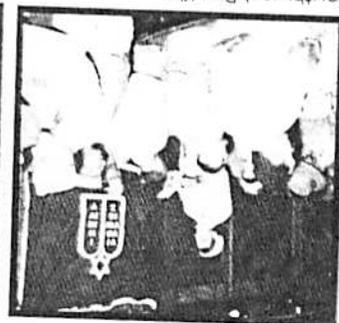
set before you. "This" except when the matzah and bitter herbs are stresses "This commemorates," and you can not say telling begin during the day? No, because the text day on which it began. In that case, should not the place? Because the verse stresses "on that day," the the month of Nissan in which the deliverance took Why should the telling not begin on the first day of



China



Aleutian Islands



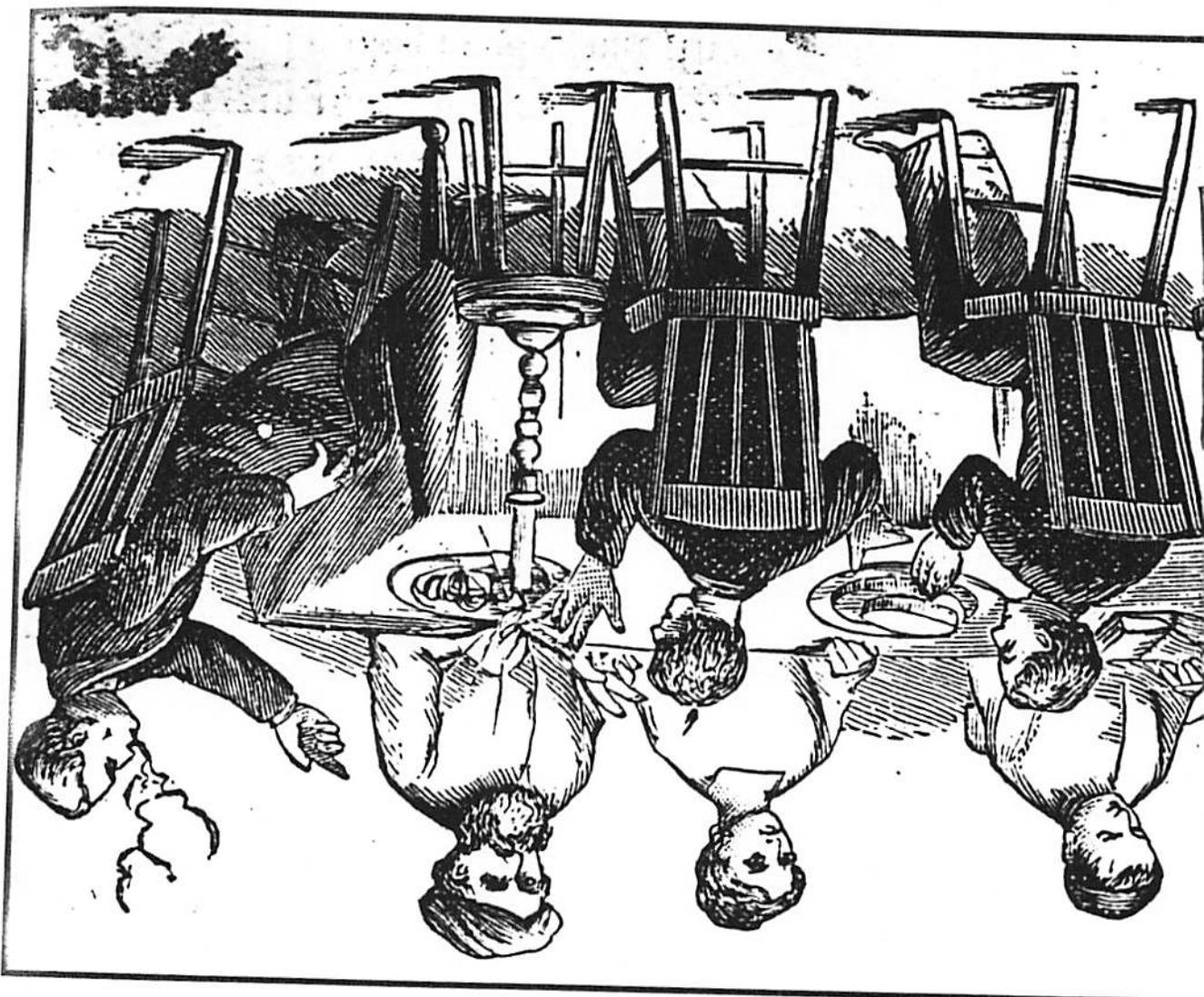
Southwest Pacific

"Tonight you are eating unleavened bread just as your forebears ate unleavened bread. Because the Exodus came so quickly the dough had no time to rise. There was a time of unleavened bread in this war. The time when it looked as though we might not have time to rise - time to raise an army and equip it, time to stop the onrush of a Germany that was already risen. But the bread has begun to rise. It started at Alamein. It was rising higher when the Fifth Army invaded Italy. It is reaching the top of the pan and soon the time will come when it will spread out and into a finished product." General Mark W. Clark, commander of the U.S. Fifth Army, addressed Jewish soldiers attending a seder in Naples, Italy, April 1944.

On the Road to Rome - 1944

וְהָאֵלֶּיךָ יִשְׂרָאֵל וְהָאֵלֶּיךָ יִשְׂרָאֵל
 וְהָאֵלֶּיךָ יִשְׂרָאֵל וְהָאֵלֶּיךָ יִשְׂרָאֵל
 וְהָאֵלֶּיךָ יִשְׂרָאֵל וְהָאֵלֶּיךָ יִשְׂרָאֵל
 וְהָאֵלֶּיךָ יִשְׂרָאֵל וְהָאֵלֶּיךָ יִשְׂרָאֵל

Blessed is the Omnipresent, blessed is He; blessed is
 the One Who gave the Torah to His people Israel —
 may He be blessed.
 The Torah has four sons in mind: the wise son; the
 wicked son; the simple son; and the son who does
 not know how to ask.

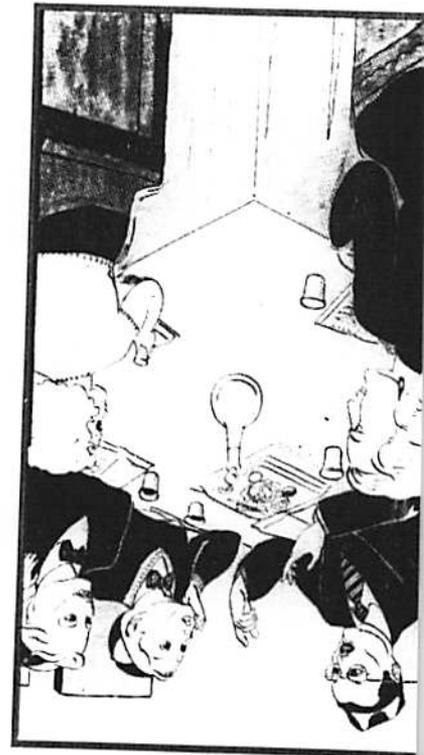


An American depiction
 of the four sons
 at a seder table. The "wicked" son has his hand raised in a
 defiant fashion while puffing on his
 cigarette; the "wise" son is poring over the
 Haggadah. Both the "simple" son and the
 "who does not know how to ask"
 have their backs to the reader. It is
 difficult to differentiate between the two,
 as they rarely find all four sons seated at the
 seder table in Haggadah
 illustrations.
 Hayyim Liberman, Chicago, 1879

Uncover the matzor and say:
 We were Pharaoh's slaves in Egypt, and God, our
 god, took us out of there with a strong hand and
 outstretched arm. If the Blessed Holy One had not
 taken our ancestors out of Egypt, we, our children
 and our children's children would still be enslaved to
 Pharaoh in Egypt. And even if all of us were wise,
 even if all of us were clever, even if all of us were
 sages, even if all of us knew the Torah — we would
 still be duty bound to talk about the Exodus from
 Egypt. And the more you elaborate on the story of
 the Exodus from Egypt, the more praiseworthy you
 are.

It is told about Rabbi Eliezer, Rabbi Yehoshua, Rabbi
 Elazar son of Azaria, Rabbi Akiva and Rabbi Tarfon:
 One Passover night they were reclining together in
 Bnei Brak talking about the Exodus from Egypt. This
 went on all night, till their disciples came and said to
 them: "Masters, it is time to recite the morning Sh'ma.

Rabbi Elazar son of Azariah said: Here I am like 70
 years old, yet I never understood why the story
 about the Exodus from Egypt should be recited at
 night, until Ben Zoma explained it on the basis of the
 verse (Deuteronomy 16:3), "So that you shall remember the
 day of your departure from Egypt all the days of your
 life." If it had been written "the days of your life," it
 would have meant the days only; but "all the days of
 your life" means the nights, too. The other Sages
 explain "all" to mean the Messianic Era, in addition to
 "the days of the present-time."



the father expounds on the Exodus
 dress common in post
 World War II years.
The Jews Home,
 New York, April 1950



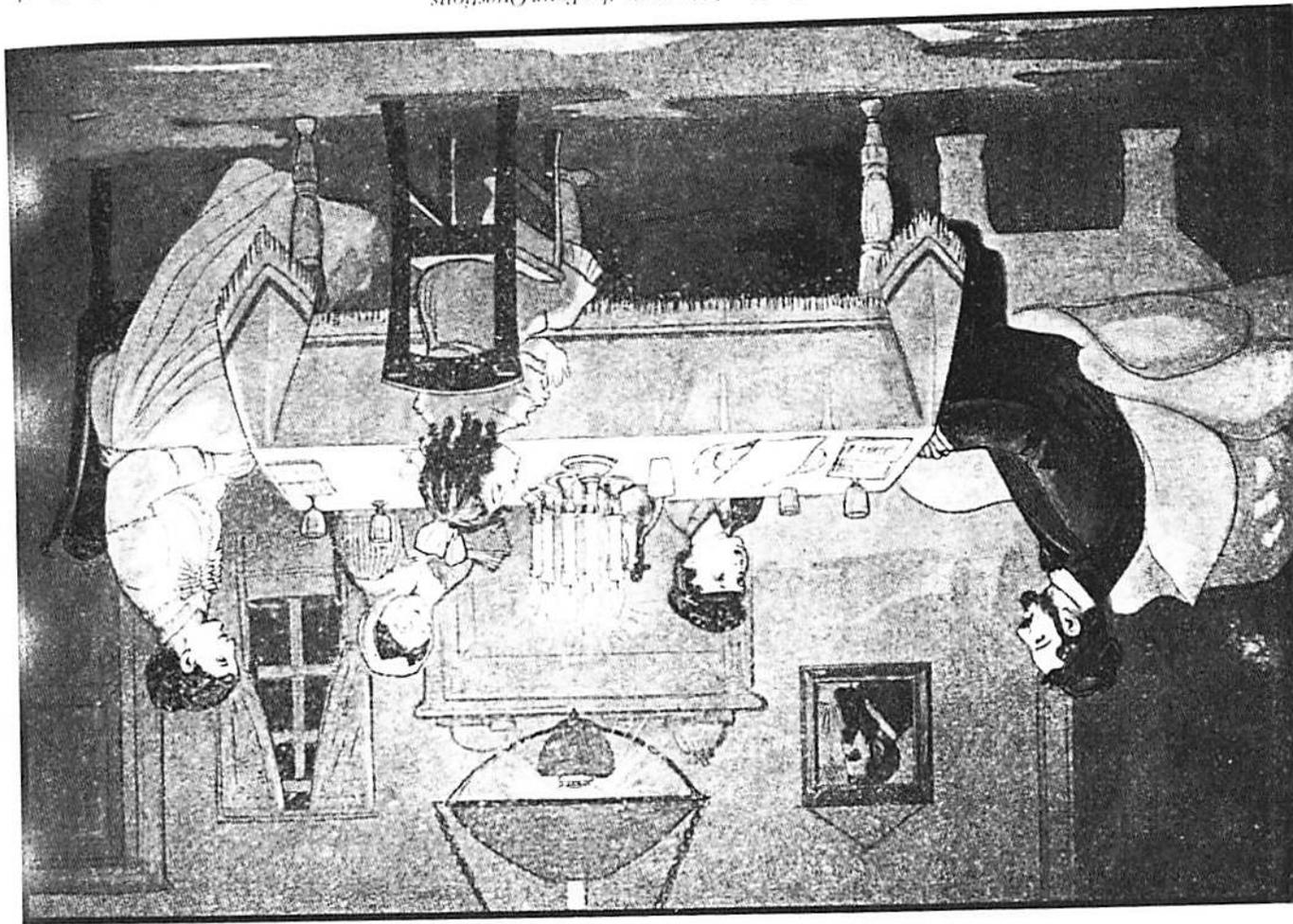
The Hard Week of Passover

Philadelphia, Pa.
 April 11, 1813

Dear Maria,
 I believe this is the very time a journey might
 be useful to you and if you can live with us
 through the hard week of Passover you may
 be assured of every other comfort friendship
 can prepare for your reception.
 Rebecca Graiz

Rebecca Graiz (1781-1869)
 consecrated her life to the well-being and
 education of American Jews. It is
 suggested that she was the model for
 Rebecca in Sir Walter Scott's novel
Ivanhoe

At the seder, the youngest child asks the four questions while his parents, grandmother and sister listen intently. Theodor Hertzl, founder of the Zionist movement, is displayed prominently in a wall portrait. His picture replaces that of the famous rabbi which are frequently found on the walls and emphasizes the family's commitment to Zionism. This illustration appeared in *Sbabart*, March 1920, a Hebrew monthly for youth issued in New York by the Jewish Youth Publishing Company.



Why is this night different from all nights?
 Why, on all other nights, do we eat either unleavened bread or matzah, but tonight we eat only matzah?
 Why, on all other nights, do we eat all kinds of vegetables, but tonight we make a special point of eating bitter herbs?
 Why, on all other nights, do we not make a point of dipping at all, but tonight we make a point of dipping twice?
 Why, on all other nights, do we eat either sitting up or reclining, but tonight we all make a point of reclining?

Replace the tray on the table, pour the second cup of wine, and the youngest participant asks:

The Peculiar Observances of Today

at 12:30 o'clock last night," explained a communicative Hebrew, "the Jews left Egypt without leaven for their bread, and it is in commemoration of the flight that we hold this feast. We eat nothing that has leaven or yeast in it for eight days. They are all impure. But we eat everything else. The fact is, we live better during the eight days than other time of the year. We drink no beer, but we use wine and all kinds of meats, the prescription being restricted to dishes or beverages in which leaven has been used."

Every Evening, Wilmington, Delaware, March 26, 1888



Seder in Kansas City

The night of the first seder found the big table in the dining room in our home in Kansas City, Missouri set with our special Pesach set of dishes and the "kiddush cups" for Papa and our five brothers as well as for extra guests who were always invited. Papa's seder plate was at the head of the table with all the required items including the ingredients for the charoseth waiting for Papa to mix it (the chopped apples, cinnamon, sweet red wine and ground walnuts — the walnuts Papa 'ground' by hitting them with a small hammer as they were bound in a fresh white cloth). The kitchen exuded glorious aromas, and, of course, there was a fluffy eight-egg Pesach sponge cake for dessert and perhaps some 'imberlach' — a ginger candy Mama made. Kosher dairy products were brought to Kansas City from the Raskas Dairy Company in St. Louis, Missouri."

Mrs. Shoshana Dolgin Be'er, Jerusalem

Passover in Atlanta during the Depression

Despite the Depression, Passover was a vibrant time in the Atlanta Jewish community in the 1930s. For a month before the holiday the smell of cleaning permeated the house, to be supplanted by the delicious cooking odors as the holiday neared.

At the seder, the first part of the Haggadah was read in detail and with feeling, but after the holiday meal with its unusual dishes, the younger generation tried to hurry up the reading and the verbal explanations. In fact, it was only the expectation of the hunt for the Afikoman and the subsequent reward that kept the youngest group at the table. At the end, it was the singing of the Haggadah melodies that were the most fun, and some of those tunes remain with me to this day.

We stayed out of school for the first two and last two days of Passover, of course. During Chol Hamoed we went to school, bringing matzah sandwiches and fruit for lunch. No Jew would eat bread during that period, and certainly not in public. Commercial High School, which I attended, had enough Jews so that matzah was not uncommon, while non-Jewish students would sometimes ask for a taste of that peculiar Jewish "breadboard."

David Macarov, Ph.D.
Professor Emeritus, Hebrew University, Jerusalem

The Passover Tradition Continues

SEE SPECIALLY MARKED PACKAGES WITH 



KOSHER FOR PASSOVER IN SPECIALLY MARKED PACKAGES WITH  LIMITED QUANTITIES

 כשר לפסח

MACY'S FOR

PASSOVER FOODS

DEPARTMENT OPENS MARCH 28TH - 5TH FLOOR

Macy's Passover Department will be open from Thursday, March 28th to Wednesday, April 24th, inclusive, on the Fifth Floor. There you will find a Seder Table authoritatively set in the proper manner with appointments befitting the occasion. Macy's is taking special pains to provide foods strictly in accordance with Hebraic traditions and dietary laws: Matzo's, meals, smoked meats, honeys, dried fruits, teas, coffees, cakes, and spices. Well known products from Goodman, Manischewitz, Horowitz Bros., and Margareten, Meyer London, Federation of Yeshivoth and Talmud Torahs.

Also Macy's own imports of Cheeses, Chocolate, and Cocos from Holland and Switzerland, and Palestine products, all packed under the strictest supervision.

Macy's Wine and Liquor Store, 7th Ave. between 34th and 35th Streets carries a complete assortment of Kosher California Wines, Slivovitz and Palestine Wines. The china, glassware and linens featured at this time are selected to meet every requirement. The readers of the Forum will welcome this opportunity of properly providing for Pesach at Macy's low prices.

SEND FOR SPECIAL PASSOVER GROCERY PRICE LIST

MACY'S
34th ST. AND BROADWAY, N. Y. C.

Your works shall praise You,
 our god and Your Devotees
 the righteous who do Your will
 and Your entire people the
 of Israel shall exultantly
 thanks, bless, laud, glorify,
 adore, hallow, and declare
 kingship of Your Name, our
 . For it is good to thank You,
 it is fitting to sing Your Name,
 use now and forever You are
 . Be blessed, God — King
 lled by paeans of praise.

the cup of wine, say the following blessing,
 and drink the fourth cup, reclining.
 blessed, God, King of the
 erse, Creator of the fruit of the

say the concluding Blessing-after-Wine
 blessed, God, our god, King of the
 erse, for the vine and the fruit of the
 and for the yield of the field, and for
 and so lovely, so good and so spacious
 You saw fit to bequeath to our ancestors
 of its produce and sate ourselves on
 bounty. Have mercy, God, our god, on
 Your people and on Jerusalem Your
 and on Zion the abode of Your glory, on
 altar and on Your shrine. Rebuild
 lem the holy city speedily in our days.
 bring us back up to it and let us rejoice
 upbuilding, let us eat of its fruit and
 ourselves on its bounty and we will

You for it in holiness and purity. (On Sabbath say: And may it please You to strengthen us on this Sabbath day) And grant us
 on this Matzot Festival Day, for You, God, are good and You do good to all. We thank You for the Land and for
 fruit of its vine. Be blessed, God, for the Land and for the fruit of its vine.

יְהַלְלוּךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ. וְחַסְדֵיךָ
 צְדִיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל
 בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ
 וַיְעַרְצוּ וַיְקַדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ
 כִּי לָךְ טוֹב לְחֹדְרוֹת וּלְשָׁמַיִם גָּאֹה לְזִמְרָה כִּי
 מִעוֹלָם וְעַד עוֹלָם אַתָּה אֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן
 וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֹדָה טוֹבָה וְרַחֲכָה נְשָׂרְצִית
 וְהַנְּחַלְתָּ לְאַבוֹתֵינוּ לֶאֱכֹל מִפְּרִיָהּ וּלְשַׂבֵּעַ מִטּוֹבָתָהּ רַחֵם
 (בָּא) יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירָךְ וְאֵל צִיּוֹן
 מִשְׁבֵּן כְּבוֹדָךְ וְעַל מוֹצֵיךָ וְעַל הַיְכָלְךָ וּבְנֵי יְרוּשָׁלַיִם עִיר
 הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׂמְחָנוּ בְּכַנְיָנָה.
 וְנֹאכַל מִפְּרִיָהּ וְנִשְׂבַע מִטּוֹבָתָהּ וְנִבְרַכְךָ עָלֶיהָ בְּקֹדֶשׁ
 וּבְטָהֳרָה: בְּשֵׁם וְרָצָה וְהִתְלַיְצָנוּ בְּיוֹם הַשְּׂבִיטָה הַזֶּה:
 כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדֶה לְךָ עַל הָאָרֶץ
 וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:

Gershom Mendes Seixas
 (1746-1816), the Hazzan of the
 Shearith Israel Synagogue in New
 York, was an American patriot
 who did not wish to live under
 British rule. He was able to flee
 with his family in 1776 just before
 the British captured the city and
 eventually served as the Hazzan
 of Mikve Israel in Philadelphia
 during the latter part of the
 Revolutionary War. With the war
 over, his New York congregation
 expected him to return and
 resume his duties.

Missing the Family on Passover	March 15th, 1784 Philadelphia, Pa.
Mr. Hayman Levy President Shearith Israel Congregation	
Dear & Worthy Sir	
Should the Prayer of the Letter (that I can stay in Philadelphia until the new month of Iyar) not be thought Eligible you will please let me know by Post - & I'll be with you for Shabbat Hagadol - & leave my Family till after Pesah - tho' - you must allow it to be a great Hardship for a Man to be without His Family on a Pesah.	
Gershom Mendes Seixas	

Matzah Pardon

Matzah served as a route to freedom for a prisoner who requested unleavened bread and a Haggadah from Rabbi Tobias Geffen of Atlanta, Georgia. Arrested in 1932 and sentenced to the Georgia Chain Gang after innocently hitching a ride with bank robbers, he did not hesitate to seek the supplies needed to observe Passover. His letter of April 1933 set into motion a chain of events resulting in the Governor of Georgia, Eugene Talmadge, "granting clemency" to the prisoner.

Rabbi T. Geffen
Atlanta, Georgia

*Prison Farm
Milledgeville, Ga.
April 22, 1933*

Dear Rabbi:

Please excuse me for my tardiness in answering your letter. I have just been released from solitary confinement due to my refusal to work during Passover.

And just as our people of old received the manna from the heavens, just so did I receive the package of Passover food you so kindly sent me.

Indeed to me, it was as though it came from the heavens. The Warden here brought it to me in the cell in which I was confined. This was done on his own initiative as the Prison Commission's rules doesn't call for such an act.

And some day I pray to God I may be in position to thank you in a more befitting way than in a mere letter.

So again thanking you with all my heart and hoping that I may see you to do so personally soon.

I am very gratefully yours

November 6, 1933

Hon. Eugene Talmadge
Governor State of Georgia
Executive Department
Atlanta, Georgia



Honored Sir:

About six months ago, during the Passover Holidays the prisoner wrote to me from the State Farm and requested that I send him a Passover Prayer Book and also the special Passover food. From this I can readily understand that the boy has a deep religious feeling and also possesses character, sufficient to warrant my recommendation that he be granted clemency.

Very sincerely yours,

Rabbi Tobias Geffen



Executive Department
Atlanta

Eugene Talmadge
Governor

Tom Linder
Secretary Executive Department

November 3, 1933

Rabbi Tobias Geffen
593 Washington Street, S. W.,
Atlanta, Georgia.

Dear Rabbi Geffen:

The case of the prisoner was presented to me this morning on a petition for clemency. I have been informed that you are interested in this matter and recommend that I grant clemency for this applicant.

Sincerely yours,
Eugene Talmadge

U.S. Congressional Hearing on Mailing of Matzoh

MAILING OF MATZOH

HEARING
BEFORE THE
SUBCOMMITTEE ON
POSTAL FACILITIES AND MAIL
OF THE
COMMITTEE ON
OFFICE AND CIVIL SERVICE
HOUSE OF REPRESENTATIVES
NINETY-SECOND CONGRESS
SECOND SESSION
APRIL 12, 1972
Serial No. 92-39

Printed for the use of the
Committee on Post Office and Civil Service



U.S. GOVERNMENT PRINTING OFFICE
WASHINGTON : 1972

Cover of the proceedings of the "Hearing on Mailing of Matzoh" held during the 92nd Congress

These labels were distributed throughout New Jersey and Pennsylvania to encourage participation in the campaign.

Mail hope to 3,000,000 Jews in the Soviet Union

CLIP THIS MAILING LABEL!

On March 17, 1972, use it to mail a one pound box of matzoh to the Soviet Ambassador in Washington. The thousands of boxes will serve as your testimony of opposition to the tyranny of imprisonment of 3-million Jews in the Soviet Union.

This matzoh, the symbol of freedom for 3,200 years, now symbolizes hope for 3-million Jews of the Soviet Union, and reminds you that freedom-loving Americans stand with them in their struggle.

PLACE 65¢
POSTAGE HERE

FREE THE PRISONERS—LET MY PEOPLE GO

FROM:

TO:
Ambassador Anatoly Dobrynin
EMBASSY OF THE U.S.S.R.
1706 18th Street N.W.
Washington, D.C. 20009

FRAGILE

POSTMASTER:
PARCEL
POST

A PROJECT OF THE N.J. REGIONAL ADVISORY BOARD, ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

MAILING OF MATZOH

WEDNESDAY, APRIL 12, 1972

U.S. HOUSE OF REPRESENTATIVES

The subcommittee on Postal Facilities and Mail met pursuant to notice, at 10:30 a.m., room 219 of the Cannon House Office Building, the Honorable Robert N.C. Nix, presiding.

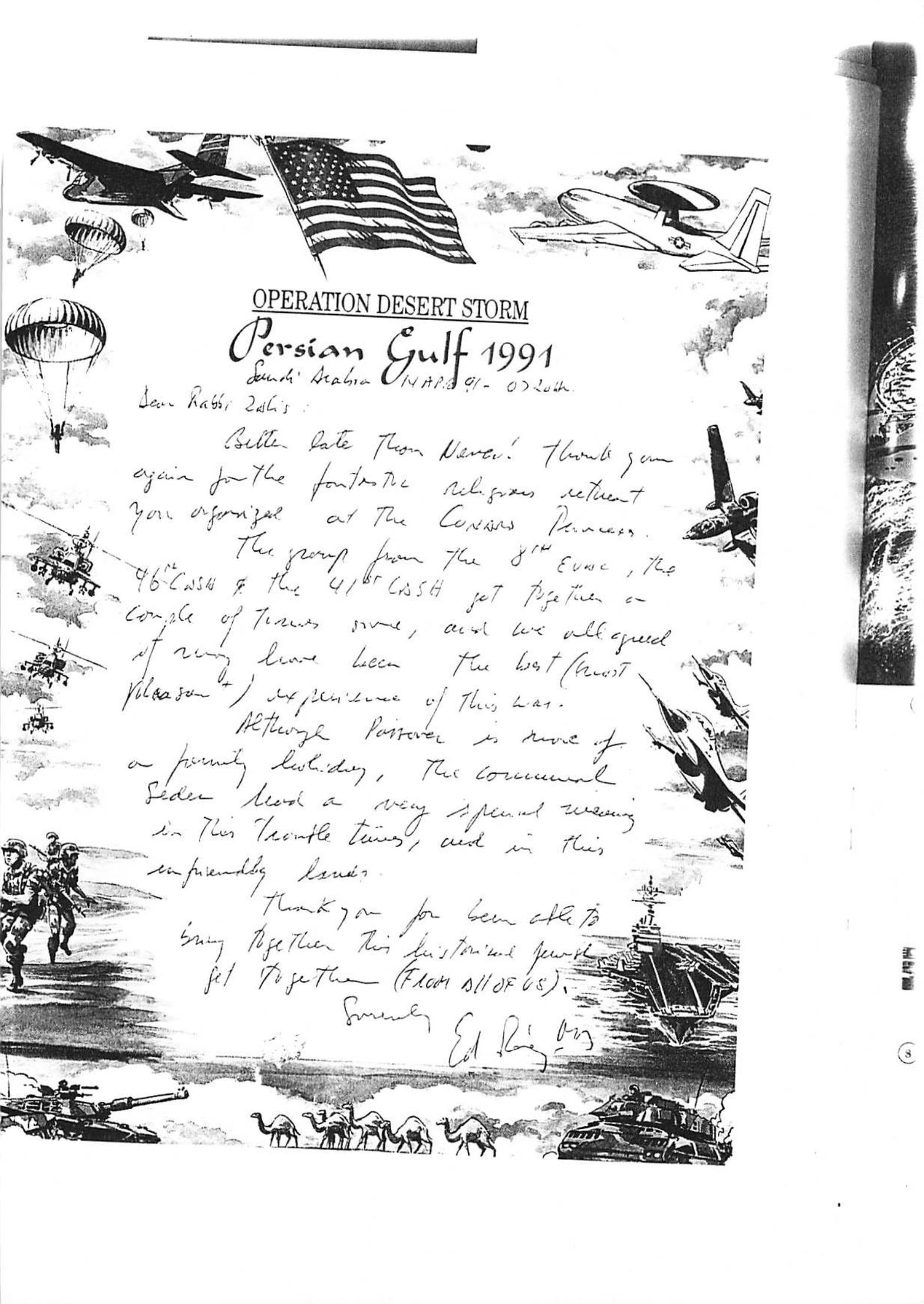
Today, we will take testimony on an incident involving the mailing of unleavened bread during the Passover season to the Russian Embassy for Jews in the Soviet Union, who are not allowed to produce their own matzoh for the holy season.

These mailings were the result of a campaign by interested American citizens to dramatize the plight of Jews behind the Iron Curtain. The Embassy refused to accept these mailings. The amount of material mailed amounted to 8,000 pounds and over 4,000 individual mailings.

The Postal Service kept this material approximately a week; and then destroyed it. B'nai B'rith, an honorable and highly respected organization, offered to take the material from the Postal Service for distribution to the poor rather than see it destroyed.

Matzoh has a religious and historical significance to the Jewish people. Its destruction, during the Passover season, has created a serious and vital question as to whether or not the Postal Service should have disposed of this food to organizations ready to supply it to the needy in the face of requests from such organizations.

from
age of
dings
s why
g was
acted.



OPERATION DESERT STORM

Persian Gulf 1991

Sundi' Arabia MAR 91 - 07/20th

Dear Rabbi Zoh's:

Better late than never! Thank you again for the fantastic religious retreat you organized at the Cousins Retreat.

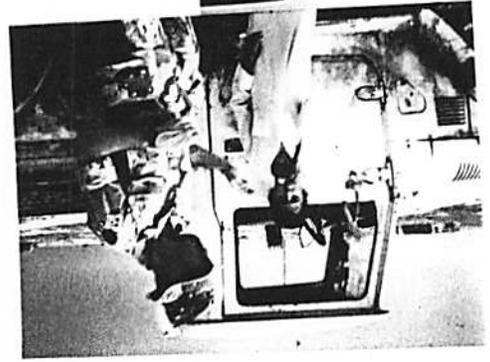
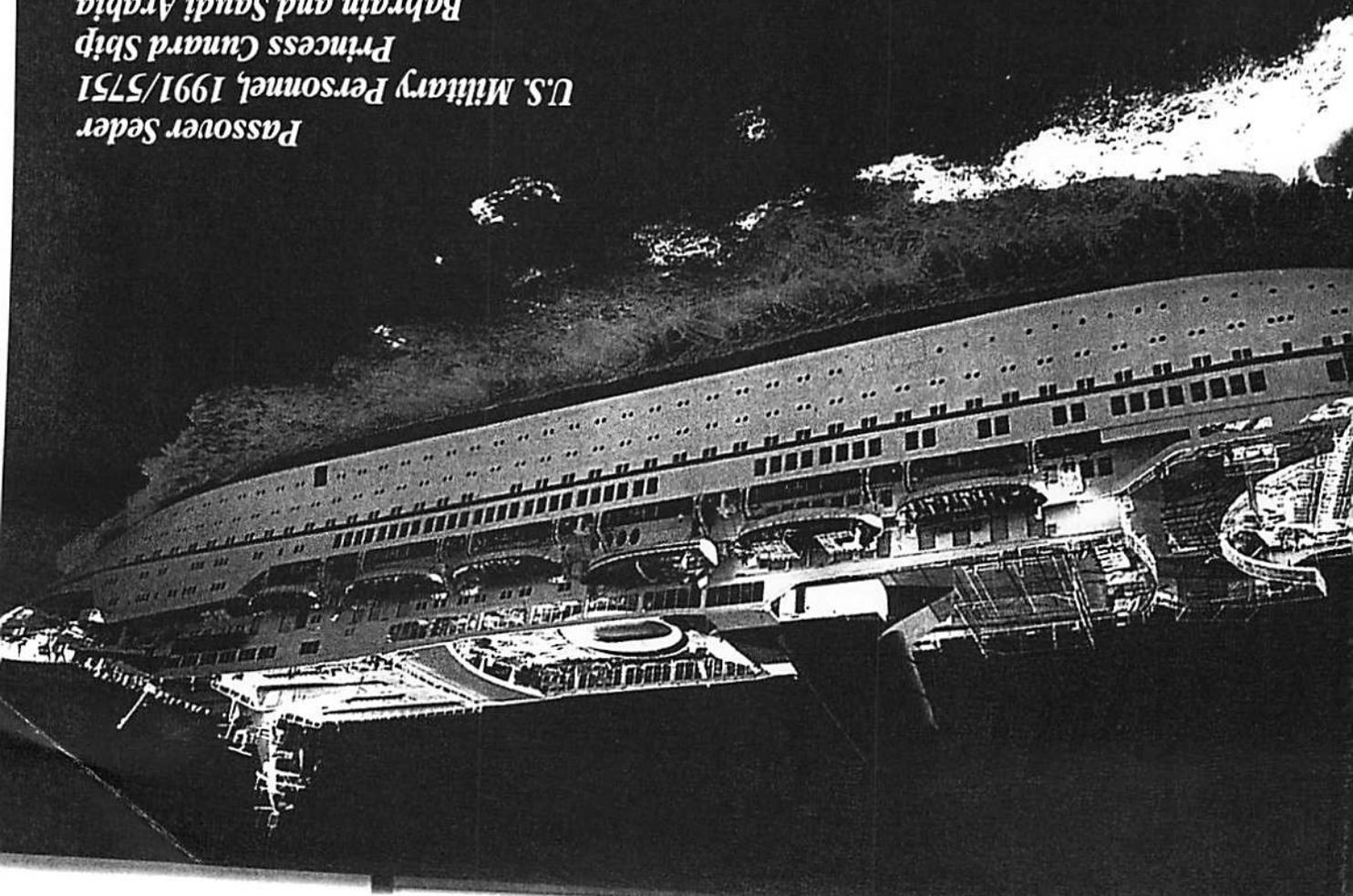
The group from the 8th Eme, the 46th CSSH & the 41st CSSH got together a couple of times since, and we all agreed it may have been the best (most pleasant) experience of this war.

Although Passover is more of a family holiday, the communal Seder had a very special meaning in this trouble times, and in this unfriendly land.

Thank you for been able to bring together this historical group get together (FROM ALL OF US).

Sincerely
Ed Ring

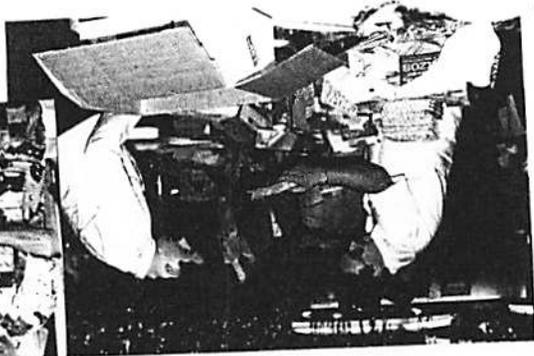
*Passover Seder
U.S. Military Personnel, 1991/5751
Princess Cunard Ship
Bahrain and Saudi Arabia*



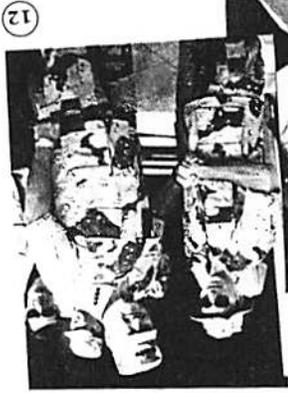
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