



# A STUDENT'S GUIDE TO PASSOVER

**2021**  
**5781**

# INTRODUCTION

This booklet is a way for students to access further information about Pesach and different ways to celebrate the festival. This will include different aspects of the festival, including the varied ways you can celebrate Pesach at home and on campus. This includes points of discussion, relaxing activities, recipes and many more ideas that you can do and discuss - this is a great way to keep yourself occupied - so please explore!



## WHAT IS PESACH?

Pesach, (פסח), commemorates the liberation of the Jewish people from Egypt and is celebrated for 7 days in Israel and 8 Days in the diaspora. This is because Jews in the diaspora lived too far away from Israel to receive word as to when to begin their observances, so they add another day to be on the safe side.

At Pesach, we retell the story of the Exodus, of how the Jewish people were living as slaves. G-d then saw this and called upon Moses to approach the Pharaoh with a message, commanding him to release the Jewish people from Slavery. The Pharaoh refused, leading G-d to send 10 Plagues upon them. Pesach, translated in English means 'Pass Over', and is given this name because G-d passed over the Jewish homes during the final plague, where the firstborn Egyptians were killed. This took place on the 15th of Nissan, the very first Pesach Eve.

When the Pharaoh finally gave in, the Jewish people left in such a hurry, that the bread they had made as supplies did not have enough time to rise.

Therefore, on Pesach to commemorate this we eat unleavened bread otherwise known as Matzah (מצה) to remember the Exodus. To further commemorate, we also hold a Seder (סדר) translated into English 'Order', where Jewish people come together to eat, dine, tell stories of the Exodus. This is when we recall the story of Pesach and use different objects and foods that commemorate the Exodus, each with a specific symbolism, which we will explore further on.



# WHAT IS A SEDER?

The Seder in English means 'Order', occurs on the first night of Pesach, and for some the Second, where Jewish people come together to eat, dine, tell stories as well as other traditions. To tell the story of the Exodus is a Mitzvah, and many read a Haggadah (הגדה) (translated as 'Storytelling') to help guide through the story of Pesach and lays out the order of the Seder.

A Mitzvah, translated in English to 'Commandment', refers to a moral deed performed within a religious duty. Customs, denominations and traditions vary for Pesach and so there are a range of Haggadot as well as food/objects that you can choose from!

**To find a Haggadah that suits you go** <https://www.haggadot.com/>. This website has many different versions of the Haggadah, which you can personalise for yourself, your J-Soc, your family, and can include themes such as, but not exclusive to LGBTQ+, Women's and Social Action. Make this year's Seder your Own!

## WHAT'S ON THE SEDER TABLE?

### 3 MATZOT

They are symbolic of the three castes of Jews: Priests, Levites and Israelites. On a practical level, three matzot are needed so that when we break the middle matzah for our matzah sandwiches, we are still left with two whole ones with which to say hamotzi.



### FOUR CUPS OF WINE

They're said to symbolise our freedom from our four exiles (Egyptian, Babylonian, Greek, and our current state of diaspora).

### ELIJAH'S CUP

At the end of the night, it's custom to leave a cup of wine and the door open in honour of the Prophet Elijah.



### MIRIAM'S CUP

Some also include a cup for Miriam, a prophetess, leader, and Moses' sister. Filled with water, it represents women's leading role in the community.

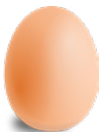
## THE SEDER PLATE

The Seder Plate is the focal point of the Seder Table, and each part of the Seder Plate is symbolic of part of the story of Pesach. On the Seder Plate there is..



### EGG/BEITZAH

A roasted egg is a traditional food of mourning that reminds us of the Pesach sacrifice (chagigah) that was made at the Holy Temple before its destruction. It's typical for vegans to replace the egg with olives.



### CHAROSET

Made from apples and wine, this resembles bricks and mortar, reminding us how hard the Hebrew slaves were forced to work in Egypt.

### SHANKBONE/ZEROA

Like the egg, the roasted lamb shank reminds us of the Pesach offering brought to the Holy Temple. Don't eat this, unless you're having a veggie roasted beet instead!



### HORSERADISH/MARROR

These bitter herbs symbolise the harsh suffering endured by the Hebrew slaves in Egypt.



### LETTUCE/CHAZERET

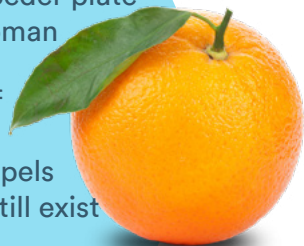
This is the second bitter herb, eaten in a Matzah sandwich together with Maror.

### PARSLEY/KARPAS

Dipped in salt water, this represents the salty tears cried by the Hebrew slaves. Some people use boiled potato instead.

## THE ORANGE

There is a popular myth that having an orange on the Seder plate is a response to a rabbi who told a young girl that a woman belongs on a bimah as an orange on a seder plate. The orange is now said to be a symbol of the fruitfulness of all Jews- women, LGBTQI+, disabled and otherwise. In solidarity with minority Jewish voices, the orange compels us to spit out its pips, spitting out the prejudices that still exist in our community.



# ALONE FOR SEDER?

Here is a summary of Josh Wiener's thoughts, tips and encouragements for being alone at Seder! [Click here to read the full article!](#)

'One who is alone should ask themselves: "why is this night different?"

The significance of this quote has in the past been ignored for a thousand years because in the past, being alone on seder night was **unrealistic**. However, as last year, is a different story, many will be spending Seder alone.

Weiner turns the phrase: from a question into a statement

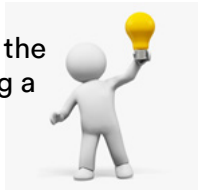
'Why is this night different?"



"How different this night is!"

It is an opportunity to explore the four children not as character types, but four different aspects active in every human being. What is weird and wonderful about this year is that all those four sides get to enter into a conversation with each other.

**The Wise:** What are the instructions for doing a Seder currently?



**The Simple:** What's this all about?



**The Rebellious:** "why the hell should I do this, while the world is going crazy outside?"



Shh..

**The Silent:** might not be able to put into words the enormity of the situation and our powerlessness.



How very Jewish is this situation – Jews are paradoxical people, holding onto strict tradition and always finding ways to adapt at the same time. Jews have always found ways of adapting Pesach into their circumstances, through persecution and exile.

This year may be difficult and unfamiliar BUT it forces us to be creative, and simultaneously forces us to really remember the times of hardship from our ancestors being even easier to empathise with now our given circumstances.



# RESOURCES FOR AN UNCONVENTIONAL SEDER

As the current situation keeps changing, it is harder to come together and host a Seder. For many of you, this may be your first time hosting, or organising a Seder, so here is a list of resources that you can use to host your very own Seder!



This Passover, stay connected to human rights at home with [René Cassin's Women's Seder Haggadah Companion](#) and read the stories of the women of the Exodus.

Why don't you discover some easy [Pesach Recipes](#)! Don't let the cooking be a stressful part of the evening!

Here is a link with ideas on the [Minimalist's Guide to Passover and Seder 2021](#)

Follow this link to [Virtual Cantor](#), which has recordings of different Pesach songs. Other Passover songs are also available here as part of a [Sound Archive's Collection](#)!

[The Chocolate Seder](#) is a great way to learn about the seder and is a nice way to celebrate Pesach with others, around Seder night itself. This is a resource put together by Reform Judaism!

Reform Judaism has also come up with a [handy checklist](#) to check that you have everything you need for Seder! Whilst all of this may not be available, it is important to understand that you are doing the best you can in a difficult situation!



# A LEADERSHIP RESOURCE FOR SEDER NIGHT

As part of Seder Night, one of the key parts we read as part of the Passover story, is about the Four Children.

This part of the story gives a question and answer to each child, each child with a different mannerism and description. One way of looking at this is looking at leadership roles. Read below to consider this leadership commentary when related to the 4 children, a [resource](#) created by **Lead, a division of the Jewish Leadership Council**

## WISE CHILD LEADERSHIP STYLE

They fully assess a situation and ask for details. They know the right questions to ask. The seriousness and respect of their words instil trust and they are met with a detailed response. This will be an ongoing conversation and a relationship with the future. They are a steady leader.



## WICKED CHILD LEADERSHIP STYLE



This leader asks unsettling questions. They have no inclination towards sheep mentality – they are happy to take a lone stance. They don't care whether they bring people with them, but if they do, those followers will be fellow agitators. They are a disruptive leader.

## INNOCENT CHILD LEADERSHIP STYLE

This leader is inquisitive about the situation. They come without a fixed stance and hence are able to ask truly open questions, without set expectations of the outcome. They are unconstrained and willing to be led by their followers. They are aware of the journey of learning that they too are on. They are an incomplete leader.



## THE CHILD WHO KNOW NOT HOW TO ASK LEADERSHIP STYLE



Unlike the other leaders, this leader does not ask questions. They don't know how to ask because they are certain already. Asking does not occur to them – they have all the answers and their outlook on the world is absolute. Their followers feel frustrated and try to play this leader, opening up with their own agendas. This leader is a dogmatic leader.

**Questions:** The Seder is about questions. Asking good questions is a leadership skill.

Which of the four children's questioning style (or lack of) most resonates with your own?

Which style would you most like to work towards developing?

What's the next step on your leadership journey?

## A CONTEMPORARY EXODUS

The story of the Exodus that is read every year on Pesach, holds iconic themes of freedom, liberation and peoplehood. The theme of the Exodus has been carried forward into the post Second World War world era, when bringing displaced and endangered communities of Jews to safety.

The 'Exodus' was therefore related to many contemporary themes, explaining the mission of liberating the Jewish people, and ensuring their freedom. This included Israel's mission that brought close to ten thousand Ethiopian Jews to Israel in 1984-1985, which was appropriately named 'Operation Moses'.

### OPERATION MOSES 1984-5

In the 1980s, life for the Ethiopian Jews was extremely difficult, enduring terrible famines and the rapid spread of disease. They were also under increased pressure to stop practicing their religion under the dictatorial, communist regime of Colonel Marian Mengistu. Many Ethiopian Jews therefore began leaving their villages and making their way to Southern Sudan, from where they hoped to make their way to Kenya, and then Israel.

To try and help the Ethiopians Jews escape Ethiopia and to Israel, Israel Set up rescue missions, and the first mass rescue operation was called Operation Moses. Beginning on the 18th November 1984 and ending 6 weeks later, they rescued just over 7,000 Ethiopian Jews who were brought to Israel. Many Jews were flown from Sudan to Europe, and from there to Israel.





# IS YOUR SEDER A SOLIDARITY SEDER?

A piece by Rene Cassin - [click here](#) for more information



## A CALL TO ACTION

The story of Exodus is the first and archetypal example of the liberation of oppressed peoples. But it is also a call to action. We are commanded to see ourselves as having personally lived through the story. That task of bringing an ancient story into our lives today inspires us to stand up against oppression, hatred and division whenever and wherever we see it.

One of the lesser told themes of the story of Exodus is the powerful and pivotal role of solidarity. Israelites – who were persecuted only because they were not Egyptian – were liberated through the courageous acts of Jewish and non-Jewish individuals: Hebrew and Egyptian alike.

Batya, Pharaoh's daughter, rescued Moses from the River Nile, despite knowing he was an Israelite, despite warnings from her handmaidens and despite the orders of her father.

Batya is one of many in the story of Exodus, who stood together against hatred and division, envisioning a future based on shared values of solidarity and empowerment.

## WHERE MIGHT WE APPLY THIS PRINCIPLE OF SOLIDARITY TODAY?

Hate crime is “an act of hostility towards an individual” as a result, or on the assumption of, their race, religion, sexual orientation, gender identity or disability. Hate crime can take many forms, such as verbal abuse, harassment or physical attack. Hate crime exists within a wider context, which sees minority and persecuted identities demonized in widespread social and political narratives.

Across Britain today, we are seeing increased hostility towards minority groups, with 105,090 incidents reported in 2019-2020. The alarming rise in hate crime suggests that we have yet to learn the lessons of the story of Exodus: the value in looking after each other and working in solidarity for a better world.

It is through empathy and understanding of the values we share that we experience the story of Exodus by imagining the suffering of our ancestors as our own and drawing inspiration from them to act and share our voice on behalf of others.

In order to change the hardened hearts and minds of others, we too must persist and challenge the Pharaohs of our time who stand between us and the rights and freedoms of all.

Just as Batya chose to stand against the hate and violence orchestrated by her father, we too must stand against hate when we see it, wherever we see it.

[Click here](#) to look at the incredible work that René Cassin are doing with the Traveler movement to raise awareness of the harmful consequences of hateful rhetoric against minorities and get involved in the #CutItOut campaign.

# #CutItOut

# 5 HAGGADOT: ASHKENAZI AND SEPHARDI DIFFERENCES AND SIMILARITIES THROUGH ILLUSTRATION

## PASSOVER IS A FESTIVAL OF CREATIVITY

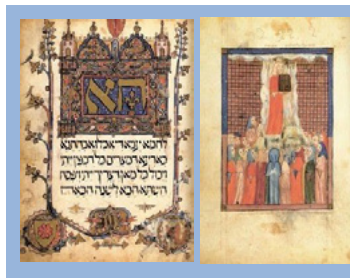
There are numerous pieces of artwork created around the subject matter of Pesach, Haggadot being one of the most central places that is often forgotten about.

Some even show depictions as early as the 1200s. The Haggadah is a Jewish text that is read at the Seder table, and reading it is a fulfilment of the mitzvah to each Jew to 'tell your son' of the Jewish liberation from slavery in Egypt. When you look at the Hagaddah throughout the ages, it is really powerful to see the way it adapts and changes.

The oldest surviving **Ashkenazi Passover Haggadah** is the Bird's Head Haggadah, Southern Germany, early 14th Century. The reason for the name is obvious, through the depictions of human bodies with the faces and beaks of birds. Non-Jewish and non-human faces are blank or blurred. There are numerous theories as to why, but most are tied to 'Aniconism' in Judaism, which refers to the portrayal of G-d in any kind of human or concrete form to be strongly discouraged.



The **oldest Sephardic Haggadah**, thought to be the Sarajevo Haggadah, Barcelona, approx 1350 CE. It may have been taken out of Spain in 1492, when the Alhambra Decree expelled the Jews. Miraculously, it surfaced in Italy in the 1500s and has survived to tell the tale. A fascinating fact: it survived as it was smuggled out of Sarajevo during the Nazi regime, and protected by Muslims in a mosque.



An illustrated page from the Sarajevo Haggadah. Top: Moses and the Burning Bush Bottom: Aaron's staff endowed with miraculous power during the plagues of Egypt.

Through what we have seen so far, the Haggadot are very different. The Ashkenazi depictions seem to be far less extravagant than the Sephardic gold leaf and bright colours.

A Haggadah from Yemen, unnamed, 19th Century - decorated with simple crowns on the top of each page. Visible food and wine stains can be seen, showing the Haggadah's aim to be used by the whole family for generations. The handwriting, commentaries on the side and material used are all indicative of Yemenite custom.



The Copenhagen Haggadah, Altona-Hamburg, 1739. Here we can see a unique example of both the Ashkenazi and Sephardi traditions combined. The main text is in Ashkenazic style, with the commentaries and translations in Hebrew and Ladino, and written in Sephardi script. The illustrations are large, bold and colourful. Here is a very interesting illustration, aiming to bring together both Ashkenazi and Sephardi communities through illustrative iconography.



Children's Haggadah, Silberman's 1978. The illustrator Erwin Singer depicts imagery intended to be interactive to all. It is prominent through looking at this pop-up masterpiece, accessible to all ages and geographical location, translated into many different languages. This shows illustration to have the ability to include everyone, encompassing both Ashkenazi and Sephardi narrative purely through the interactive element. We see a moving away from just delicate illustrations and realistic depictions of the stories, and towards a need for keeping everyone entertained and included in the experience of the Passover Seder.



Throughout the ages we see artwork playing a central role in the Passover experience, a language that is open to all. Through looking at these illustrations it is evident that there are far more similarities between Ashkenazi and Sephardi than differences after all.



# PASSOVER TUNES

## TO THE TUNE OF 'YESTERDAY' by the Beatles

Yesterday  
We were slaves in Egypt  
yesterday  
Now be thankful that we're free  
today  
We must remember yesterday  
Slavery  
Pharoah kept us all in slavery  
We were working hard as  
hard can be  
Oh yesterday saw slavery  
Why we couldn't go, I don't  
know  
He made us stay  
Then God set us free  
Now we teach 'bout yesterday  
Yesterday  
We were brought forth so that  
we could pray  
Now I need to teach the kids to  
say  
We must remember yesterday  
Why we couldn't go, I don't  
know  
He made us stay  
Then God set us free  
Now we teach 'bout yesterday  
Yesterday  
We were brought forth so that  
we could pray  
At the seder, teach the kids to  
say  
Why we remember yesterday

## A Passover Song Tune

("These are a few of my favourite things")

Cleaning and cooking and so many dishes  
Out with the hametz, no pasta, no knishes  
Fish that's gefillted, horseradish that stings  
These are a few of our Passover things.

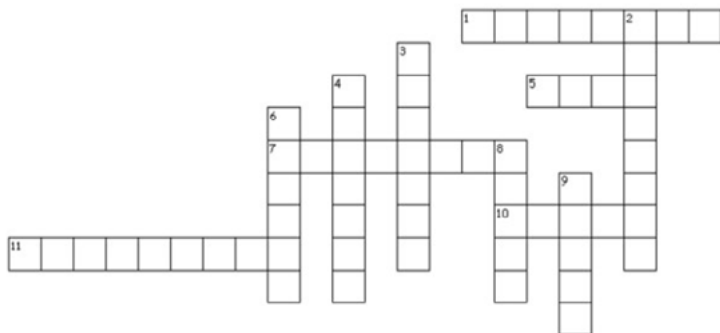
Matzoh and karpas and chopped up  
haroses  
Shank bones and Kiddish and Yiddish  
neuroses  
Tante who kvetches and uncle who sings  
These are a few of our Passover things.

Motzi and maror and trouble with Pharoahs  
Famines and locusts and slaves with  
wheelbarrows  
Matzoh balls floating and eggshell that  
cling  
These are a few of our Passover things.

When the plagues strike  
When the lice bite  
When we're feeling sad  
We simply remember our Passover things  
And then we don't feel so bad.



# PUZZLES



## Across

1. The text that is recited at the Seder
5. During the Seder, it is traditional to drink \_\_\_\_ cups of wine
7. A piece of matzah that is hidden during the course of the seder
10. In the song, One is Hoshen, what does eleven represent?
11. Aramaic for "one goat" this is the last of the songs sung at the conclusion of the seder

## Down

2. What was the ninth plague?
3. A sweet mixture of nuts, wine, and apples on the seder plate that symbolises the mortar used by slaves in Egypt
4. Hebrew for "egg"
6. Unleavened bread
8. Hebrew month in which Passover falls
9. Bitter herbs

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

CHAMETZ  
 DAYENU  
 EGG  
 HAGGADAH  
 HAROSET

KARPAS  
 MAROR  
 MATZAH  
 MITZRAYIM

NISAN  
 PESACH  
 SEDER  
 ZEROA



# PESACH INTERNATIONAL

On Pesach, different families have different traditions to help them celebrate and read the Pesach Story. There are also different customs around the world that many people take part in and add to their Passover celebrations. Below are just a few traditions and there are plenty more that you can find out about!

## AFGHANISTAN/PERSIA

It is common in some families in Persia, when telling the Pesach story, when 'Dayenu' is sung, it is custom to use scallions (spring onions) to hit each other during the singing on the shoulder or on the back. This symbolises the slaves being whipped by their taskmasters in Egypt.

## MOROCCO AND ALGERIA

In families of Moroccan and Algerian descent, and many other families of North African origin, rejoice the end of Pesach with 'Mimouna' a celebration marking the return to Chametz. This includes a great feast of lavish sweets and pastries as well as their favourite food, mufletta, a kind of thin, doughy pancake often eaten with honey, syrup, nuts, and dried fruit. The table is also heaped with items symbolising luck or fertility. 'Mimouna' is a communal affair, no matter the religion, where everyone is invited to celebrate the end of Pesach.



In some Moroccan families, they visit the seaside and walk barefoot in the water, the day after this feast. This is to recognise the crossing of the Red Sea, which is traditionally understood to have occurred on the last day of Pesach. Some Moroccan Jews also enter the ocean and toss pebbles behind their backs to ward off evil spirits.

## SPAIN

There is a custom in Spain that began in the 14th Century, where the Seder leader walks around the table three times with the seder plate in their hand. They then continue to tap it on the head of each guest, as it is said to then bless everyone who has been tapped. Many Moroccan, Turkish and Tunisian Jews adopted this tradition, and it is sometimes connected to the custom of 'uprooting'; the seder plate, so that guests can ask questions about the Passover story.



# THE GREAT PESACH BAKE-OFF

Need to use up your Chametz before Pesach? Or maybe you're fed up with eating the same things on Pesach and need something to settle your sweet tooth? Well now is the time to try! During lockdown many have used their time to hone in on your baking skills and have a bake off- and why not get your friends/family on facetime to join in! Judging on presentation, texture and taste, have a bake off at home with your remaining ingredients!

Here are 2 recipes below that you can try that are Pesach friendly! Try and see what you have in your house as well and what you can make with what's left!

## PLAVA

9 egg whites  
9 egg yolks  
175g (6 oz) icing sugar  
1 1/2 lemons, juiced  
75g (3 oz) potato starch  
50g (2 oz) fine matzo meal

1. Preheat the oven to 190 C / Gas 5.
2. Using a hand held electric mixer, beat egg whites until stiff.
3. Beat in icing sugar. In a separate bowl, beat together yolks and lemon juice.
4. Fold yolk mixture into egg whites.
5. Fold in potato starch and matzo meal.
6. Pour mixture into an ungreased tube cake tin.
7. Bake for approximately 1 hour.



## CINNAMON BALLS

1 bag icing sugar (to dust)  
115g caster sugar  
1 1/4 tsp cinnamon

230g ground almonds  
2 egg whites

Sieve all the dry ingredients together into a bowl.  
Beat the egg whites until they become stiff and then fold them into the dry ingredients a bit at a time.  
Leave the mixture to set for a few minutes, and then roll into about 24 balls.  
Place the balls on a lined/greased baking sheet and bake for 18-24 mins at 175C (fan oven).  
The balls will be soft when you get them out of the oven, but they will harden up!!  
To finish, place the still warm balls into a bag of sifted icing sugar to coat them, then place on a wire rack to cool.  
**Handy Hint**  
Wet your hands before you roll the balls, and this will help you form the dough into rounds.



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## CHOCOLATE MOUSSE

3/4 cup (6 ounces) water  
8 ounces chocolate (we used 70% bittersweet — choose a high quality chocolate you love)  
Ice cubes  
Whipped cream for topping (optional)

1. Simply pour water into a saucepan (which will be improved from the gastronomic point of view if it is flavored with orange juice, for example, or cassis puree). Then, over medium-low heat, whisk in the chocolate. The result is a homogenous sauce.

2. Put the saucepan in a bowl partly filled with ice cubes (or pour into another bowl over the ice -- it will chill faster), then whisk the chocolate sauce, either manually with a whisk or with an electric mixer (if using an electric mixer, watch closely -- it will thicken faster). Whisking creates large air bubbles in the sauce, which steadily thickens. After a while strands of chocolate form inside the loops of the whisk. Pour or spoon immediately into ramekins, small bowls or jars and let set.

3. Note: Three things can go wrong. Here's how to fix them. If your chocolate doesn't contain enough fat, melt the mixture again, add some chocolate, and then whisk it again. If the mousse is not light enough, melt the mixture again, add some water, and whisk it once more. If you whisk it too much, so that it becomes grainy, this means that the foam has turned into an emulsion. In that case simply melt the mixture and whisk it again, adding nothing.

4. Serve immediately, or refrigerate. Top with whipped cream if desired



## PESACH: A TIME TO HELP

Pesach teaches us a lot about helping one another, and this is a great time to give back. The Haggadah encourages us to invite all who are hungry to come and eat. This statement emphasizes the tradition in Judaism to help one another in times of need.

Whilst this might not be as appropriate at the moment, Pesach is still a great time to help and ensure that people have all of the resources they need. If you are able to leave the house to go to the shops, ask your local neighbour, who may not be able to get anything, whether they need anything, offering a helping hand.

Here are a few **charities** that you can help over this period! This is not an exhaustive list and if you would like any more advice about how to volunteer your support contact [gilr@ujr.org.uk](mailto:gilr@ujr.org.uk)

### ASSOCIATION OF JEWISH REFUGEES

Supporting the AJR is particularly pertinent at Pesach. As we remember the Jewish people's displacement, after the exodus from Egypt, it is vital we don't forget the many people across the globe still seeking refuge from hostility. The AJR provides social and welfare services to Holocaust refugees and survivors nationwide. You can support the AJR and their members by volunteering for their 'Telephone Friends' service. Volunteers are tasked with regularly calling an AJR member to keep them company. As many of the survivors are elderly and live alone, currently stuck in isolation and unable to see their family, the service ensures the members do not feel isolated and alone over the pesach period.



### WORLD JEWISH RELIEF

World Jewish Relief is committed to supporting the most vulnerable in our community, ensuring they have the dignity and resources to celebrate seder night. The charity runs programmes to help support Jewish people living in abject poverty in Eastern Europe as well as sending emergency relief to various countries.



In order to help World Jewish Relief in their mission, they are inviting people to attend their trips and witness first hand their incredible work and donate so they continue to run their vital schemes.

# PESACH: A TIME TO HELP

## THE TRUSSELL TRUST

The Trussell Trust, are a charity aiming to stop hunger in the United Kingdom. The charity pack, sort and deliver food to foodbanks and people in emergency. In the run up to Pesach, consider donating your Chametz to help the Trussell Trust and their beneficiaries.



## ANTI-SLAVERY INTERNATIONAL

Pesach at its core is about the Jewish people's liberation from bondage. However, whilst we celebrate our freedom, people are still victim to modern day slavery and human trafficking. To ignore the plight of people still kept as slaves would be a major disservice to the very essence of Judaism.



Anti-Slavery International is a charity set up to end slavery around the world. To help them in their imperative mission, people can donate to the cause or get involved in their political campaigns to protect victims in the UK and end forced labour in the cotton industry.

