

5. Holy Days and Festivals

Jewish Holy days other than the Sabbath generally fall under one of three categories:

- (1) Festivals set forth in the Bible itself, during which work proscriptions apply that are generally similar to the Sabbath;
- (2) Festivals mandated by Rabbinic decree, during which work generally is not proscribed in the same manner as on the Sabbath; and
- (3) Fast days, during which work generally is not proscribed. *But see* Yom Kippur, *below* (a holiday and fast day during which work is absolutely proscribed) and the Ninth Day of Av, *below* (work and business generally proscribed in the morning hours).

It is a Jew's religious duty to honor all the festivals and take delight in them, just as to honor and take delight in the Sabbath. C.J.L. ch. 103 §1.

What is considered honor? On the day before the festival, observant Jews cut their hair, in order not to usher in the festival in an untidy appearance. Jews also are required to bathe in warm water, wash their heads and pare their nails on the day before the festival, even



as they do on the day before the Sabbath. Jews traditionally also bake Challah (braided white loaves of bread) in honor of the festival. C.J.L. ch. 103 §2.



What is meant by delight? On each day of a festival, observant Jews must eat at least two meals, one at night and one during the day (no third meal is required as on the Sabbath). The Kiddush is recited over a cup of wine or grape juice before the meal, and a benediction uttered over two Challahs, or two matzot or other whole rolls. One should be as lavish with meat, wine, and dainties as means permit. C.J.L. ch. 103 §3.

Each Biblically-mandated festival is sanctified by the lighting of two candles on the eve of each Holy day and the Havdalah is recited at the conclusion of the work-proscribed holiday. C.J.L. chs. 75; 103 §4.



Work Proscriptions On Biblically-Mandated Holidays

Work proscriptions for Biblically-mandated festivals are generally the same as for the Sabbath, except for more lenient rules governing the use of fire and the preparation of food. C.J.L. ch. 98. *See generally id.* chs. 98-99, 101-102. The specific prohibitions of festivals and their differences from the Sabbath are beyond the scope of this volume. Competent Rabbinic authorities should be consulted with individual questions.

Generally, any work that is forbidden on the Sabbath is also forbidden on a Biblically-mandated festival. The festival differs from the Sabbath only with regard to the preparation of food, as it is written: "Only that which is eaten by any soul, this alone may be prepared by you" (Exodus 12:16). Thus, kneading, baking, and cooking are permitted on a festival.

Carrying objects from one place to another and kindling a fire from an existing flame are also permitted on a festival, even when not needed for cooking but for some other purpose. C.J.L. ch. 98 §1. One may not strike a match or use a lighter to begin a new flame on the festival, but one may transfer a flame from one place to another.

One may also not extinguish a flame, but must let a flame burn out of its own accord. Accordingly, one



may smoke a cigarette on a holiday, if it is lit from an existing flame (e.g., another cigarette or candle) and is not snuffed out when completed..

The law concerning the washing of dishes on the Sabbath also applies to a festival. It is forbidden to wash dishes on the first day of the festival to be used on the second day of the festival. C.J.L. ch. 98 §28.

To comply with Jewish law, meal plans for Holiday eves and lunch on the Holiday itself should provide for kosher grape juice, two whole loaves of bread (or matzo), fish and meat. C.J.L. ch. 103.

Moreover, observant Jews may not eat foods that are not prepared in accordance with special rules governing cooking on Biblically-mandated Holidays. Accordingly, work schedules may need to be rearranged so that foods can be properly reheated by Jewish residents or staff on Jewish Holidays.

On a two-day festival whose first day occurs on Thursday or Friday, it is forbidden to bake or to cook on the first day of the Holiday for the Sabbath (the second day) unless an “Eruv Tavshilin” ceremony (combination of dishes) is performed on the afternoon preceding the festival. This rite is carried out as follows: We take some bread and some cooked or roasted food that is commonly eaten with bread (e.g., a whole matzo and a hard-boiled egg), and pronounce a benediction. Then we say “By virtue of this Eruv be it permitted to us to bake, cook, keep the food warm, light the candles, and do all work that is necessary on a



festival for the Sabbath.” C.J.L. ch. 102 §1. The foods are then eaten during the Shabbat.

Work Proscriptions On Intermediate Days of Biblically-Mandated Holidays

On the intermediate days of Biblically-mandated festivals (“Chol Hamoed”) (during Sukkot and Passover), certain labors may be performed while others may not. For instance, we may perform all work essential to the preparation of food for those days and for the festival, as well as any work that will prevent sustaining a loss; that is, if by not doing it, a loss will be sustained, then it may be done. However great care should be taken not to perform any work that is forbidden on Chol Hamoed, for our Rabbis, of blessed memory, said (Pesachim 118a): “He who profanes the festival, is considered as though he had worshipped idols.” C.J.L. ch. 104 §1.



Ritual Items Generally Required For Holy Days

The following items are required for Jews to observe the Holy Days and Festivals (females do not require the last two items):

- (1) *Prayer Book* (the “Siddur”): generally contains all prayer services for all Jewish Holy days. A special prayer book (the “machzor”) containing expanded prayer services is used for the Rosh Hashanah and Yom Kippur holidays;
- (2) *Bible* (the “Tanach”): The Pentateuch, Prophets and Writings, which contains the Torah readings for all Jewish Holy days and is also generally used for religious study;
- (3) *Calendar* (the “Luach”): identifies the dates of Holy days and the precise times of the start and end of their observance;
- (4) *Candles*: used to sanctify the arrival and departure of each day of Biblically-mandated festivals, and used in the essential ritual of candlelighting on each night of Chanukah;
- (5) *Kosher Wine* (or kosher grape juice): used to sanctify the Biblically-mandated festivals through blessings made before each meal on the eve and day of each day of festivals;



- (6) *Bread* (usually “Challah” (braided bread)): used to sanctify the Biblically-mandated festivals (except Passover) through blessings made over two loaves (or other kosher rolls or matzot) at each festival meal;
- (7) *Kosher Food*: food that complies with three essential religious requirements: (1) if the food contains any animal products, those products must derive from a religiously-acceptable animal (e.g., no pork products or shellfish); (2) all food must be prepared in a religiously-acceptable way (e.g., meat ritually slaughtered) and with religiously-acceptable utensils (e.g., utensils used for non-kosher food may not be used); and (3) meat and dairy products may not be consumed together or prepared with the same utensils. See Chapter 4, *Jewish Daily Religious Requirements: Food*.
- (8) *Skullcap* (the “yarmulke”): worn by males at all prayer services (and at all times by more observant Jews); and
- (9) *Prayer Shawl* (the “Tallit”): a garment with fringes on each of the four corners, worn by males at morning prayer services (a smaller version is worn at all times under outer garments by more observant Jews).

Special ritual items required to observe a particular Holy Day (e.g., the “Shofar” (ram’s horn) required for



Rosh Hashanah) are enumerated under the heading for that particular Holy Day.

All ritual items listed here (with the possible exception of large quantities of kosher food) are readily available from Jewish book stores, local synagogues, Jewish community organizations or the Aleph Institute.



6. Biblically Mandated Jewish Festivals

The following are Festivals set forth in the Bible itself, during which work proscriptions apply that are generally similar to the Sabbath.



Rosh Hashanah - (Tishrei 1-2)

Additional Ritual Items:

Machzor (special prayer book)

Shofar (ram's horn blown at and throughout the afternoon prayer services)

Apples and Honey

This holiday, the Jewish spiritual New Year, is characterized by prayer, repentance and the blowing of a complicated series of blasts on the shofar at and throughout the morning/afternoon prayer service. C.J.L. ch. 129 §§13-20. The primary purpose of blowing the shofar is to exhort people to repentance. *Id.* §15.

Substantial prayers for this holiday not commonly found in the regular prayer book are contained in a special prayer book called a "machzor." Special sections of the Torah are read at morning and late-afternoon services. Indeed, the Rosh Hashanah prayer service is one of the longest of the year.

30-Day Period Leading Up to Rosh Hashanah

The period of time from the start of the preceding month of Elul (generally, during August-September)



until after Yom Kippur is a propitious time. Although Jews believe that Almighty G-d accepts repentance all year long, these days are considered more appropriate and suited for repentance, inasmuch as they are days of mercy and good will. C.J.L. ch. 128 §1.

It is customary to blow a short series of blasts on the Shofar daily during this month, beginning the second day of Rosh Chodesh (the beginning of the Hebrew month) and continuing daily after the morning service until the day before Rosh Hashanah. The sound of the Shofar is considered to have a quality to stir the heart and inspire love of G-d. C.J.L. ch. 128 §2.

Beginning on the Saturday evening before Rosh Hashanah, many observant Jews rise early for the daily prayer services of "Selichos" (supplications for forgiveness). The Selichos prayers are said early on each morning, except the first, when they are generally recited Saturday evening after midnight. If Rosh Hashanah occurs on a Monday or Tuesday, one begins saying the Selichos from the Sunday (actually, Saturday night after midnight) of the preceding week. C.J.L. ch. 128 §5.

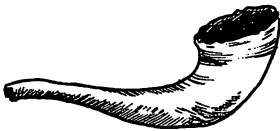
Rosh Hashanah Itself



At the meal on the eve of Rosh Hashanah, it is customary to perform certain rituals as omens for a good year. For example, portions



of Challah and sweet apple are dipped into honey (in hopes of a “sweet” year). It is also customary to eat the head of some animal or fish, preferably the head of a sheep (which also serves as a reminder of the ram substituted for the sacrifice of Isaac, *see* Genesis 22:13). Certain vegetables are eaten, the names of which have the connotation of good fortune, like carrots, (called “*meren*” in Yiddish (meaning “increase”)). It is also meritorious to procure fish for this occasion, which symbolizes fertility. C.J.L. ch. 129 §9.



During the morning prayers all Jews must hear the blowing of a series of blasts on the shofar, C.J.L. ch. 129 §§13-20. The primary purpose of blowing the shofar is to exhort people to repentance. *Id.* §15. After the afternoon Mincha service on the first day of Rosh Hashanah, it is customary to go to a body of living water (e.g., stream, lake, ocean, or river) for a prayer service called “Tashlich,” (the casting away of our transgressions). Preferably, such river should be outside the city limits, and should contain fish as a reminder that we are compared to the fish who are caught in a net. We, too, are caught in the net of negative urges and judgment, and thus one will be moved to think of repentance. If, however, there is no stream containing fish available, one must go to any river or to a well. If the first day of Rosh Hashanah falls on the Sabbath, Jews perform the Tashlich prayer service on the second day of Rosh Hashanah (Sunday). C.J.L. ch. 129 §31.



Yom Kippur - (Tishrei 10)

Additional Ritual Items:

- Machzor (special prayer book)
- Shofar (ram's horn blown at conclusion of prayer services at end of fast)
- "Kittel" (white robes worn during prayer)

The day of atonement. The holiest and most solemn day of the Jewish year, it is the only Biblically-mandated holiday that is also a fast day. Its central theme is repentance, atonement and reconciliation, and the day customarily is fully occupied with prayer. One must not only settle one's affairs with G-d; one must ask forgiveness from those people one has wronged or hurt over the year, and, in turn, grant forgiveness to all those people who have committed wrongs.

Preparing For Yom Kippur

On the day before Yom Kippur, it is customary to perform the ceremony of "Kapparot" at dawn, for the attribute of mercy is considered predominant at that time. Men select roosters and women select hens, while a pregnant woman takes both a rooster and two hens.



C.J.L. ch. 131 §1. The animal is held over one's head, and a prayer recited to the effect that the animal should go to the slaughter while the supplicant should be blessed with a healthy year. If live animals are not available, one may perform the ceremony with money, which is then given to charity.

It is mandatory to feast sumptuously on the day before Yom Kippur, and it is customary to eat fish at the first meal that day. C.J.L. ch. 131 §3.

Observant Jewish males immerse themselves in a ritual bath (the "Mikvah") on the day before Yom Kippur, to cleanse themselves spiritually and as a prerequisite to repentance, just as one who is naturalized to Judaism is required to immerse in that ritual bath, symbolizing the starting of life in a renewed manner. C.J.L. ch. 131 §6.

It is customary for every householder to prepare one or two 24-hour candles: One candle for the living (symbolizing the Torah and the light of the soul), and, if necessary, a second candle for the souls of a departed father or mother. The candle(s) lit should burn until the following night, and are used for the Havdalah light at the conclusion of Yom Kippur. C.J.L. ch. 131 §7.

Towards late afternoon — well before sunset — the final meal before the fast is eaten, at which it is customary to dip a piece of Challah in honey and to consume it together with some fish and chicken. Only



food that is easily digestible should be eaten at this meal. C.J.L. ch. 131 §12.

General Prohibitions

On Yom Kippur

Eating, drinking, smoking, bathing, shaving, the wearing of leather shoes, conjugal relations and any form of labor are all prohibited. C.J.L. ch. 133 §1. It is also forbidden to do any sort of manual labor, nor should one carry anything from one place to another, even as on the Sabbath. Inasmuch as it is necessary to add from the profane to the sacred, all of the above are forbidden on the day before Yom Kippur while it is still day, a short time before twilight, until the end of Yom Kippur, a short time after the stars become visible. C.J.L. ch. 133 §1.

Fasting begins at sundown the eve before, and ends after nightfall the following day (a total of approximately 26 hours). C.J.L. ch. 133 §1. No food or liquids are consumed.

Prayer Services

Substantial prayers for this holiday not commonly found in the regular prayer book are contained in a special prayer book called a "machzor." Special sections of the Torah are read at morning and late-afternoon services.



It is customary for men to wear a white robe (the “Kittel”), which resembles a shroud, during all of the day’s prayers. It is calculated to humble the arrogant heart. C.J.L. ch. 131 §15.

On Yom Kippur eve, it is customary to put on the Tallit prayer shawl for the evening services, too. C.J.L. ch. 131 §17.

Yom Kippur comes to an end with the blowing of a single blast on the shofar, which marks the conclusion of the fast. *Id.* §26. The “Havdalah” service is recited as at the conclusion of the Sabbath and other Biblically-mandated holidays. In the Havdalah service of Yom Kippur night, the benediction for light must be said over a candle that had been kindled before Yom Kippur. C.J.L. ch. 133 §28.

It is customary to recite the prayer service sanctifying the New Moon after the evening prayers at the conclusion of the fast.



Sukkot - (Tishrei 15-16)

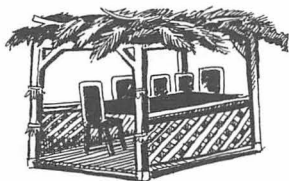
Additional Ritual Items:

Sukkah	(temporary structure covered with branches, leaves or reeds in which all meals are eaten).
Lulav & Etrog	(special palm frond (bound with myrtle and willow) and citron used during prayer services).

Sukkot is a seven-day festival also known as The Feast of Tabernacles. The first two days are observed as full holidays and work proscriptions apply. The following five days are known as “Hol Hamo’ed” -- weekdays that retain some aspects of the festival, but during which some forms of work are permitted. C.J.L. chs. 104-106. The seventh day (fifth of the intermediate days) is Hoshanah Rabbah -- which has a special observance of its own. C.J.L. ch. 138 §1-3.

Sukkot commemorates the Divine protection offered to the Israelites in the desert during their journey to the promised land. During this holiday, Jews are required to eat their meals in a temporary structure (the “sukkah”) covered with branches, leaves or reeds. *See generally* C.J.L. chs. 134-135.





The Bible states (Leviticus 23:42): “Basukot Teshvu Shivas Yomim” (in booths ye shall dwell seven days), which means that one should dwell in the Sukkah seven

days even as one dwells in a house during the whole year. Ideally, one should make the Sukkah the principal abode, and there one should eat, drink and study. If one prays privately, one should likewise pray in the Sukkah. C.J.L. ch. 135 §1.

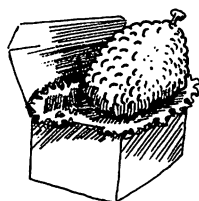
The religious laws governing the construction of the sukkah are beyond the scope of this Handbook. It is designed to be a temporary booth, usually constructed from wood panels or canvas supported by posts. Its roof usually consists of dry branches, shrubs, bamboo stalks or slats of wood. The roof must be sufficiently dense to generate more shade than sunlight, but not so dense as to prevent rain from entering. Fortunately, a host of vendors and Hebrew book stores supply easy-to-assemble, ritually-acceptable prefabricated Sukkahs, complete with walls and roofs (bamboo or slats).



Jews also are required to make blessings over four special species of fruits and plants on each of the seven days of the holiday (except for the Shabbat), as Sukkot is also an agricultural holiday. See generally C.J.L. ch. 136. The four species of plants used to celebrate the holiday are: (1) the lulav (palm branch); (2) the etrog (a lemon-like



citron); (3) myrtle (3 branches); and (4) willow (2 branches). *Id.* The etrog is handled separately while the other three species are bound together, and are collectively referred to as the “lulav.” *Id.* §8. Certain special prayers are said each day with the four species in hand. C.J.L. ch. 137. Competent Rabbinic authority must be consulted when purchasing these four items. C.J.L. ch. 136 §§1-6. There are also specific religious rules governing the way the species are bound together. *See, e.g., id.* §8.



Prayer Services

Prayer services are similar to those of the Sabbath, with certain modifications and additions. Special sections of the Torah are read at morning services.



Hoshanah Rabbah - (The Seventh Day of Sukkot)

Additional Ritual Items:

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|---------------|--------------------------------------------------------------------------------------------|
| Lulav & Etrog | (special palm frond (bound with myrtle and willow) and citron used during prayer services) |
| “Hoshannas” | (5 willow branches apart from those bound in the Lulav) |

This day closes the period of repentance that began on Rosh Hashanah. Tradition has made this day into a sequel to the Days of Awe (the days between Rosh Hashanah and Yom Kippur), thereby lengthening the period of penitence and postponing the day when final sentence is to be rendered.

Prayer Services

Prayer services are shorter than those of the Sabbath and holidays, although special sections of the Torah are read and special prayers are said at morning services. Five willow branches separate from the two bound in the lulav are traditionally used during the morning prayer services and are beaten against the ground. See *generally* C.J.L. ch. 138 §§1-3.



Shemini Atzeret - (Tishrei 22)

The “eighth” day of Sukkot. In the Talmud it is written that “the eighth day [of Sukkot] is a separate festival,” so Sukkot is really observed as seven days, and Shemini Atzeret is observed as a separate holiday. It marks the beginning of the rainy season in Israel.

Shemini Atzeret is the last day that Jews are required to eat in the sukkah. C.J.L. ch. 138 §5. It and the following day, Simchat Torah, are Biblically-mandated holidays and work proscriptions apply.

Prayer Services

Prayer services are similar to those of the Sabbath, with certain modifications and additions. Special sections of the Torah are read at morning services. It is traditional to make seven “hakafot” (processions) carrying the scrolls of the Torah amid dancing and rejoicing around the Synagogue. C.J.L. ch. 138.



Simchat Torah - (Tishrei 23)

“Simchat Torah” literally means “Rejoicing with the Torah,” and the holiday celebrates the conclusion and beginning of the yearly cycle of weekly readings from the Five Books of Moses. C.J.L. ch. 138 §7.

Prayer Services

Prayer services are similar to those of the Sabbath, with certain modifications and additions. The last portion of the Torah scroll is read on this day. Immediately afterwards, the Torah is read again from the beginning of Bereshit (Genesis).

Festivities begin on the prior evening at prayer services. *Id.* It is traditional to make seven “hakafot” (processions) carrying the scrolls of the Torah while singing and dancing around the Synagogue, both during the evening and the next morning’s services. *Id.* Prayer services are unconventionally joyous, and every Jewish male, including children, is called up to make a blessing over the Torah. *Id.* §§8-9.



Passover (“Pesach”) – (Nissan 14 – 22)

Additional Ritual Items:

- Matzo (Unleavened bread consumed at two Seder rituals on first two eves and throughout the 8-day holiday)
- Marror (bitter herbs consumed at each of the two Seder rituals)
- Wine (or grape juice, sufficient to drink four cups at each of the two Seder rituals)
- “Haggadah” (book of prayers, songs and text recounting the story of the Exodus and recited at each of the two Seder rituals)
- Salt Water (used for dipping during the Seder)
- Seder Plate (used during the Seder ritual and contains:
- (1) “Zeroah” (piece of roasted meat or chicken neckbone);
 - (2) “Betza” (hard-boiled egg);



- (3) “Marror” (bitter herbs, usually sliced raw horseradish roots);
- (4) “Charoses” (a mixture of apples, nuts and wine (or grape juice));
- (5) “Karpas” (non-bitter root vegetable (usually, boiled potato or raw onion) that is dipped in salt water); and
- (6) “Chazeres” (romaine lettuce or grated horseradish).

Passover commemorates the liberation of the Israelites from bondage in Egypt. There are a host of universally-accepted religious laws regarding the proper observance of Passover, which may be grouped in three general categories:

1. The proscription against eating or possessing or working with any leavened foods during the entire eight-day holiday, *see, e.g.*, C.J.L. chs. 112, 114. All utensils (pots, pans, dishes, flatware) used with leavened food throughout the year may not be used during Passover;
2. The obligation to eat Matzo (specially-prepared unleavened bread) on the first two evenings of the holiday, *see* C.J.L. ch. 119 §§4-6; and
3. The obligation to participate in two “Seder” rituals, events that require participants to:

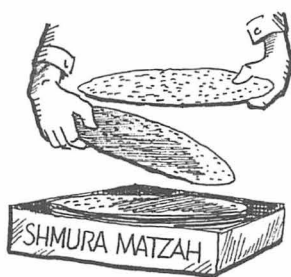


(1) recount the story of the Exodus (the prayers and text are found in a book called the “Haggadah”); (2) drink four cups of wine (or grape juice, as circumstances permit); (3) ingest certain ritual foods (e.g., Matzo and “Marror” (bitter herbs)); and (4) eat a festive meal. *See, e.g., C.J.L. chs. 118-119.*

Because of the complex nature of the proscriptions and rituals associated with this holiday, a “how-to” video and accompanying literature is available from the Aleph Institute.

The Significance of Matzo

As noted above, Jews have a twofold obligation on Passover: (1) not to eat or use leavened products; and (2) to consume Matzo on the first two days of Passover.



The Bible states that, when the Jews left Egypt during the Exodus, they did not have time to let the dough in their bread rise. Instead, they baked it immediately and it became “Matzo.” The spiritual lesson of Matzo,

however, is far deeper — and is the foundation of the entire Passover holiday.



Matzo is a flat, humble bread that is contrasted to “Chometz” (leavened (or yeasted) bread and food products), which is inflated, attractive and tasty.

The “Chometz” in food products is compared to similar qualities in ourselves. The lightness and attractive tastiness of chometz-type food is the result of the leaven that fills the food with air. Similarly, Jews are obligated to search for the “Chometz” within themselves, and recognize how the chometz-like qualities of self-love, vanity and arrogance are also essentially empty.

The Day Before Passover

Inasmuch as Jews are not permitted to own any leaven during the Passover holiday, Jews traditionally enter into contracts to sell their leavened products (including kitchen supplies, etc.) before the holiday. An agent or proxy may be appointed to sell one’s leaven on one’s behalf. Forms used for these sales are available from the Aleph Institute.

On the eve of the day before Passover, Jews conduct a “search” for leaven in their dwellings. All rooms, lockers, drawers and shelves must be searched, to insure that no leaven remains in possession or in view. Traditionally, ten (10) crumbs of bread are first placed around the room before the search, to insure that a thorough search is made for them and that some leaven is found.



The search is traditionally conducted using a single candle (to light the way), a feather (to sweep up all leaven), and a paper or cloth napkin (to hold the found ten pieces).



The ten crumbs and any other leaven found the evening before (and the tools used in the search) are traditionally destroyed the following morning (the day before Passover), usually by burning.

Firstborn Jewish males are mandated to fast on the day before Passover. *See Section 8 (Fast Days: Fast of the Firstborn).*

The Passover Holiday Itself

The first two and the last two days of Passover are observed as full holidays and work proscriptions similar to the Sabbath apply.

A central tenet of religious law requires Jews to eat only specially-prepared foods that are clearly labeled “Kosher for Passover” (or whole, uncooked fruits and vegetables) during the entire eight days of Passover. Matzo available year-round is generally leavened and is *not* kosher for Passover.



The "Seder"



The two Passover Seders are not simply "meals" — they are religious rituals that require certain foods as part of their proper observance.

Observant Jews are obligated to partake in two Seders on Passover, on the first two eves of the holiday.

During the Seder, the "Haggadah" is recited. The Haggadah is a collection of prayers, songs and text recounting the Exodus from Egypt.

Matzo, bitter herbs and wine (or grape juice), "Charoses" (*see below*), a chicken neck or other piece of roasted meat, horseradish and romaine lettuce, potatoes, onions, salt water and a hard-boiled whole egg are religious items that are required to complete the Seder rituals, as are the other foods comprising a religious meal.



Among other rituals, Jews are mandated to drink four cups of wine at each of the two Seders. It is meritorious to acquire choice kosher wine to satisfy the precept of drinking "the four cups" at the Seder. C.J.L. ch. 118 §1. If, however, for health or other reasons, wine is unavailable, kosher grape juice may be used instead.



The leader of the Seder (and, in many communities, all of the participants) uses a ceremonial plate known as the “Ka’arah,” with certain ritual objects during the recital of the Haggadah:

- “Zeroah”** A piece of roasted meat or chicken neck represents the Pascal lamb that was sacrificed on the eve of the Exodus from Egypt. It is referred to in the Haggadah, but the Zeroah is not eaten.
- “Betza”** A hard-boiled egg represents the Passover holiday sacrifice offered during the days of the Temple in Jerusalem. Eggs are traditionally dipped in salt water and eaten just before the meal.
- “Marror”** Bitter herbs (generally, raw horseradish root) used during the Seder ritual to remind the participants of the bitterness of slavery. Marror is consumed in the latter part of the Seder ritual, after the recital of most of the Haggadah. Marror is generally dipped in “Charoses” (*see below*) before it is consumed, and later eaten together with Matzo.



“Charoses” A mixture of apples, nuts and wine (or grape juice) designed to resemble the mortar and brick made by the Jews in slavery in Egypt. As part of the Seder ritual, Marror is dipped in Charoses before it is consumed.

“Karpas” A non-bitter root vegetable (usually boiled potato or raw onion) that alludes to the back-breaking work of the Jews as slaves in Egypt. Dipped in salt water and consumed before the recital of the Haggadah.

“Chazeres” Additional bitter herbs (usually Romaine lettuce or grated horseradish root) used in conjunction with the Marror.

Prayer Services

Prayer services are similar to those of the Sabbath, with certain modifications and additions. A special portion of the Torah scroll is read on each day of the holiday.



Shavuot - (Sivan 6-7)

Seven weeks after the second day of Passover, Jews celebrate the two-day religious holiday of Shavuot (literally translated as “Weeks”). The holiday commemorates and celebrates Almighty G-d’s gift of the Torah to the Israelites on Mount Sinai. *See* Exodus 19:1-20:26. Both days of Shavuot are observed as full holidays and work proscriptions similar to the Sabbath apply.

It is customary to eat dairy food on the first day of Shavuot in addition to the required meals of wine (or grape juice), bread, fish and meat. (Obviously, all religious laws apply against mixing or eating meat and dairy together.) *See*. C.J.L. ch. 103 §§ 3, 7.

Many Jews observe a tradition of remaining awake all night on the first night of the holiday to engage in the study of Torah.

Prayer Services

Prayer services are similar to those of the Sabbath, with certain modifications and additions. The proper observance of the Shavuot holiday entails the recitation of certain special prayers specific to the holiday, the reading of special hymns, and the reading of the Ten Commandments on the first day, and other portions of the Torah. C.J.L. ch. 103 §2.

