

DOING JEWISH TODAY

PASSOVER 2026

Modern
Jewish Living,
on Your
Terms

Ketubah.com

Image: Matza Samosas by [Micah Siva](#)



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Publisher's Welcome: Doing Jewish Today



Judaism has never been something we simply inherit and leave untouched, it's something we live.

We live it in the choices we make - what we keep, what we question, what we adapt, and what we carry forward. We live it in our homes and relationships, in moments of celebration and of uncertainty, in the traditions we hold close and the ones we reshape to fit who we are today.

Doing Jewish Today is a magazine about that lived experience. It is not about how Judaism is supposed to look, not about a single way to practice or believe, but about how Jewish life actually unfolds - right now - through people, stories, creativity, and everyday moments.

This inaugural issue is inspired by Passover, but its heart is broader: How Jews today are choosing meaning, connection, and beauty in their lives.

In these pages, you'll meet couples navigating modern Jewish, interfaith and LGBTQ+ relationships, families creating rituals that reflect their lives today, artists and writers

finding new ways to express ancient ideas, and individuals who are figuring out what Jewish life means to them - sometimes confidently, sometimes more of a work in progress.

You'll find food and weddings, music and art, names and ketubahs - not as symbols frozen in time, but as living expressions of identity and meaning. Some stories may feel familiar while others may surprise you. All of them reflect the many ways Jewish life continues to grow.

There isn't one correct way to be Jewish or "do Jewish". We believe there are countless honest ways to bring Judaism into your life. Our hope is that this magazine is an invitation to recognize yourself in someone else's story, a companion as you discover and maybe "try on" traditions you didn't know, and a spark to feel more connected in the ways you choose to live your Jewish life.

However you arrived here, and wherever you are on your journey, you are part of this moment. This is *Doing Jewish Today*!

I STOPPED TRYING TO BE JEWISH "ENOUGH"

Building a Jewish Life Rooted in Values, Not Validation

by Karen Cinnamon



SMASHING *the* GLASS
YOUR JEWISH WEDDING YOUR WAY

LUXE JEWISH LIFE

I used to worry a lot about doing Jewish “right.” Was I Jewish enough? Saying the right things? Mixing in the ‘right’ Jewish circles? I spent a lot of time worrying about what other people thought of my Jewish life and trying to fit into judgmental spaces that didn’t feel like home.

What I’ve come to realise over the years is that Judaism actually has nothing to do with shrinking parts of yourself to make other people more comfortable. Taking ownership of my Jewish identity on my own terms - and letting go of the need for approval - is one of the most empowering shifts of my life. And journaling is a big part of how I got here.

There’s something deeply grounding about putting pen to paper in a space that belongs only to you. Journaling gave me the freedom to reflect honestly on what I truly value - and, just as importantly, what I was ready to release. It helped me see that Jewish values like joy, kindness, family, and community weren’t things I needed to prove or perform; they had already been guiding me all along. Journaling gave me the confidence to lean into those values - and to step away from other people’s opinions.

There isn’t
ONE way
to be **JEWISH**.

And you already belong.



That process became the inspiration for the Jewish Joy Journal, my goals and gratitude journal for Jewish women. I wanted to create something that would give others the permission I once needed myself: permission to pause, to reflect, and to live Jewishly on your own terms, without comparison, guilt, or explanation.

The Jewish Joy Journal includes thoughtful prompts designed to help you tune into your own inner compass. It invites you to explore which Jewish values matter most to you - not to your in-laws, your neighbours, or the judgiest corners of the internet - and how those values can shape the life you're building.

When your Jewish life is rooted in your own values - lived from the inside out - something powerful happens. You stop trying to fit in. You stop asking for permission. You realise you're not doing Jewish wrong, and you never have been.

There isn't one way to be Jewish.

And you already belong.



JEWISH JOY JOURNAL

CHOOSE JOY.
SPREAD KINDNESS.
KVELL OFTEN.
BE THE LIGHT.

Jewish Joy Journal - <https://jewishjoyjournal.com/>

Karen Cinnamon is the Founder of *Smashing The Glass*, *Your Jewish Life*, and *Luxe Jewish Life*

SETTING THE TABLE FOR TRADITION

How to create a meaningful, joyous Passover seder that can grow with your family

by Jessica McCormick



Jews are said to be the “people of the book,” and Pesach (Passover) is one of our most foundational stories. At the seder, when we retell the story of the Exodus, we tell it as if we ourselves walked out of Egypt, making it real in our modern lives, year after year.

At PJ Library, we use the power of stories to help families connect to Jewish traditions, culture, and values. By sending relevant, hand-picked books monthly to children from birth through age 12, we make it possible for families raising Jewish children to bring stories home and make them a part of their everyday lives. We also help families go beyond the books and insert themselves in the Jewish narrative, each in their unique way.

Passover is the perfect holiday for experimentation: families can figure out how to “Do Jewish” on their terms. PJ Library’s resources are here to help.

A Time to Gather, PJ Library’s spring holiday family guide, can help folks determine which Passover traditions are right for their home. Some families deep-clean their entire house and eat matzah for the eight-day holiday, while others only partake in the unleavened bread at the seder. Many families make apple-based Ashkenazi charoset, while others opt to create Moroccan style charoset, which features dates. And the best part? Nothing is set in stone: the customs can change, build, grow, or expand from year to year.





When the sun goes down and it becomes time to celebrate freedom, bring out *In Every Generation*, the PJ Library Family Haggadah, the perfect tool to retell the story of the Exodus. Gather family and friends around to sing songs, give thanks, and enjoy symbolic foods using the resource's helpful framing and accessible stories. Since this Haggadah is meant for families, it can grow with yours: including activities, discussion questions, and “food for thought” that can help your seder cater to first-time adult attendees, young kids, and grumbling teens alike.

Bringing it all together is PJ Library's Get Together program, which supports PJ Library subscriber families with reimbursements for hosting Jewish-themed gatherings with at least two other families raising Jewish children. Families can host an afikomen-search party, plague-making craft session, or receive reimbursement towards a parents-only Kosher-for-Passover-wine-tasting. Get-togethers create accessible, meaningful paths to come together with local community members and neighbors and start building shared celebrations around Shabbat and Jewish holidays.

PJ Library's Passover resources can be found at:
PJLibrary.org/Passover

Jessica McCormick is the Director of Family Experience at PJ Library



PJ Library sends free high-quality Jewish children's books to families every month. These stories spark conversations that inspire the whole family to explore and celebrate what they love about Jewish life.

AROUND THE SEDER TABLE, EVERY MULTI-HERITAGE FAMILY HAS A STORY TO TELL

by Nicole Wasilus

When people gather around a [Passover](#) seder table, many stories are told. There's the traditional retelling of the Exodus from Egypt, as well as the opportunity for guests to share the experiences that they hold.

At the heart of Passover is the [seder](#) itself, and no two seders look exactly alike. Each reflects the people around the table and the traditions they carry.

For those preparing for a first seder, discovering which rituals resonate can be a meaningful place to begin. Some tables are guided by well-worn family Haggadot; others follow newly created versions that reflect the backgrounds of everyone present. What connects all Passover seders is one shared, ancient practice: coming together to retell and reflect on a central Jewish story of freedom.

Because the seder is built around participation and questions, it offers many natural ways to get involved - including for those who didn't grow up celebrating Passover. Seder attendees can help lead the Four Questions, choose new readings for the seder, or bring personal reflections into the conversation. This is a great place to get creative and for families to bring their own stories in.

Passover isn't only celebrated around the seder table, though. Before the seder meal even begins, preparing in the kitchen lends space for everyone to take part and get involved. Passover's unique law to not eat leavened foods shapes not just what's served at the seder, but how families plan, cook and gather throughout the week. For many multi-heritage households, this moment also creates space to weave together the culinary traditions that make up their family story.



A peek into the [18Doors Passover recipe](#) collection reflects that spirit: matzah samosas that nod to South Asian flavors, a pistachio rose cake inspired by Persian desserts, and a Japanese kamaboko-inspired gefilte fish. A Southern dry-rub brisket was created for a year when Passover and Easter shared the same dates on the calendar— a reminder that the spring holiday table sometimes holds more than one story at once.



For couples [navigating both Passover and Easter](#), the season can bring added complexity - and opportunity. Some folks celebrate each holiday separately with extended family. Others find ways to acknowledge both, using the overlap as a chance to talk openly about tradition, meaning, and what they want to carry forward together. For some, that might even include placing a brightly colored Easter egg on the seder plate as a meaningful symbol to honor both partners. Even playful connections - [like comparing the afikomen hunt to the Easter egg hunt](#) - can open the door to deeper conversations.

Passover has always evolved through storytelling. Today's interfaith and multi-heritage families are part of that living tradition — gathering, remixing, and honoring what came before while shaping what Jewish life looks like today, in their own homes.

About 18Doors: For multi-heritage couples and families in formation, we help you build confidence in your relationship with Jewish. We understand Jewish multi-heritage relationships – and deliver knowledge and connection to help you open the door to Jewish in a non-judgmental way.

Nicole Wasilus is the Director of Lifecycle Connections Strategy & Growth at 18Doors

PASSOVER NAMES THAT STILL FEEL LIKE HOME

by Michael Shapiro

Every Passover, we retell an ancient story that somehow lands in the present tense: oppression and courage, family and identity, fear and hope. And woven through it are names - Hebrew names that have traveled for thousands of years, showing up at Seder tables, on baby name lists, and in family trees. For Jewish and Interfaith couples building a Jewish home today, these names can be a meaningful bridge: a way to honor tradition while choosing something that feels personal, modern and alive.



משה

Moshe (Moses) is the headline name of the Exodus story, but its meaning is surprisingly intimate. In the Torah, Pharaoh's daughter names him because she "drew him out" of the water (from the Hebrew Masha, to draw out). Moshe then becomes the one who draws the Hebrew people toward freedom. For many families, it's a name that signifies leadership without perfection - Moshe hesitates, doubts, and yet still shows up. If you're choosing names with a story, Moshe is a reminder that greatness can begin with vulnerability.



מרים

Miryam (Miriam) carries a different kind of power: spiritual imagination. Miriam leads the women in song and dance after the sea splits - an image of celebration that feels like the emotional climax of the holiday. In many homes, Miryam symbolizes resilience and joy and the ability to make room for music and festivity even after hardship. It's a beautiful choice for families who want a name that embodies strength that sings.

אהרן

Aharon (Aaron), Moshe's brother, is often remembered as the spokesperson and later as the first High Priest of the Jewish people. His role is relational: translating big truths into human language, creating connection, and making peace. For Interfaith families especially, Aharon can feel like an emblem of bridging worlds - honoring Jewish tradition while communicating it with warmth and clarity.

There are other names that remind us that the Exodus story extends beyond these three famous MMA (Moses/Miriam/Aaron) heroes - who also happened to be siblings!



יוכבד

Yocheved, their mother, is forced to make impossible choices to save her child. Her name is often linked with God's honor or glory, but her story is grounded in fierce, practical love. Choosing the name Yocheved can be a way of honoring the quiet courage of parents and grandparents - the ones who protected Judaism in ways large and small across the ages.



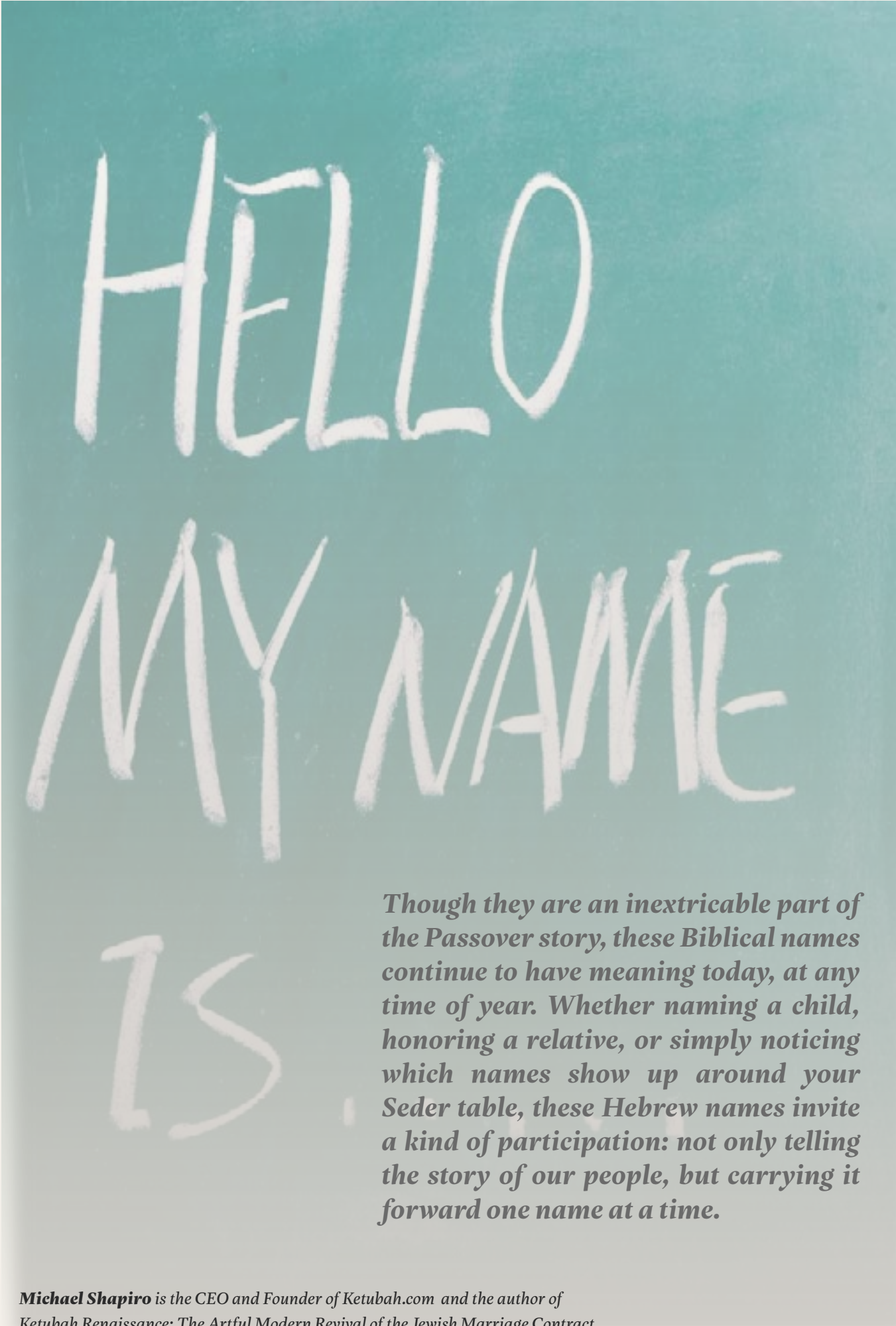
עמרם

Amram, their father, is less discussed at many Seders, yet his presence matters. His name can be translated as "exalted people" or "lofty nation"; the "Am" in Amram is the same Hebrew word as in the expression "Am Yisrael Chai". For some, Amram also honors lineage: the idea that Jewish continuity is a family project, passed down through everyday traditions.

שפּרה

Shifra, may be one of the most compelling Passover names for our time. Shifra is a midwife who defies Pharaoh's decree, choosing life over fear. Her name is associated with beauty or improvement - like making the world better by refusing to give in to injustice. For families searching for a name with moral clarity and heart, Shifra is a bold and inspiring choice.





HELLO

MY NAME

IS

Though they are an inextricable part of the Passover story, these Biblical names continue to have meaning today, at any time of year. Whether naming a child, honoring a relative, or simply noticing which names show up around your Seder table, these Hebrew names invite a kind of participation: not only telling the story of our people, but carrying it forward one name at a time.

Michael Shapiro is the CEO and Founder of Ketubah.com and the author of *Ketubah Renaissance: The Artful Modern Revival of the Jewish Marriage Contract*

JEWISH TRAVEL: A JOURNEY THROUGH MOROCCO

by Asaf Peled

Am I defined by faith - or by geography? By memory - or by the life I'm building now? Jewish identity is no longer inherited in a straight line. It's layered, questioned, reshaped. And nowhere does that tension surface more honestly than when we travel.

Most of us want Jewish context - but not at the expense of the destination itself. We want meaning and beauty. Roots and pleasure. A connection to the past, without feeling confined by it.

That's why [Jewish tours Morocco](#) can feel so powerful: they offer heritage and depth, while still allowing the country's colors, flavors, and spirit to take center stage.

Morocco offers something rare: a place where Jewish identity doesn't sit apart from culture - it moves inside it, naturally, confidently, alive.

Before anything else, there is the question everyone asks: is Morocco safe for Jews? The answer is yes-unequivocally.

During World War II, when Nazi-occupied France demanded that Morocco surrender its Jews, King Mohammed V famously replied: "I do not have Jews. I have Moroccans." Judaism here stretches back thousands of years, long before Islam reached North Africa. Jews lived not as outsiders, but as artisans, scholars, merchants, musicians - woven into Moroccan life. Even today, Morocco remains calm and respectful. Jewish life continues openly and safely, not as nostalgia, but as a living presence.

And then the journey begins.





You land in Casablanca and are greeted the Moroccan way - hand over heart, a warm smile.

From there, the road leads north to Rabat, where the story of Rabbi Don Samuel Pallache comes alive - a man who negotiated with kings as an openly Jewish diplomat, then took to the sea as a privateer, carrying the memory of the Spanish Inquisition across the waves.

The day continues through Volubilis and Meknes, before ending with an unexpected pleasure: Moroccan wine at Château Roslane, paired with slow-roasted duck. That night, you sleep in a riad in Fez, where life turns inward, lanterns glow, and time slows.

Fez isn't visited - it's entered. You walk through the Jewish quarter and ancient synagogues, then into the tanneries, where color, scent, and labor remain unchanged for centuries.

After dark, a hidden door opens. Inside, Sufi mystics welcome you with chanting and conversation - about devotion, rhythm, longing, and the shared spiritual language between Islam and Judaism. Dinner follows: homemade couscous and tagine, passed hand to hand.

Then the landscape opens. Camels carry you into the Sahara as the sun sinks low. A Gnawa band plays-music born from West African slaves, pulsing like a heartbeat, meant to heal and remember. The deep bass of the guembri mirrors the human heart, while the metal qraqeb echo the sound of chains-once symbols of captivity, now transformed into rhythm and release.

Stars flood the sky. You sleep in luxury glamping, then slow the days with walking, light hiking, or biking, staying at a quiet desert oasis hotel. The desert doesn't ask who you are. It gives you space to listen.

And then Marrakech brings you back to motion Color. Sound. Energy. A guided tasting walk through Jemaa el-Fna, followed by rest at a palace hotel like The Oberoi - completing the journey's rhythm: riad, glamping, oasis, palace.





The next day, you explore the medina not as tourists, but as travelers, then ride through its narrow alleys in vintage sidecars, laughter echoing behind you.

On the final morning, for those who wish, a traditional Moroccan hammam - steam, cleansing, release. Then home.

Closer to the people you love.

Closer to who you are.

Whispering, almost without realizing it: I miss you already, Morocco.

This journey can be private or small group, kosher and Shabbat-friendly, suitable for all ages and fitness levels. But more than that, it's for anyone asking the deeper question: how do I honor where I come from - without shrinking the world I live in?

Asaf Peled is the CEO and Founder of *Shin Luxury Tours*



About Us:

Shin Tours is a leading global specialist in transformative Jewish travel, dedicated to creating deeply meaningful journeys rooted in heritage, culture, and connection. We proudly provide expertly curated Jewish tours in Morocco, offering travelers an experience that is both spiritually rich and beautifully immersive.

WHEN THE AFIKOMEN FINDS YOU

A surprise reunion and the unmasking of a hidden ketubah artist reveal that some discoveries arrive only when the time is right.

by Michael Shapiro



Of all Jewish holidays and rituals, the Passover Seder is the most widely celebrated by the full spectrum of couples and families in our community.

I have fond multisensory memories of childhood Seders, of the aroma of matzah ball soup, the radiance of our brushed bronze Seder plate, the interaction of the sweet and bitter tastes of charoset and horseradish on matzah, the cool feeling of dipping my pinky 10 times in a cup of wine and the evocative melodies of the Four Questions and the many songs that went on and on into the night.

Each Seder had a character of its own - and new tunes to relish and learn and sing together - whether surrounded by my Shapiro aunts, uncles and cousins, or by dear friends, the Wassermans or the Borensteins. But every Seder culminated with the search for the Afikomen - part of the middle ceremonial matzah that had been broken in half earlier in the proceedings - one of the many elements specifically designed to engage and delight the youngsters at the table.



In my childhood, the search for the Afikomen was an intoxicating mixture - a bit like Chanukah gelt meets hide and seek. And since every child received a small reward, we all felt like winners, no matter who actually found the hidden matzah.

On reflection, I sense that, at the core, the excitement of the Afikomen centered around a mystery being solved, a riddle being revealed. A coming face-to-face with something you hoped for and knew was possible, but that still felt out of reach and was really hard to wait for.



Recently, while on my book tour for *Ketubah Renaissance: The Artful Modern Revival of the Jewish Marriage Contract* (Jewish Publication Society, 2025), I made two magical encounters that, to my surprise, captured the old feeling of finding the Afikomen.

I was delivering my usual author talk and slideshow in one of the warmly appointed community rooms at the Simon Family JCC, a guest of the United Jewish Federation of Tidewater, Virginia. Just outside the room, up a set of stairs, the immersive Ketubah Renaissance Traveling Exhibition was mounted in all its glory.

And then, things got even better. A woman approached me and introduced yourself. "I'm Joanna", she said. Although we had never met in person before, I immediately knew that this was Joanna Homrighausen who had been so incredibly supportive of my book project and who generously wrote the volume's Preface. Although I had long hoped that we would meet someday, I did not know that she would be there that day. She had found out that I would be speaking in her vicinity, and drove over an hour to surprise me.



Weeks later, Joanna triggered a long anticipated discovery, this time in regards to a mystery Ketubah in my book. This unique Ketubah, executed in subtle hues with an unusual deckled round perimeter and elongated blue Hebrew calligraphy in the border, is part of the permanent collection of the Library of the Jewish Theological Seminary in New York. In spite of concerted efforts before publication, I was unable to determine the name of the artist beyond noting that it was signed with the initials "LSA".

It turns out that the artist behind this meisterwerk is [Lynne Avadenka](#), a veteran American artist/printmaker whose works “explore text and image, the physical and philosophical idea of the book, and the mystery and beauty of visual language”. Joanna and Lynne had been corresponding about Joanna’s participation in a planned NEH-funded Summer Institute ([Between Memory and The Archive: Jewish Print Culture](#)) that Lynne was co-leading and Lynne identified herself as the mystery ketubah artist. Making the connecting between art and artist felt like a grown-up discovery at least on the level of finding the Afikomen!



Michael Shapiro is the CEO and Founder of Ketubah.com and the author of *Ketubah Renaissance: The Artful Modern Revival of the Jewish Marriage Contract*

SPRING WEDDINGS AND THE KETUBAH'S WELL-DESERVED GLOW-UP

by Tani Gordon

Spring wedding season has arrived. The flowers are blooming, the weather forecast is being checked hourly, and one unexpected wedding detail is suddenly having a moment: the ketubah.

For a document that once lived quietly in the background of the ceremony, the ketubah has officially had a glow-up.



A Season for Fresh Starts

Spring has always been one of the most popular times to get married. The longer days and fresh energy of the season naturally lend themselves to celebrations that feel joyful and full of possibility. But lately, couples planning spring weddings aren't just thinking about the setting - they're rethinking how traditions show up throughout the day.

The biggest shift? Weddings feel more personal and a little less formulaic.

Couples still embrace the rituals that make a Jewish wedding recognizable - the chuppah, the breaking of the glass, and the ketubah signing - but they're approaching those traditions with a bit more creativity and intention.

Lighter Palettes, Natural Details

You see it first in the design choices. Spring weddings are leaning into softer palettes inspired by the season: airy blues, soft greens, warm sand tones, and muted blush. The overall aesthetic feels lighter and more relaxed. Botanical chuppahs, flowing linens, and natural finishes are replacing overly structured setups that once dominated wedding décor.

Texture is also having a moment. Invitations, table settings, and décor often feature layered materials and handmade details that feel thoughtful rather than overly polished.



The Ketubah Gets a Glow-Up

That same shift toward artistry and personalization is showing up in the ketubah.

Traditionally, the ketubah served as the Jewish marriage contract, an important document outlining the responsibilities of marriage. Today, couples are thinking about it a little differently. Rather than treating it as a formality, many see it as both a meaningful ritual object and a piece of artwork that will live in their home long after the wedding day.

Design trends reflect the same spring-inspired aesthetic seen throughout many weddings. Soft color palettes have replaced the safe neutrals that once dominated ketubah designs. Gold leaf accents, layered papercut artwork, and textured prints add depth and movement, turning the ketubah into something couples proudly display rather than tuck away.



Wedding of
Camilla and David

Ketubah: Circle Dance Papercut 3
by Ruth Stern Warzecha

Words That Reflect the Couple

The wording is evolving as well. Alongside traditional Aramaic texts, couples can now choose egalitarian, interfaith-inclusive, and contemporary English versions. Many are written by Rabbis and scholars familiar with the traditions and language of the ketubah, but adapted to reflect the values and relationships of modern couples.

A Wedding Gift That Lasts

Another trend gaining traction is how the ketubah is given to the couple.

Instead of another boxed wedding present, families or groups of friends are increasingly pooling together to gift the ketubah itself. It's something meaningful, personal, and far more lasting than many traditional registry items. Because, unlike most wedding gifts, the ketubah becomes part of the couple's daily life, a piece of art that also carries the words that define the beginning of their marriage.

It's a perfect reflection of where spring weddings are heading: honoring tradition, adding personality, and choosing the details that will still matter long after the celebration ends.

Tani Gordon is the Director of Operations at Ketubah.com



Wedding of Natalie and Will

Ketubah: Folk Art - Hamsas by Celia Lemonik

A PEOPLE IN TRANSLATION: WHAT LANGUAGE TEACHES US ABOUT THE JEWISH EXPERIENCE

by Gavi Berkman

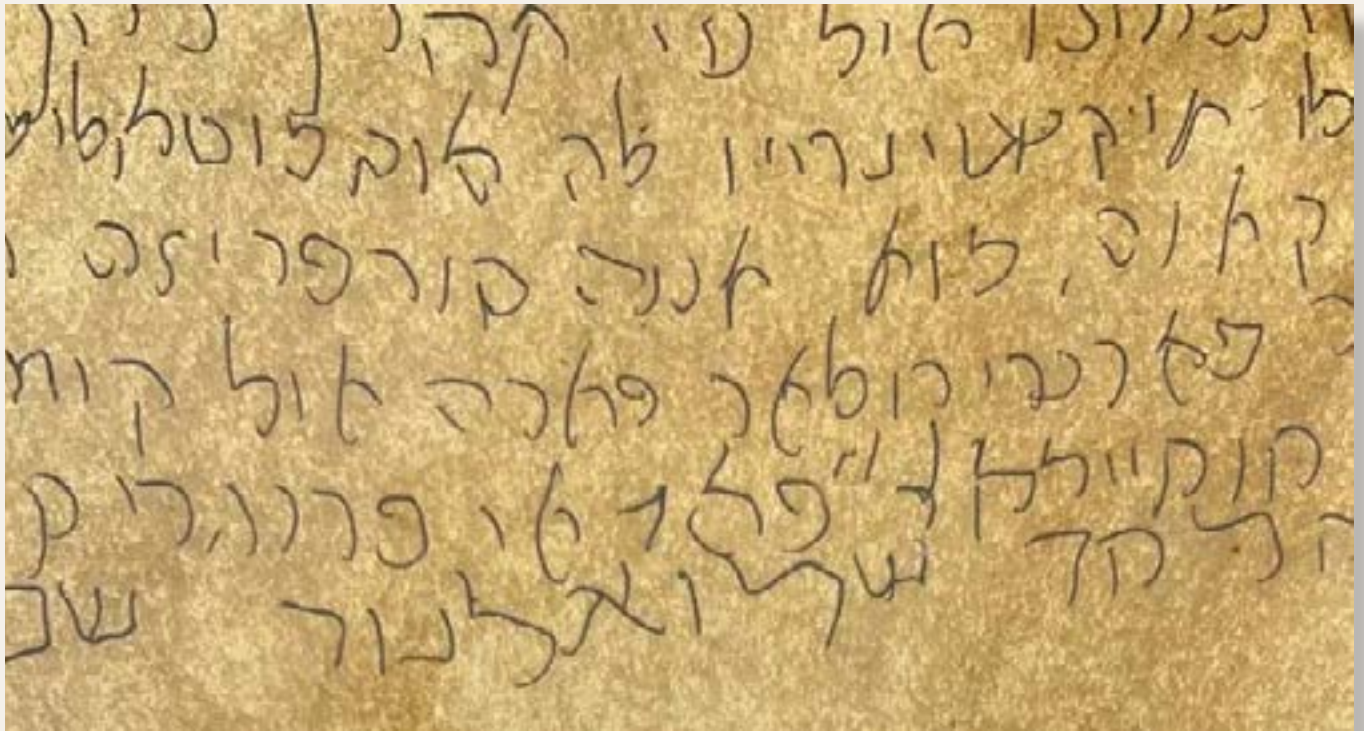
The Diaspora experience, characterized by exile, migration, and assimilation, often found Jews in a balancing act between integrating into diverse cultures and maintaining a connection to their identity. The fusion of Hebrew with countless other local languages embodies this experience, as language allowed Jews to remain both deeply grounded by tradition and to reap the rewards of assimilation. Yiddish, Ladino, Judeo-Arabic, and other languages all illustrate the liminal space Jews have occupied between integration and apartness. Linguistic synthesis allowed Jews to play major roles in local economies and thrive in political and intellectual spaces, but also served as clear indicators of Jewish distinctiveness.

While fusion dialects enabled Jews to become some of the greatest philosophers, scholars, writers, and artists of the diaspora lands (think Spinoza, Maimonides, Sholem Aleichem, or Marc Chagall), these languages also carried a fundamental tension that has defined the Jewish experience for centuries: the pull of historical memory against the push toward modernity and assimilation. An early push toward assimilation, Jewish fusion dialects emerged out of a need to successfully function in new social contexts. The development of Judeo-Arabic allowed Jews to integrate into trade networks and become

successful merchants, while Ladino played a key role in allowing Jews into the elite circles of the Ottoman Empire after the Spanish Inquisition. Yiddish was the vehicle that facilitated the political mobilization of Europe's Jews, and Judeo-Persian allowed Jews to play key roles in Silk Road trade networks. Despite the comprehensive social integration illustrated in each of these cases, the unquestionable Jewishness of these fusion dialects also enabled Jews to maintain their cultural and religious identity, pulling them toward their historical roots.

The harmony between the Jewish and secular aspects of diaspora identity reflected in fusion dialects became more conflictual during moments of heightened antisemitism. The marginalization of Jewish communities, manifested in the foreignness of the languages they spoke, was often inescapable. "In general, they were seen as jargon," said Sarah Bunin Benor, director of the [Jewish Language Project](#) and professor of Contemporary Jewish Studies and Linguistics at Hebrew Union College, in an interview with Nu. "They were looked down upon as corrupted versions of the local language because Jews were looked down upon. When a group is stigmatized, their language is stigmatized."

Tags: sephardi, ashkenazi, yiddish, mizrahi, culture. History on the main



Artwork by Ariella Morgan

As the rising tide of nationalism swept across Europe and later the Middle East, the otherness of Jewish language began to reflect the pressing “Jewish Question” of the day: Could Jews truly be a part of the nations they resided in? This dilemma was often answered in two ways. The first was the demand that Jews completely strip themselves of any unique cultural identifiers that would set them apart from the rest of the nation, of which language was vital. The second, yet more sinister, was the complete removal of Jews from these nations through expulsion or total extermination. After the violent persecution of the communities that spoke these Jewish languages resulted in their decline, the varied reactions to this repression further highlighted the push-pull tension between assimilation and connection to history.

Due to trauma from persecution and the upward social mobility that came with assimilation, many Jews completely abandoned fusion dialects in favor of dominant local languages. Holocaust survivors, for example, often refused to teach their children Yiddish. On the other hand, some Jews promoted a complete divorce from diaspora societies through a return to the common thread connecting fusion dialects: Hebrew. In any case, many of these languages that once defined the Jewish diaspora experience began to fade away.

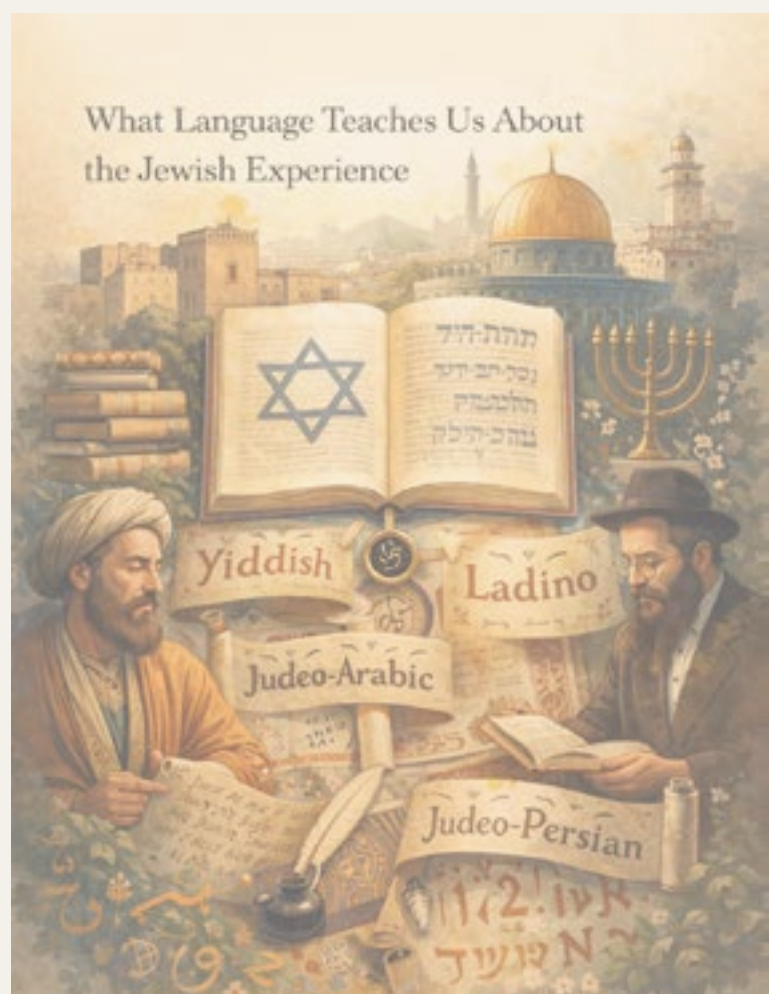
For Bunin Benor, though, there are ways to mitigate the sense of loss that comes with losing these languages. “Heritage words...words that are from your ancestral language that you continue to use even after your family stopped speaking it,” help maintain a “connection” to the language, she says. [Heritage Words](#) is the name of her podcast in which she interviews people with connections to these Jewish ancestral languages, highlighting the intricate mosaic of Jewish language.

Jewish fusion dialects are not a phenomenon of the past, however. New blends, such as Jewish English spoken in North America, can be understood as their own dialects, as a non-Jew probably wouldn’t understand: “I’m going to daven Mincha at shul before heading to the deli for some cholent.” Furthermore, integrations of diaspora languages into Hebrew after various immigration waves to Israel have produced their own quasi-dialects. It should be noted that fusion dialects like these, such as Jewish English, Judeo-Arabic, and dialects that have been spoken in Israel, differ from Yiddish and Ladino in an important way: While Yiddish and Ladino were maintained on their own for centuries and were their speaker’s primary means of



communication, most other languages have existed within the structure of the host language and have not served as the only linguistic medium their speakers use. For example, Yiddish speakers in 18th century Europe spoke Yiddish at home, did business in Yiddish, and read Yiddish newspapers, while speakers of Jewish English only use it in specific situations.

The diversity of Jewish language reflects the heterogeneity of the Jewish people and is a testament to the resilience of Jewish identity. No matter where Jews went, language connected them to their past and their story. Although most Jewish fusion dialects aren't widely spoken anymore, their legacy remains crucial to understanding the struggle between adaptation and preservation that defines Jewish life still today. The importance of the Jewish relationship to language is encapsulated in the theologian and philosopher Abraham Joshua Heschel's quote, "words create worlds." These languages haven't been just means of communication. They remain vessels of identity, holding the essence of the Jewish experience.



Nu Magazine

Nu Magazine is the first Jewish campus magazine in Canada. It is dedicated to Jewish culture with a focus on Montreal. Based at McGill University, it will publish weekly on the arts, cuisine, philosophy, history and religion. Our view of Jewish culture is fluid and so is our conception of what it means to be a Jew: ethnic, religious, and/or cultural.

CELEBRATE GROWTH WITH THE NEW GROWING FAMILY TREE COLLECTION – A MILESTONE FAMILY GIFT FOR SPRING

by Nava Hoffman



Spring is the season of renewal — when buds unfurl, blossoms appear, and the world around us bursts into vibrant new life. It's fitting that this same spirit of growth and flourishing is captured in the new Growing Family Tree collection at Ketubah.com — a meaningful and artistic way to honor the evolving story of family.

The Growing Family Trees lineup isn't just stunning art — it's a milestone family gift that celebrates where your roots began and how far your family has blossomed. Each piece is thoughtfully personalized with names and meaningful details, transforming it into a heartfelt heirloom that can be cherished for generations.

At its heart, the collection embodies the beauty of familial growth. Just as a tree's branches stretch upward toward the sun in spring, families continue to grow outward and upward with each new chapter of life. These pieces symbolize not only where your family has been, but the promise of what lies ahead — new leaves, new memories, and new shared experiences.

What makes this collection especially meaningful is that it is designed to grow along with your family. As new children are born, marriages take place, or generations expand, additional names can be added over time, allowing the artwork to evolve and reflect your family's continuing journey. Like a tree adding new branches each spring, your family story can keep unfolding beautifully within the design.



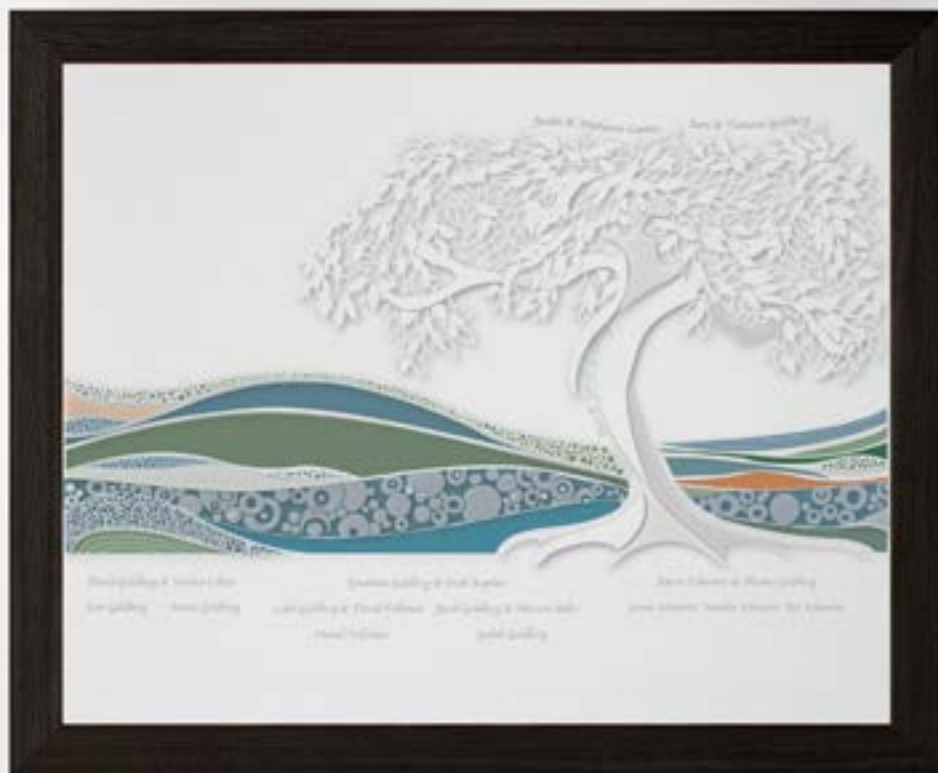
Each artwork reflects a unique interpretation of growth, connection, and continuity. The intricate branches, rich colors, and thoughtful composition create a visual narrative of love and legacy. Whether displayed in a living room, hallway, or entryway, these handcrafted designs become a striking centerpiece — a daily reminder of the deep roots and expanding branches that define your family.

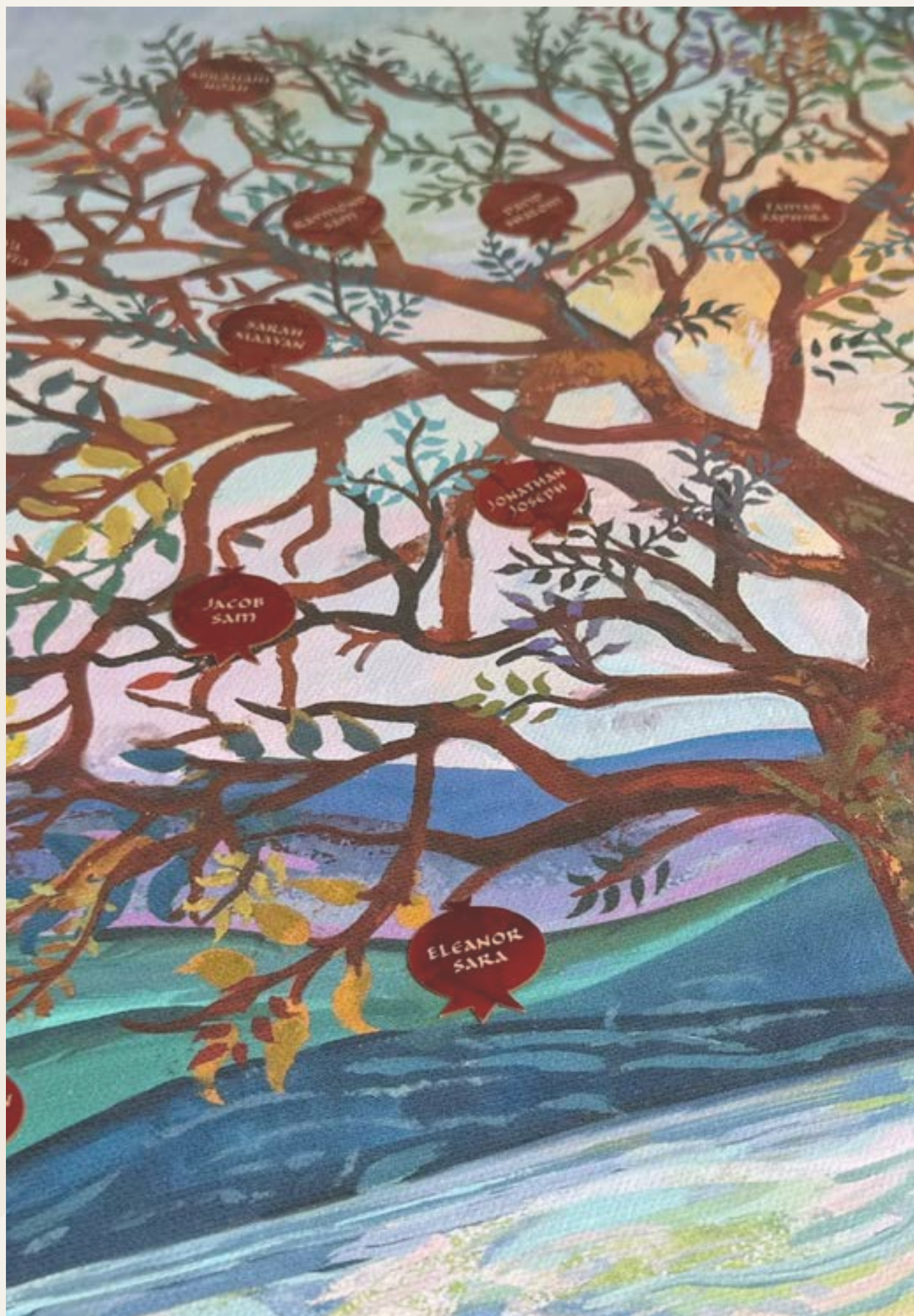
This collection makes a meaningful gift for life's most important milestones: anniversaries, baby namings, graduations, housewarmings, or any occasion that marks a new season in your family's life. It is more than décor; it is a tribute to shared history and a celebration of the future still to come.

Spring lends itself beautifully to this theme. As gardens awaken and trees bud with promise, the Growing Family Trees pieces echo that same energy of renewal and continuation. They remind us that, like nature, families grow stronger over time — rooted in tradition yet always reaching toward the future with hope and joy.

If you're searching for a gift that honors the timeless beauty of family history while embracing the excitement of what's yet to blossom, the Growing Family Trees collection offers something deeply personal and enduring. It is a milestone family gift that celebrates love, legacy, and the beautiful expansion of family — season after season, year after year.

Nava Hoffman is the Production Coordinator at Ketubah.com





CRISPY HERB-CRUSTED CHICKEN WITH LEMON-GARLIC PAN SAUCE

by Chaya Guitta



Passover cooking has always felt like a creative challenge to me — how to make food that honors tradition while still feeling fresh, comforting, and exciting.

This dish was born from that mindset. It's the kind of recipe I love bringing to the table during the holiday: familiar flavors, simple ingredients, and just enough of a twist to make it feel special.

Instead of breadcrumbs, a blend of matzo meal and almond flour creates a golden, crispy crust that feels indulgent while remaining completely Passover-friendly. Finished with a bright lemon-garlic pan sauce, this chicken strikes the perfect balance between rustic and elegant. It's the kind of meal that works just as beautifully for a holiday gathering as it does for a quiet family dinner — and it's one I return to year after year.

Ingredients (Serves 4-6)

Chicken

- 2½–3 pounds bone-in, skin-on chicken thighs or drumsticks
- 3 tablespoons olive oil
- 1 teaspoon kosher salt
- ½ teaspoon freshly ground black pepper
- 1 teaspoon garlic powder
- 1 teaspoon paprika

Herb Crust

- ¾ cup finely ground matzo meal
- ½ cup almond flour
- 1½ teaspoons dried thyme
- 1 teaspoon dried oregano
- Zest of 1 lemon

Lemon-Garlic Pan Sauce

- 4 garlic cloves, thinly sliced
- Juice of 1 lemon
- ½ cup chicken broth (kosher for Passover)
- 1 tablespoon honey (optional)
- Fresh parsley, finely chopped, for garnish

Instructions

1. Preheat the oven

Preheat the oven to 425°F (220°C). Line a large baking sheet with parchment paper.

2. Season the chicken

Pat the chicken dry with paper towels. Rub evenly with olive oil, salt, pepper, garlic powder, and paprika.

3. Prepare the crust

In a shallow bowl, combine the matzo meal, almond flour, dried thyme, dried oregano, and lemon zest.

4. Coat the chicken

Press each piece of chicken firmly into the matzo mixture, coating all sides. Arrange skin-side up on the prepared baking sheet.

5. Bake

Bake uncovered for 40–45 minutes, or until the coating is crisp and golden and the chicken is cooked through.

6. Make the pan sauce

While the chicken bakes, heat a small skillet over medium heat with a drizzle of olive oil. Add the sliced garlic and sauté just until fragrant, about 30 seconds.

Add the lemon juice, chicken broth, and honey (if using). Simmer for 5–7 minutes, until slightly reduced.

7. Serve

Spoon the warm lemon-garlic sauce over the chicken and finish with fresh parsley. Serve immediately.



Cook Note:

This recipe pairs beautifully with roasted vegetables or a simple Passover-friendly salad. For a lighter variation, the same herb crust works well with salmon - simply reduce the baking time to 12–15 minutes.

Chaya Guitta is a Customer Service Representative at Ketubah.com

MATZAH SAMOSAS

by Micah Siva



Matzah has gotten a bad reputation for tasting like cardboard. If you didn't grow up eating it, you might agree. As a kid, I ate matzah all year long. My mom was the creative matzah-queen, and is the inspiration behind this recipe. She could turn dry matzah into masterpieces that made Passover my favorite food holiday of the year. Her secret was gently moistening it until it became pliable to create anything from taco shells to baklava.

In attempts to get excited for Passover, we would take the week to be inspired by different cultures and cuisines from our travels and experiences. Throughout the year - not just around Passover - we ate food from a variety of cultures and cuisines, and we were raised to be food lovers. This is a tradition that I've kept alive as I try to think outside the box when it comes to meals we share at home.

Primarily a vegetarian (except when it comes to chicken soup!) and avid traveler, inspiration for these ingredients comes from places I've been, want

to visit and foods that I grew up with. This recipe is also inspired by my favorite cuisine, South Indian food. It's been such an important and loved flavor in my life that my wedding was catered with a stack of dosas and pakoras from our favorite restaurant.

This recipe for Matzah Samosas starts with a spiced sweet potato mixture, and is packed with fresh garlic, ginger and curry spices, all tucked into a matzah wrapper that is baked until crisp.

The trick with the matzah is to make sure it's hydrated without being soggy, which is why you let it sit for five minutes after soaking. Be gentle with the matzah and don't worry if it cracks in some spots; the egg wash will help seal your samosa pocket.

If you're looking for more content that celebrates Jewish Indian interfaith couples, check out this story about Elana and Jai's double wedding ceremonies or this story about a grandmother's acceptance of her granddaughter's Hindu husband.

Directions

1. Bring a pot of salted water to boil. Add the sweet potato, boiling for 10-15 minutes or until tender. Drain and mash. Set aside.
2. Preheat oven to 400°F. Line 2 baking trays with foil. Grease generously.
3. Prep the matzah: Line your kitchen counter with paper towel. Run each matzah under cold water to moisten both sides. Repeat with all the matzah. Arrange in a single layer on the paper towel. Wet additional paper towel (to make it very wet). Lay overtop matzah. Let sit for 20-25 minutes, or until pliable. Remove paper towel, and let matzah sit for about 5 minutes.
4. Meanwhile, make the filling: Heat oil in a fry pan over medium heat. Add the onion, carrot, garlic and ginger. Cook until the vegetables begin to soften, about 4-6 minutes.
5. Add the curry powder, garam masala, salt and chili flakes. Cook until fragrant.
6. Add the peas and potatoes, stirring to combine, and cook for an additional 4-5 minutes. Set aside.
7. Cut each matzah into 4 smaller squares. Brush with egg wash.
8. Scoop 1 heaping tsp of filling into the bottom corner of each small square. Fold the other side over to make a triangle, pressing firmly to seal the corners, and trim any excess. Don't worry if the matzah cracks a little; the egg and filling will help hold it together during baking.
9. Transfer to a greased baking tray, and brush with oil or cooking spray.
10. Bake for 15-17 minutes or until crispy, flipping halfway through.
11. Serve with chutney or yogurt with a sprinkle of fresh mint or cilantro if desired. Enjoy!

Ingredients for 18-24 samosas

- 1 medium sweet potato, peeled and cubed
- 1 Tbsp. coconut oil
- 1 small yellow onion, finely chopped
- 1 carrot, chopped
- 2 cloves garlic, chopped
- 1 Tbsp. ginger, peeled and chopped
- 1/3 cup green peas (add an additional carrot if you don't eat peas during Passover)
- 1 1/2 Tbsp. curry powder
- 1 tsp. garam masala
- Pinch sea salt
- Pinch red chili flakes
- 6-8 sheets of matzah
- 1 egg, whisked
- Fresh mint or cilantro (optional, for garnish)
- Chutney or yogurt (optional topping)



Micah Siva is a trained chef, Registered Dietitian, recipe writer, food photographer, and Jewish cook. Her love for food began in her grandmother's kitchen, where she learned about the importance of food in celebrating holidays, bringing family together, and keeping traditions alive. She strives to modernize the foods she grew up on, adding her own unique spin on everything from matzah balls to latkes. Through her personal blog, ([Nosh with Micah](#)), she shares delicious, plant-forward recipes that are chef-created, dietitian approved, and guaranteed delicious.



THE JEWISH MUSEUM - WHERE JEWISH HISTORY COMES ALIVE

by Yael Miller for the Jewish Museum

A Jewish home is one filled with treasured ceremonial objects for observing Jewish holidays, weekly rituals, and daily customs. Sometimes these objects are meaningful heirlooms, handed down across generations. For those seeking to build upon their history or to begin their own, the Jewish Museum Shop offers the world's finest selection of Jewish ceremonial objects and gifts, all drawing inspiration from the Jewish Museum's vast collection of Judaica, art, and programming.

Located on Museum Mile on New York City's Upper East Side, the [Jewish Museum](#) is an art museum that explores the complexity and vibrancy of Jewish world culture, and the Museum's Shop lives up to this mission. The range of products for purchase is impeccably curated and diverse: a best-selling [kiddush cup](#) that incorporates the age-old tradition of Russian Fabergé painting on beautiful porcelain; a sleek stainless steel [challah knife](#) by Scandinavian designer Georg Jensen; and an exclusive embroidered [challah cover](#) featuring a lunar cycle design inspired by the Hebrew calendar are only a small sampling of the Shop's Shabbat offerings. For the home, shoppers may select from an impressive array of [mezuzahs](#) - including a series of [kiln-fired ceramic ones](#) by Brooklyn artist Julia Steiman, whose designs are informed by classical Jewish folk art, 19th-century papercuts, and synagogue mosaics and stained glass. A glossy ceramic double-sided [menorah](#) reading "shalom" in Hebrew and made in Israel is a popular item, as is a warm cherrywood challah [tray](#) crafted in Vermont.



Stacey Zaleski, Director of Retail at the Jewish Museum Shop, along with her knowledgeable staff, have assisted shoppers both at the museum location and online. “Shoppers come to us from around the globe looking for unique and beautiful gifts to mark special occasions, to help them host their first holiday, or to build a wedding registry for their new life together. Our goal is to provide thoughtfully selected and meaningful options that are at the intersection of an individual’s need, budget, and style.”

The Shop welcomes many couples looking to prepare for their upcoming wedding. Some begin by selecting from a large assortment of [ketubahs](#), including ones featuring art reproduced from historical ketubahs in the Museum’s collection and adapted for modern use. Others utilize the Shop’s [universal gift registry](#) to build a selection of Jewish objects and gifts for their new home together; the list can be shared with family and friends looking to celebrate this exciting moment. Convenient services such as gift wrap and shipping to recipients support the ease of selecting something special.

Beyond the registry, ketubah and chuppah, no Jewish wedding would be complete without a [smash glass](#), and the Jewish Museum Shop carries several types of glasses - crafted with a solid color or a kaleidoscopic swirl and sold in a fabric pouch - which can be made into a meaningful [mezuzah](#) or a [vase](#) from the shards.

For bar and bat mitzvahs, the Jewish Museum Shop offers timeless gifts such as symbolic [jewelry](#) featuring a hamsa, star of David, or chai. “Tzedakah boxes are also a good b’nai mitzvah choice, a reminder of the Tikkum Olam tradition,” adds Zaleski. “We carry many styles, but a popular new one is made of marble, with lapis lazuli, and is designed in Jerusalem and crafted in France. It’s by an artisan group, The House of Théo Jérusalem, and was inspired by Théo’s journey to Rajasthan, India, where he became fascinated by the ancient art of marble inlay. I think of it as a reminder of the diaspora that is the Jewish community.” (The [tzedakah box](#), along with all the Shop’s products, is available on the Shop’s website.)



Freestyle Seder Plate





For other life cycle events, the Jewish Museum Shop offers special *tallitot*, *kippot*, children's gifts, books, and notecards. For holidays - Rosh Hashanah, Hanukkah, Purim, Passover - find an assortment of ceremonial objects sourced from artisans and makers who bring a diverse perspective in vision and design to the mix. The [Freestyle Seder Plate](#), crafted by Interplay Designs in North Carolina, can be arranged in an array of shapes and includes thoughtful design for presenting the symbolic foods, such as an elevated brass holder on which to rest the shankbone. The [Walnut Challah Board](#) by Selby & Co and cut from a single, solid piece of wood, features a unique Elizabethan edge and is perfect for round Rosh Hashanah challah. [2-D Dreidels](#) by Israeli designer Iris Tutenauer, whose work is also included in the Museum's collection, are an innovative example of functional Judaica that incorporates a modern approach.

Besides housing a premiere Judaica shop, the Museum's landmarked Warburg Mansion also has a range of elegant rental spaces accommodating groups of 60 - 200 guests, with kosher catering available, perfect for weddings or other milestone gatherings.

Not only does the Jewish Museum offer the essentials to fill the Jewish home and gifts for every budget and taste - and a distinctive event venue - but every Shop purchase and rental supports the Jewish Museum, a mitzvah at any time.

Visit Shop.TheJewishMuseum.org to find all you need to elevate every Jewish occasion or to add items from the Jewish Museum Shop through MyRegistry.com. Learn more about hosting a private event at the Museum at TheJewishMuseum.org/Rentals. And plan a visit to the Museum at TheJewishMuseum.org.

The Jewish Museum is an art museum committed to illuminating the complexity and vibrancy of Jewish culture for a global audience. Through distinctive exhibitions and programs that present the work of diverse artists and thinkers, we share ideas, provoke dialogue, and promote understanding.

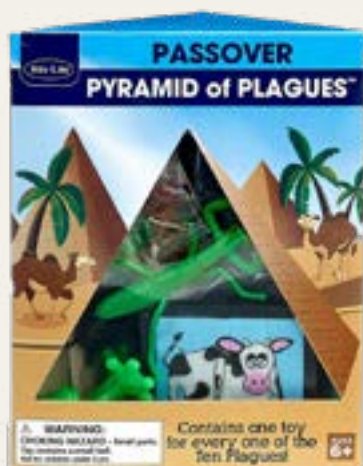
Passover is a holiday built on storytelling — dramatic escapes, big questions, and rituals meant to spark conversation across generations. Whether you're hosting a traditional Seder, attending one for the first time, or gathering a table of mixed backgrounds and ages, the right details can transform the night from familiar to memorable.

From playful conversation starters to modern ritual pieces, these Passover finds strike the perfect balance between meaning and delight.

For This We Left Egypt?
\$13.90



Magnetic Pyramid Toy
\$19.99



Matzah Socks
\$13



FUN,
THOUGHTFUL
PASSOVER FINDS
THAT MAKE THE
SEDER FEEL
FRESH

Modern Passover Seder Plates
starting from: \$18.90



**Anthropologie Eden
Stoneware Seder Plate**
\$88



**Michael Aram Judaica
Matzah Plate**
\$95



Passover Print Place Cards
\$15



Dayenu Sweatshirt
\$45



**Brass Frog Bowl by
Jonathan Adler**
\$350



Pearlstone Square Matzah Box
\$72



The Dad Jokes Haggadah
\$19.95



Passover is about more than retelling an ancient story - it's about creating space for connection now. Sometimes, that looks like a meaningful ritual object. Sometimes, it looks like a toy, a book, or a really good pair of matzah socks.



JEWISH WEDDING 101

YOUR GUIDE TO JEWISH RITUALS,
MEANING, AND WEDDING TRADITIONS



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