

# **PASSOVER 5770**

## **March 29 – April 6, 2010**

Passover, the Festival of Freedom celebrating our liberation from Egyptian bondage, has left an indelible impression on Jewish memory. Apart from its observance in the synagogue, Pesach has a unique place in the Jewish home because of the Seder and because of the changed atmosphere in the home during the Passover week.

A special Pesach pull-out section is included in this issue to guide you and your family through the observances and celebrations of this both challenging and rewarding festival. Should you need any additional information, don't hesitate to contact the synagogue office.

Special Note: If you have room at your Seder table for a guest or two, or if you are in need of a Seder to attend, please call the synagogue office and we will try to help!

### **SCHEDULE OF PESACH SERVICES**

#### **Monday, March 29, Erev Pesach**

Shacharit Service with Siyyum for First-Born Sons... 7:00 am

Mincha Service... 5:30 pm

#### **Tuesday, March 30, First Day of Passover**

Shacharit Service... 9:30 am

Mincha Service... 12:30 pm

#### **Wednesday, March 31, Second Day of Passover**

Shacharit Service... 9:30 am

Evening Service... 7:30 pm

#### **Thursday, April 1, Third Day of Passover**

Shacharit Service... 7:00 am

#### **Friday, April 2, Fourth Day of Passover**

Shacharit Service... 7:00 am

Evening Service... 6:00 pm

#### **Saturday, April 3, Fifth Day of Passover**

Shacharit Service... 9:30 am

#### **Sunday, April 4, Sixth Day of Passover**

Shacharit Service... 8:45 am

Mincha/Maariv Service... 6:45 pm

#### **Monday, April 5, Seventh Day of Passover**

Shacharit Service... 9:30 am

Evening Service & Yizkor... 7:45 pm

#### **Tuesday, April 6, Eighth Day of Passover**

Shacharit Service and Yizkor... 9:30 a.m.

Evening Service... 7:45 pm

## Temple Sinai News Pesach Guide

We have included this special pull-out section to help make your Pesach observances at home more meaningful. Be sure to see the end of the section where we have added information on how to make your Seder more kid-friendly!

### HOUSEHOLD PREPARATIONS

#### **M'CHIRAT HAMETZ – Selling the Hametz**

Since we may not possess any leavened food from the morning prior to the first Seder through the entire Pesach holiday, we must give up ownership of this food.

Because it is impossible to destroy all of the hametz in one's possession, rabbinic authorities used a legal fiction embodying a special sale called m'chirat hametz which is arranged through a rabbi. Since the hametz is sold to a non-Jew, it does not belong to a Jew during Passover. All material to be sold is isolated from the food and utensils used on Passover.

The procedure may be arranged by filling out the form below and sending it to the synagogue at any time before or during the week preceding Passover, but not later than Friday morning, March 26.

#### **Authorization for the sale of Hametz**

I do hereby authorize and designate Rabbi Wohlberg as my agent to act on my behalf to sell and to transfer by transactions all hametz (as defined by the Torah and Rabbinic Law) of whatever kind and wherever situated at my residence/business at:

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All of the aforesaid Hametz will be sold in accordance with the requirements of Jewish law and also in accordance with the laws of the Commonwealth of Pennsylvania and is intended as a binding legal transaction.

I (We) further state that the Hametz covered by this agreement will be stored away at the above address and not used for my personal benefit during the period commencing no later than 10:50 am on the morning of Monday, March 29, 2010, and concluding no earlier than 8:11 p.m. on Tuesday, April 6, 2010.

Signed \_\_\_\_\_ and dated \_\_\_\_\_, 2010.

Your generosity is greatly appreciated.

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## **BEDIKAT HAMETZ: The Search for Leaven**

*Try this with your children! You'll need a candle, a paper bag, and a feather to scrape the leaven into the bag.*

Before Passover, our homes are cleaned thoroughly. On the evening before the first night of Passover (this year, moved up to Sunday, March 28), we search our homes for any signs of leavened items. But because our homes have been cleaned so well, traces of leaven, such as a few crumbs of bread, are placed in the corners of our homes and we "search" for them. A candle is lit to use as a searchlight and the children lead the parents through the house for the search. All particles of leaven are placed in a paper bag, so that they may be burned on the morning of the first Seder.

Recite the following blessing before you begin your search:

BLESSED ARE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAS  
SANCTIFIED US BY THY COMMANDMENTS, AND COMMANDED US TO REMOVE ALL  
LEAVENED GOODS.

After completing the search, the crumbs, together with the receptacle used to collect them, are put away in a safe place until the following morning when they are burned in a ceremony called Biyur Hametz, the burning of the leaven. After the burning, the following is recited:

ANY KIND OF LEAVEN THAT IS IN MY POSSESSION THAT I HAVE NOT SEEN OR  
REMOVED SHALL BE CONSIDERED NON-EXISTENT OR AS DUST OF THE EARTH.

This year, the burning of the hametz takes place Monday morning, March 29.

## **FAST OF THE FIRST BORN, Monday morning, March 29 at 7:00 a.m.**

Because the first born of the Israelites were saved from the tenth plague, tradition requires all first-born Jewish males to fast on Erev Pesach until the seder (This fast is called Taanit Bechorim). However, the Law states that if a first-born hears the completion of a tractate of the Talmud, a siyum, he is no longer responsible to fast. Therefore, on the morning of the first Seder a special service is held for all first-born sons, during which they hear the completion of a tractate of the Talmud and then are no longer responsible to fast on that day. As this is the season when we single out our first-born sons, it is very appropriate that all our first-born be represented.

The service is, of course, not limited to the first-born sons alone. All are welcome.

## **COOKING, KASHERING, AND BEYOND!**

Since the Torah prohibits the eating of hametz during Pesach, and since many common foods contain some admixture of hametz, guidance is necessary when shopping and preparing for Pesach.

Prohibited foods include leavened bread, cakes, biscuits, crackers, cereal, coffee with cereal derivatives in them, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following foods to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible, as peanuts are not actually legumes. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than its natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above.

## **PERMITTED FOODS**

**A. These foods require NO kosher le-Pesach label IF purchased PRIOR to Pesach:** Unopened packages or containers of natural coffee (without cereal additives); sugar; pure tea; salt; pepper; natural spices; fruit juices with no additives (frozen, canned or bottled); frozen (uncooked) vegetables (for legumes see above); milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard), muenster (semi-soft), and Camembert (soft); tuna in water (no oil added); frozen (uncooked) fruit (with no additives); baking soda.

**B. The following foods require NO kosher le-Pesach label if purchased BEFORE OR DURING Pesach:** Fresh fruits and vegetables, eggs, fresh fish and fresh meat.

**C. The following foods DO REQUIRE a kosher le-Pesach label IF purchased BEFORE OR DURING Pesach:** All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah) wine, vinegar, liquor, oils, dried fruits, candy, chocolate flavored milk, ice cream, yogurt and soda.

**D. The following foods REQUIRE a kosher le-Pesach label IF purchased DURING Pesach:** Processed foods (canned, frozen, or bottled): milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

## **KASHERING OF UTENSILS**

The process of kashering utensils depends on how the utensils are used. According to halakhah (Jewish law), leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (kevelevo kakh poletu). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

A. **Earthenware** (china, pottery, etc.) may not be kashered. However, fine translucent chinaware that has not been used for over a year may be used if scoured and cleaned in hot water.

B. **Metal** (wholly made of metal) used in fire (spit broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should have water boiled in them that will overflow the rim.

C. **Oven, Ranges, & Microwaves:** Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, the oven and range should be heated as hot as possible for half an hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous-cleaning ovens must be kashered in the same manner as regular ovens.

A microwave oven should be cleaned and then a cup of water should be placed in it. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesach.

D. **Glassware:** Opinions vary as to the method of kashering drinking utensils. One requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesach, or putting it through a dishwasher.

E. **Dishwasher:** After not using the machine for a period of 24 hours, a full cycle with detergent should be run.

F. **Electrical Appliances:** If the parts that come into contact with hametz are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils), if the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)

G. **Tables, closets and counters:** If used with hametz, they should be thoroughly cleaned and covered, and then they may be used.

H. **Kitchen sink:** A metal sink can be kashered by a thorough cleaning and by pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

I. **Hametz and non-Passover utensils:** Non-Passover dishes, pots and hametz whose ownership has been transferred, should be separated, locked up or covered, and marked so as to prevent accidental use.

### **Making Your Seder Kid-Friendly**

Adapted from materials by Shelley Kapnek Rosenberg, Ed.D.  
Consultant at the Auerbach Central Agency for Jewish Education

The Pesach seder is one of the highlights of the Jewish calendar. Yet, many children find the long, complicated ceremony frustrating.

Fortunately many parts of the seder make accommodation quite simple. The Haggadah lays out the natural order of the seder – “order” is the very meaning of the word seder – in a simple structure that is repeated year after year. Many portions of the ceremony are hands-on and participatory, enabling children to get actively involved. And, the seder is a home-based ritual, allowing people who are willing to adapt their seders to include everyone in a positive way.

Adapting a seder requires forethought and preparation. Think about the children who are attending. What engages or distracts them? How should the seder look, sound and feel to enable and encourage their participation?

Think next about the room where the seder will be held. Is it formal with breakable knick-knacks? Can the child see, hear, feel, and become involved in the action?

Think, too, about the other guests at the seder. Will they be willing to adopt some new rituals to accommodate the children or will they prefer a more traditional seder? Speaking to guests prior to the holiday can help them understand what you are trying to do.

Advance preparation will make the planning process easier. Some ideas include:

- Listing the order of the seder on a chart with pictures or symbols. This helps children anticipate where they will participate actively and when they will need to sit quietly. During the seder, children can move an arrow down the chart to indicate the progress through the Haggadah.
- Make good use of songs, stories, and poems especially those they have learned in school. Specific ritual actions – washing, dipping, and opening a door – accompany certain prayers or sections of narrative. Interesting and unique foods – the shankbone, charoset and maror – are concrete representations of complicated concepts. Your “child-friendly” seder should accentuate these sections of the ceremony and provide additional opportunities for hands-on participation and movement.
- Be sure that ritual objects made in school have prominence on your seder table. Most children make seder plates, matza covers and other objects in school. Make them a part of your seder every year.
- Before the seder, talk, talk, talk! Take the time to make the connection between concrete symbols used in the seder and the abstract concepts they represent. Examples appropriate to the child’s experience, about slavery, freedom or sacrifice can increase a child’s appreciation of the story and ceremony.
- Since a traditional seder is usually a rather lengthy affair, accommodation to children may call for a shorter ceremony, with fewer sections of lengthy narrative, and an opportunity for children to leave the table when need be. Books or quiet games can be available, or a willing adult volunteer might direct children in more active activities related to the holiday.
- Create a customized Haggadah in a looseleaf notebook, or simply use one of the many excellent children’s Haggadot available. The text should be at an appropriate reading level and the pages should be clear and uncluttered. Pictures make each page more illustrative of the narrative and visually appealing.
- Review specific parts with children in advance, or call on them for a simple active role, such as washing hands or opening the door for Elijah. A common seder custom in many families is reading around the table. While participation is encouraged, catching many children unprepared can be a problem. Feeling prepared will often enable a child to wait attentively and with pleasant anticipation, rather than anxiety, for his moment in the spotlight.

Talk to friends and neighbors and share ideas. Pesach is a holiday filled with family customs. Why not adopt what works for someone else into your own Seder?

Enjoy!