

# Beth David Synagogue Pesach Guide

## Pesach 5770 - Passover 2010

### **Why Is This Night Different?**

#### ***On All Festivals We Only Eat - On This Night We Conduct A Seder***

The Seder is a unique home service - as old as the Jewish people itself. It is a religious service in which every member of the family participates, the smallest standing guard over the Afikoman, school-agers asking the Four Questions, and others asking questions of their own; adults discussing the age-old struggle for human freedom and dignity, planning how best to preserve them. It brings together all members of the family and reminds us how good it is to celebrate a Festival at home.

The Seder reminds us of the eternal nature of the Jewish people. The first Pesach marked the birth of a unique nation, and as long as we keep our mission of showing the world a people who live by the Torah, we will remain on the slate of history. The Haggadah voices this assurance and every year we retell the story and repeat the pledge of Pesach.

The Pharaoh of the Pesach story was not just a cruel king who happened to live at a certain time, in a certain country. To our ancestors, Pharaoh was more than one man.

He was for them every tyrant, every cruel and heartless ruler who ever

enslaved the men, women and children of his country.

The first emancipation was thus only a foreshadowing of all the emancipations that were to follow and which will yet follow in the days to come. The victory over the first Pharaoh reminds us that the time will come when all the Pharaohs of the world will be vanquished and when right will conquer might, when God alone will rule over people and all people will be brothers.

The name Moses is mentioned in the Haggadah only once, and then incidentally. There are two bits of distinctively Jewish logic behind this:

1. We emphasize the directness of the intervention by God, "Who took us out of Egypt, not through an angel and not through a messenger, but the Holy One, Blessed be He, in His glory and in Person."

2. We seek to rule out any suggestions of hero-worship or idolization of an individual, Moses, who occupied the center of the stage on that fateful night, was but an instrument of God, as any of us can and should be.

### **Counting the Omer**

Rabbinic tradition has it that the Torah speaks of counting the seven weeks from the second day of Passover to Shavuot, this counting has to be understood quite literally. Each day should be counted: "This is the first day of the Omer"; "this is the second day of the Omer"; "this is the tenth day, which is one week and three days of the Omer," and so on. This practice is known as "counting the Omer," although, as we have seen, it is actually counting from the Omer.

Counting the Omer has been interpreted by Jewish thinkers to denote that, after freedom, the theme of Passover, one eagerly counts the days and weeks until the Torah is welcomed on Shavuot. An illustration given is of a slave counting the days to his freedom or, more romantically, of a lover counting the days until he will be united with his beloved.

In the Middle Ages, the Omer period became one of mourning, albeit in a minor key. One of the reasons given is that the disciples of Rabbi Akiba died during this period. It is the practice not to have a haircut during this period, except on certain days. Weddings are also not celebrated, except on certain days permitted by local custom.

### **Hinei Ma Tov.....**

Every year friends and families gather to celebrate the Passover Holiday, enjoy a festive Seder meal and the retelling of our ancient exodus.

If you find you have an extra place at your Seder table and would like to welcome a visitor, student or neighbor to your home or if you are a visitor, student or neighbor who would like to enjoy this holiday as a guest of one of our congregations members, please contact the synagogue office at 294-0007.



### **GETTING READY!**

Wednesday, March 24, 2 pm-4 pm ~ Kasher silverware at Beth David  
March 29, 7:00 am ~ Fast of the First Born & Siyum  
9:00 am ~ Burn Your Chametz at Beth David

# Laws and Customs for Pesach

Prepared for the Rabbinical Assembly by Rabbi Mayer Rabinowitz

Of all the festivals, Pesah is the one that not only requires the most effort to prepare for, but by halakhic standards is the most complex. Yet most Jews are committed to doing their best to observe the laws of Pesah. Here we are providing a set of guidelines for Pesah food and preparations. We will present some principles first and then proceed to specifics.

Because of the strictness of the halakhah regarding Pesah, the need to remove hametz physically from the home and diet, and the complexity of food preparation procedures in the modern world, there may be great variance in the approach of different Rabbis to Pesah halakhah. We cannot present all of the various approaches. We have chosen a path that follows Jewish Law while at the same time enabling our communities to observe Pesah with joy.

## Kashering of Kitchen Appliances and Utensils

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or ones used year to year only for Pesah. This is clearly not possible for major appliances and may not even be possible for dishes and utensils.

There is a process for kashering many, but not all, kitchen items thus making them kosher for Pesah. The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food (Ke-volo kakh pol-to). Thus utensils used directly on a fire need to be kashered by fire (libbun), utensils used in cooking require boiling (hag'alah) and utensils used only for cold food are kashered by rinsing. Specific items are covered below.

**a. Earthenware** (china, pottery etc) cannot be kashered. However fine translucent chinaware that was put away clean and that has not been used for over one year, may be used after washing. The china is then pareve and may be designated for milchig or fleishig use.

**b. Plastic** items generally may not be kashered.

**c. Metal baking utensils** cannot be kashered because they require direct fire and this will warp them.

**d. To kasher metal pots and silverware** used for cooking and eating and utensils wholly of metal not used for baking, thoroughly clean the item, then following a strict 24 hour waiting period, where they are not used, immerse the item (hag'alah) in water at a rolling boil. In the case of silverware every part of each piece must be exposed to the water at a rolling boil. Following this process, each utensil is rinsed in cold water. **A public hag'alah— koshering with boiling water, is available at BDS on Wednesday, March 24 from 2-5 pm.**

**e. Ovens and Ranges** – every part that comes in contact with food must be thoroughly cleaned. This includes the walls and top and bottom of the oven. Then the oven or range should be heated as hot as possible. The oven should be heated at maximum heat for an hour; the range top until the elements turn red and glow.

**f. Smooth top electric ranges** present a challenge. We recommend cleaning the top thoroughly and then turning on the burners to maximum so that it heats as hot as possible and then carefully pour boiling water on the surface area around the burners.

**g. Microwave ovens** that have no convection option should be thoroughly cleaned. Then a cup of water is placed inside, the oven is turned on until the water almost disappears (at least 6 of the 8 ounces is gone). Heating to complete dryness may damage the oven.

**h. Glasses** should be soaked in water for three days, changing the water every 24 hours. Another opinion requires only that the glasses be scrubbed and cleaned thoroughly or run through a dishwasher. Glass cookware is treated like a metal pot. See above for procedure. Glass bakeware, like metal bakeware cannot be kashered.

**i. A dishwasher** needs to be thoroughly clean including the inside area around the drainage. Then a full cycle while empty should be run with detergent. The dishwasher and the racks are pareve following this process.

**j. Other electrical appliances** can be kashered if the parts that come in contact with hametz are metal and are removable, in which case they may be kashered like all other metal cooking utensils. If the parts are not removable, the appliances cannot be kashered.

**k. Tables, closets, and counters** should be thoroughly cleaned and covered for Pesah. The coverings can be contact paper, regular paper, foil or cloth that does not contain hametz (e.g. been starched with hametz starch). Alternatively, for stone counters or wooden or formica counters, boiling water may be poured over the counters after they have been thoroughly cleaned.

**l. A metal kitchen sink** can be kashered by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting it sit for 24 hours and then carefully pouring boiling water over all the surfaces of the sink including the lip. A porcelain sink cannot be kashered, so Pesah dish basins and dish racks must be used, one each for milchig and fleishig.

**m. Non-Passover** dishes, pots, utensils and hametz food that have been sold as part of the selling of one's hametz should be separated, covered or locked away to prevent accidental use.

## Foods and Food Stuff

The Torah prohibits the ownership of hametz (leavened grains) during Pesah. Therefore, we arrange for the sale of the hametz to a non-Jew. The transfer, mekhirat hametz, is accomplished by appointing an agent, usually one's rabbi, to handle the sale. It is a valid and legal transfer of ownership. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the hametz is again permitted. If ownership of the hametz was not transferred before the holiday, the use of any such hametz remains

## Pesach Laws Continued

prohibited after the holiday (hametz sheavar ha-Pesah).

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

**Prohibited foods include the following:** leavened bread, cakes, biscuits, crackers or coffees containing cereal derivatives i.e. anything made with wheat, barley, oats, spelt or rye. Any food containing these grains or derivatives of these grains (the five prohibited species for Pesah) are forbidden. Foods containing flavorings, which may be derived from alcohol produced from one of these grains which would be hametz, need Pesah supervision.

Ashkenazi Rabbinical authorities have added the following foods (kitniyot) to the above list: e.g.

rice, corn, millet, beans and peas. These are not permitted on Pesah. Although many rabbinic authorities have prohibited the use of peanuts and peanut oil, they are permitted on Pesah provided that they have proper kosher certification and no obvious hametz. Most Sephardic authorities permit the use of all the kitniyot foods other than those that might have come in contact with the prohibited grains.

### Permitted Foods:

**a.** The following foods require no kosher l' Pesah label when purchased before or during Pesah: fresh fruits and vegetables, eggs, fresh fish and fresh or frozen kosher meat.

**b.** The following products require kosher l'Pesah certification (regular kosher supervision being not sufficient) whether bought before or during Pesah: all baked goods (matzah, Pesah cakes, matzah flour, farfel, matzah meal and any other products containing matzah, canned or bottled fruit juices, canned tuna, wine, vinegar, liquor, decaf coffee, dried fruits, oils, frozen uncooked vegetables, candy, chocolate flavored milk, ice cream, yogurt, all cheeses and soda.

**c.** The following foods require no kosher l'Pesah label if purchased new and unopened before Pesah: natural coffee without cereal additives, non-

confectioners' sugar, pure tea (not flavored herbal or decaf tea), salt with no iodine, milk, frozen uncooked fruit with no additives, and baking soda.

**d.** Any processed food bought during Pesah must have a kosher l'Pesah label.

**e.** Any detergent, because it is not a food and it is not eaten, may be used for Pesah as long as it has valid kosher supervision.

**f.** Medicines: Since hametz binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on Pesah. Capsules, because they do not need binders, are preferable to pills.

For further information, consult Rabbi Havivi at 294-0007 or [ehavivi@bethdavidsynagogue.org](mailto:ehavivi@bethdavidsynagogue.org) or the rabbinical assembly at [www.rabbinicalassembly.org](http://www.rabbinicalassembly.org)

## Donate Your Chametz to Triad Health Project and Urban Ministry

Wondering what to do with your chametz this year? Wonder no longer, we have the answer.

When you clean out your cabinets for Pesach, bring your chametz to the synagogue. Non-perishable items only. **Open boxes will not be accepted, unless the items are individually wrapped** (such as granola bars)

The food items will be donated to Triad Health Project or Urban Ministry.

Bring in your chametz by 9:00 am on Sunday, March 28!



## Firstborns and Non-Firstborns, Fathers and Mothers: Bring your sons and daughters

Please join me in a *Siyum Bechorim* celebrating the conclusion of my study of Tractate Ta'anit coinciding with the **Fast of the Firstborn\***.

**Monday, March 29, 2010**

7:00 a.m. Minyan (bring Talit/Tefillin if you have them)

7:30 a.m. Siyum/Study

7:45 a.m. a light *chametz* breakfast will be served

8:00 a.m. adjournment

**Rabbi Eliezer Havivi**

\* The fast of the firstborn, on the morning preceding the first Seder, commemorates God's saving of the Israelite firstborn in Egypt, when the Egyptian firstborn was slain. It is customary for the Rabbi to conclude his/her study of a tractate (volume) of the Talmud on that day, and make a *siyum* - a "concluding" party, so the firstborn of the community can share in the joyous occasion, and be released from their obligation to fast on that day.



There was a time when Sarah's chicken soup was the highlight of every Passover Seder.

This year, Sarah cannot afford the ingredients to make a pot of soup.

The Passover *Haggadah* teaches, "Let all who are hungry enter and eat." With your support, MAZON will honor this tradition by helping people like Sarah.

**MAZON**<sup>®</sup>

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## Bedikat Chametz The Search for Leaven

Bedikat Chametz is an important Jewish childhood memory which you can create for your children. It is a brief, simple ceremony that can potentially form an important component of your family's Jewish consciousness and identity. You can do it! It goes like this:

On Sunday, March 28, after you have cleaned the house and isolated and stored away your chametz, take one slice of bread, divide it into sections. (Some families wrap up each piece.) Place one piece in each room in the house. Take a candle, feather and wooden spoon (you can just use a baggie, too), light the candle and say the following blessing:

*Baruch Ata Adonay Elohaynu Melech Ha'olam asher keedshanu b'Mitzvotav v'tzeevanu al biyur chametz.*

Praised are you, Adonai, our God, Sovereign of the Universe, who sanctified us with your Mitzvot and commanded us to remove all chametz.

Then, with a minimum of talking, everyone goes room to room, "finding" and sweeping the chametz bread crumbs.

When you have collected it all,

return to the kitchen and recite the following declaration:

*"Kol Chamira v'Chamiya - All chametz and leaven which is in my possession, which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth."*

Keep the chametz in a bag overnight and on Monday morning, before 11:00 AM, burn it in your backyard, or come to the **Public Chametz Burning (Biyur Chametz)** at the **Kimberly Susan Bates Building parking lot at 9:00 am sharp** and burn your chametz with other families. While the chametz is burning, recite the following formula:

*"Kol Chamira v'Chamiya - All chametz in my possession whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth."*

The full text and explanation of the Search for and Burning of Leaven is found in the beginning of many Haggadot.

Don't forget to sell your chametz through Rabbi Havivi before Monday, March 29.

## Memorialize Your Loved Ones - Come to Yizkor

Yizkor will be recited on the Eighth Day of Passover, Tuesday, April 6. Services will begin at 9:00 a.m. and Yizkor will be recited.

Yizkor is a brief service, held four times a year, during which individuals ask for God's blessing and formally recall the memories of their loved ones who are no longer alive. It is appropriate to quietly recite the names - Hebrew names particularly, or in English, of the loved ones we recall. It is recited for immediate family, but also for grandparents, cousins, and dear friends. You may wish to prepare a list of names to bring with you to synagogue. I will be happy to assist you in compiling such a list, or in determining Hebrew names, if you wish.

It is also customary to light a yahrzeit candle the previous evening in memory of your deceased relatives.

I hope you will join us in synagogue on Yom Tov.

Rabbi Eliezer Havivi

## PASSOVER 5770

### MECHIRAT CHAMETZ - THE SELLING OF CHAMETZ

May be arranged by filling out the coupon below and sending it to the synagogue any time during the week preceding Passover, but arriving **no later** than 9:00 a.m. on Monday, March 29. It is preferable to follow the tradition of arranging the sale personally through Rabbi Havivi. he will be glad to act as your agent in selling your chametz and is available to do so before and after 5:45 p.m. minyan during the week preceding Pesach.

I/We \_\_\_\_\_

Residing at \_\_\_\_\_

designate Rabbi Eliezer Havivi of Beth David Synagogue to be my/our agent for the sale of all my/our chametz and utensils for chametz as required by Jewish Law, before the holiday of Passover. Enclosed, please find a contribution for the *Ma'ot Hittin* ("wheat money" - Food for the Needy.)

Signed \_\_\_\_\_

Return in person or by mail to Rabbi Eliezer Havivi before Monday, March 29.

Beth David Synagogue, 804 Winview Drive, Greensboro, North Carolina 27410

You may FAX this form to Rabbi Havivi at 294-7011, or email him at ehavivi@bethdavidsynagogue.org but please mail or bring in a check for *Ma'ot Hittin*.

# Symbols of the Seder

**Seder** - The Hebrew word "Seder" means order. Since we arrange the table in a certain order and follow a special order for the service, we refer to this ceremony as a Seder.

**The Haggadah** - Haggadah comes from the Hebrew word meaning "tell!" Since the book we use for the Seder "tells" the story of Passover, we call it Haggadah.

**Three Matzot** - Our ancestors left Egypt in a hurry and did not have enough time to allow their dough to leaven, to become soft and to rise. Therefore, they ate matzot, unleavened bread, and we eat matzot as a reminder of their hasty departure.

Three matzot represent the three kinds of Jews according to their tribal descent; the Kohanim, the priests; the Leviim, the Levites; and Yisraelim, the Israelites.

According to another explanation, two matzot represent the two loaves placed on every holiday or Sabbath table, and the third matzah symbolizes, the **LECHEM ONI**, the poor man's bread that our forefathers ate in Egypt.

**Elijah's Cup** - In the center of the table is a shiny goblet in honor of Elijah, the prophet, who, we are told, will announce the coming of the Messiah and bring peace and freedom to the world.

**The Seder Plate** - An important feature of the Seder table is the Seder plate on which is placed five symbols. Especially designed metal and ceramic Seder plates are often used for this occasion. The five symbols are:

**Z'roa** - The shankbone which helps us to remember the Passover Sacrifice during the days of the temple.

**Charoset** - A mixture of chopped apples and nuts flavored with cinnamon and wine, it is like the mortar from which our ancestors made bricks.

**Betza** - The roasted egg reminds us of the pilgrim offering in the Temple and the celebration of Passover in ancient times.

**Maror** - The bitter herb symbolizes the bitter times in Egypt.

**Karpas** - Parsley or another green vegetable that reminds us that Passover is the holiday of Spring.

**Four Cups** - A prominent part of the Seder table is the wine cup from which each person drinks four times. There are several reasons given for drinking four cups of wine. The most popular one is that they represent the four different expressions used by God when He promised our ancestors freedom from Egyptian bondage.

**Salt Water** - Near the Seder plate, we place a dish of salt water. The salt water reminds us of the tears our forefathers shed in Egypt.

**Afikoman** - For children, a favorite part of the Seder is stealing the Afikoman. At the beginning of the Seder service, before we start to read the Haggadha, the middle matzah is broken and the larger half is put away, usually in a napkin which is placed in a hiding place. At the end of the meal, it is eaten as dessert, or the last course in the menu. The Seder cannot be ended without the Afikoman.

It has become custom for children to try to "steal" the Afikoman and hide it until the end of the meal. Returning the Afikoman is a happy occasion for the children who stole it because parents must pay a ransom for it to get it back.

## Matz-Ola

Cathy Levinson from

Sue Green from

Debby Miller

4 cups farfel  
1 cup nuts  
1/4 cup oil  
1/4 cup honey  
Raisins, etc

Mix all together. Spread on cookie sheet. Bake at 350 degrees for about 30 minutes.  
Add raisins at end, maybe last 10 minutes.



## Sylvia Haviivi's, z"l Fortified Kisses

2 egg whites  
1/4 tsp salt  
3/4 cup sugar  
1 tsp vanilla  
1 cup matza farfel (or crumbled matzot)  
1/2 cup pecans, chopped

Beat egg whites, gradually adding sugar and salt. Beat continuously till stiff. Blend in vanilla, matza farfel and nuts. Drop by spoon on paper-lined baking sheets. Bake 15 minutes at 350F till lightly browned. Makes about 36 cookies. (Parve). (optional - add chocolate chips)

# Beth David Synagogue's Passover Seder



Second Seder, Tuesday, March 30, 6:00 pm

Make your reservation before 5 pm March 23 and receive a discount price and seating requests!

	<u>Before March 23</u>	<u>After March 23</u>	<u>Total Amount</u>
Number of adults attending _____	\$30 each	\$36 each	_____
Number of children 6-12 _____	\$10 each	\$12 each	_____
Number of children under 5 _____	Free	Free	Free
Number of Seniors (55 +) _____	\$20	\$22	_____

I/we would prefer \_\_\_\_\_ **Vegetarian Meals**

Total amount enclosed \$ \_\_\_\_\_

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Telephone Number \_\_\_\_\_

Please list the names of all attending and state the ages of all children 13 and under (all children will receive afikoman gifts) \_\_\_\_\_

If responding by March 23, our family would like to sit with \_\_\_\_\_

\*Would you be willing to sponsor an individual or family in need, who otherwise would be unable to attend? (we will call you) \_\_\_\_\_  
 # of people you're willing to sponsor \_\_\_\_\_

Please make check payable to: Beth David Synagogue  
 804 Winview Drive, Greensboro, N.C. 27410  
 Your check is your reservation

All reservations received after 5:00pm, March 23 will not receive the discount rate, or seating requests.