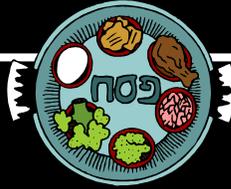


Temple Talk



VOLUME 27 ISSUE 8

APRIL 2012

NISAN - IYAR 5772

The Pesach Search By: Rabbi Tracy Nathan

On the night of the 14th of Nisan, the night before the first seder that will take place on the 15th of Nisan, we take a candle and we begin a search. We have cleaned out our homes of *hametz*, and now we search by candle light for any remaining *hametz*.

This search that ritually enters us into the transformative holy time and space of Pesach is also symbolic of what we will do at our seders. We will be conducting a search, and not only of the Afikoman. We will be searching for answers and meaning as we seek to discover *manishtana halaila hazeh mikol haleilot* – how this night is different from other nights. We will search others, ourselves, our tradition for good questions and answers.

We begin the search by candlelight to see into the dark corners of how slavery and freedom is manifested in our own lives and throughout the world, today and in the past. And we use a candle because as *Mishlei* the Book of Proverbs teaches us: *ner hashem nishmat adam* – The candle of God is the soul of the human being (*Mishlei* 20:27). We are creatures that have the ability to seek

out questions and answers, to let our souls and minds illuminate and see into the dark mysteries of life.

Through our searching and our questioning, we explore both the obvious forms of slavery and degradation, as well as the more subtle forms manifest amongst those who believe themselves to be free. And the Haggadah offers clues along the way, as long as we slow down and really explore it. For we can only come to a new vantage point in which freedom and redemption are fully realized if we embark on a search rather than a mere recital of texts. This is why questions are so crucial. With our questions, we open up the space that allows for something new to enter – a new meaning, a new perspective, a transformation. So on the night before Pesach, begin a search by candle light into the dark corners and crevices. May you continue your search on the night of your seders by asking deep questions. And may the mysteries you uncover help point the way to leading yourself and all of us out of slavery and into freedom.

Ta'anit Bekhorot: Fast of the First Born Siyyum: Following Morning Minyan Friday, April 6th, 7:00 am

On the night the first born of the Egyptians were slain, the first born of the Israelites were saved. To remember the loss of the life and in gratitude for salvation, firstborn children fast on the day preceding Pesach. The fast begins at dawn on Friday, April 6th, and the common practice is to break the fast in the morning at a *seudat mitzvah* (a celebratory meal) following a *siyyum*, the celebration of the completion of study of a unit of Torah, Mishnah, or Talmud. The *siyyum* creates a joyful atmosphere that pushes aside the requirement to continue the fast.

Whether first-born or not, ALL ARE WELCOME.

At A Glance - Pesach Schedule

Fri.	April 6, 7:00 am	Minyan and Siyyum for Ta'anit Bekhorot
Fri.	April 6, 6:30 pm	Community Seder
Sat.	April 7, 9:00 am	Pesach Day 1 Service led by Cantor Ellen Band
Sun.	April 8, 9:00 am	Pesach Day 2 Service
Fri.	April 13, 6:45 am	Pesach Day 7 Service
Sat.	April 14, 9:00 am	Pesach Day 8 Service with Yizkor

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Mark's Remarks: Giving Gifts by Mark Frydenberg

My parents recently celebrated their 50th Anniversary. I want to share with you an abbreviated version of the D'var Torah I gave at their synagogue in Connecticut on Shabbat Vayikra in honor of the occasion.

My parents will be the first to say they don't need anything. Their house has plenty of reminders of their 50 years together. Yet so many people asked me, "what can we get your parents for an anniversary present?" They would say "your presence is more important than your presents." Yet, we all know that giving gifts is an important ritual for the giver, even more than for the receiver.

The book of Leviticus, Vayikra, details the ritual of giving gifts to God. Vayikra is God's gift registry of unblemished animals. And so our reading begins: "And the LORD called unto Moses, and spoke unto him out of the tent of meeting, saying: Speak unto the children of Israel, and say unto them: When any of you bring an offering unto the LORD, you shall bring your offering of the cattle, even of the herd or of the flock." (Lev 1:1-2)

In explaining this verse, the medieval commentator Rashi says the first word of this portion, Vayikra, and God Called, is used as a call of love and affection. God could have said "God spoke, or God said, or God commanded Moses – but here, God called out to Moses by name, just as the ministering angels called out to one another in love. Giving involves calling out to another in love.

The portion continues with instructions as to the type of cattle to bring for an offering: If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the LORD. (Lev 1:3)

Here the Torah is teaching us that we should give the best gift we can. From the Torah's point of view, an animal without a blemish is better than an animal with one. Maybe it's worth more. Yet it will be slaughtered the same. Here's another example of striving to give it our best shot.

The word korban – to draw near – is at the root of the word for these offerings, or sacrifices brought to the Temple. Here sacrifice doesn't mean giving up something up, but rather giving of something. In those days, they offered the perfect cattle, or bull, or bird, or grain as a gift to God. The Torah describes the details of the giving, and

the slaughtering, and the preparation of Jerusalem Barbecue in a way that God will find pleasing. Leviticus 1:9 reads "the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto the LORD."

A sacrifice is a gift - an object of value given to God, by placing it on the altar. It represented giving from one's one fortune, whether grain from the land, or a sheep from the flock, both of which ultimately came from God. "Riches and honor are Yours to dispense", King David tells us in the first book of Chronicles 29:12-14, "for all is from You, and it is Your gift that we have given back to You." This Biblical account of Divine re-gifting recognizes that all we have ultimately comes from God, and for those who offered sacrifices in Biblical times, the act of giving brought them closer to God.

Today we give gifts to loved ones as a way to physically represent our relationship with them. The gifts we give show our interest, strengthen our bonds, or connect us with others because we know we're giving something they will enjoy.

We have our own prescribed rituals that mimic the ancient sacrificial rites: We go shopping, trying to find the perfect gift – the box can't be dented, the size or color or model must be just right. We wrap the gift to make it even more special, and offer it in person to the recipient, eagerly awaiting him or her to unwrap it while we watch, so we can see their reaction. Like the high priest, we hope the recipient will like what we brought them. (There was no such thing as gift cards back then, and buying a goat on Amazon.com and having it shipped just wasn't an option.)

We give gifts to share experiences we had with people who weren't there to share them with us. We give gifts to mark other's experiences, milestones, and accomplishments. We give gifts to continue family traditions. We give gifts to cheer people up. We give gifts to say we're sorry. We give gifts for no reason at all, but to strengthen relationships with people we care about.

In each case we bring something of value to affirm the connection we have with those we celebrate and often offer it in the company of those who mean the most to us.

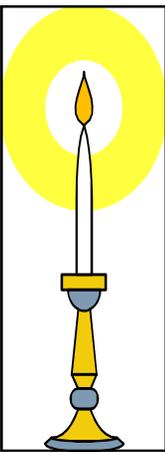
(Continued on page 6)

April Yahrzeits

Plaque Loc.	Name	Yahrzeit Date	
	Barney Sokoloff	1-Apr	Nisan 09
3-3	Rose Israel	1-Apr	Nisan 09
2-1	Sara Cohn	2-Apr	Nisan 10
5-4	Madeline Sidell	3-Apr	Nisan 11
5-4	Sophia Rosenfield	4-Apr	Nisan 12
	Ida Koocher	5-Apr	Nisan 13
2-1	Shana Chosed	5-Apr	Nisan 13
3-2	Morris Goldman	5-Apr	Nisan 13
2-2	Mary Kaplan	6-Apr	Nisan 14
2-2	Ida Greenberg	6-Apr	Nisan 14
3-4	Gittle Edelman	8-Apr	Nisan 16
6-4	Myron Stroum	9-Apr	Nisan 17
2-1	Charles Cumenes	9-Apr	Nisan 17
5-1	Frances Hoffman	10-Apr	Nisan 18
1-4	Abraham Slatrow	10-Apr	Nisan 18
3-2	Sonia Weiner	11-Apr	Nisan 19
4-3	Lena Sheer	11-Apr	Nisan 19
5-3	Gertrude Wolk	12-Apr	Nisan 20
2-2	Samuel Goodman	13-Apr	Nisan 21
3-4	Eli Weiner	13-Apr	Nisan 21
6-1	Belle Freedman	14-Apr	Nisan 22
	Samuel Seidman	15-Apr	Nisan 23
4-3	Ruth Seigler	15-Apr	Nisan 23
3-1	Nathan Sheer	15-Apr	Nisan 23
	Jeanne Bloom	16-Apr	Nisan 24
3-1	Goldie Gammerman	16-Apr	Nisan 24
3-4	Ethel Stroum	16-Apr	Nisan 24
	Moshe Ben Aaron	17-Apr	Nisan 25
	Anna Macklin	17-Apr	Nisan 25
6-1	Anna Wolf	17-Apr	Nisan 25
4-2	Max Eisenberg	19-Apr	Nisan 27
2-1	Edith Canter	19-Apr	Nisan 27
	Victoria Sokoloff	21-Apr	Nisan 29
2-2	Nathan Kauffman	22-Apr	Nisan 30
5-3	Goldie Ramler	22-Apr	Nisan 30

Plaque Loc.	Name	Yahrzeit Date	
4-4	Gertrude Goldstein	23-Apr	Iyar 01
5-3	Freda Kaufman	23-Apr	Iyar 01
5-1	Shirley Hoffman	23-Apr	Iyar 01
1-4	Bessie Sheer	24-Apr	Iyar 02
6-4	Samuel Coppelman	24-Apr	Iyar 02
2-4	Rubin Zelinetsky	25-Apr	Iyar 03
1-4	Joseph Slatrow	25-Apr	Iyar 03
4-3	Florence Woodin	25-Apr	Iyar 03
3-1	Aaron Weiner	25-Apr	Iyar 03
1-1	Ben Benjaminson	25-Apr	Iyar 03
4-2	David Wigod	26-Apr	Iyar 04
2-2	Anna Geller	26-Apr	Iyar 04
2-2	Dora Koszerek	26-Apr	Iyar 04
1-3	Morris Levison	27-Apr	Iyar 05
6-3	Howard Lewis	27-Apr	Iyar 05
1-1	Anna Ida Burofsky	28-Apr	Iyar 06
3-1	Goldie Kaswell	29-Apr	Iyar 07
4-2	Goldie Stoerger	29-Apr	Iyar 07
	George Sokoloff	29-Apr	Iyar 07
6-1	George Freeman	29-Apr	Iyar 07

If you would like to make a donation in memory of a loved one listed above please send it along with a brief note of who you would like remembered to the Temple Office.



Candle Lighting Times

April 1	6:51pm
April 8	6:59pm
April 15	7:07pm
April 18	7:10pm
April 19	8:11pm
April 22	7:15pm
April 24	7:18pm
April 25	8:19pm
April 29	7:23pm

April 2012

Sun Mon Tue Wed Thu Fri Sat

1	2	3 <i>Kitchen kashered for Passover</i>	4	5	6 <i>7am Minyan & Siyyum 6:30pm Community Seder</i>	7 <i>Ellen Band Passover Day 1</i>
8	9	10	11	12	13	14 <i>Member Led Yizkor—Passover Day</i>
15	16 <i>7am Morning Minyan 7pm Board Meeting</i>	17	18	19	20 <i>6:30pm Friday Night Dinner and Service</i>	21 Shemini <i>Rabbi Tracy Nathan 10:30am Children's Shabbat Program</i>
22	23	24	25	26	27	28 <i>Rabbi Tracy Nathan Tazria-Metzora</i>
29	30					

If not specified, Minyan - Monday, Wednesday, Thursday and Friday is at 7:00am and on Saturday and Sunday at 9:00am

Friday Night Services

There will be Friday Night Services (no dinner) on April 20th at 6:30pm. Our next Shabbat evening dinners and service will be held on May 18th and June 15th.

We Need Minyanaires

Services are held at 7:00am on weekdays (except Tuesday) and at 9:00am on weekends & holidays.

Kaddish

We are not able to guarantee a minyan at each morning service, so if you need a minyan on a particular day to recite Kaddish, please let the Temple know at least 2 days prior.

Membership Booklet

Temple Beth Israel is about to publish an updated membership book. It will include all members' names, childrens names, address, telephone and email.

If you are already a Temple member, please make sure that we have your most up-to-date information. If you have changed your email address or have moved in the past 6 months, please contact the Temple office to let us know..

You must be a Temple member to be listed in the book. The book will be free, included with your membership.

Remember: Join before June 1 to be included in this years' Membership Book.

Diana Korzenik and Ellen Macklin
Membership Co-Chairs

Welcome New Members

Rachel Weinstein and Pepin, Avi and Malena Torres.

Rabbi's Discretionary Fund

Merrill and Carol Griff, in honor of the Rabbi's birthday.

Condolences

Condolences to Rabbis Scott Slarskey and Tracy Nathan and Hanan Nathan-Slarskey on the loss of Scott's mother, Marcia Slarskey.

Donations

Hannah Handel and Family, in memory of beloved husband and father, Julius Handel.

Thelma and Yukie Kennen, in memory of Maurice Katz.

Rebecca, Tom and Hannah Gill and Joshua, Heather, Noah, Benjamin and Mackayla Gustin, in memory of our mother, Sandra E. Gustin.

Esther Keaney, in memory of her father, Paul Keaney.

Ben and Erika Cohen, in memory of Ilona Vilcsek.

Rachel Weinstein and Pepin Torres donation to our Children's Program

Herb and Nessie Baron, in memory of Marcia Slarskey, mother of Rabbi Scott Slarskey and mother-in-law of Rabbi Tracy Nathan.

Jim, Andrea, and Michaela Baron, in memory of Marcia Slarskey, mother of Rabbi Scott Slarskey and mother-in-law of Rabbi Tracy Nathan.

Renee and Ed Brown, in memory of Marcia Slarskey, mother of Rabbi Scott Slarskey and mother-in-law of Rabbi Tracy Nathan.

Herb and Nessie Baron, in memory of Steven Cantrell, son of Catherine Cantrell.

Ben and Erika Cohen, in memory of Steven Cantrell, son of Catherine Cantrell.

Rob Solomon, in honor of his children, Jessica, Alyssa, Garhett, and Abigail.

Thank You

To Merrill and Carol Griff for sponsoring the Siyyum on Friday April 6th.

To Rachel Weinstein and Pepin Torres for their donation to our Children's Program

Children's Program

By: Rachel Weinstein

On Saturday, March 17th, four generations prayed at Temple Beth Israel in Waltham. Downstairs, daughters and sons, ages 2-8 sat on their moms and dad's laps singing shabbat songs and listening to a children's story related to the week's Torah portion of Vayakhel-Pekudei. The intimate service led by Brandeis junior and Boston Area Jewish Education Program (BJEP) teacher Eliana Light was a joyful simcha of Jewish neighborhood children and families coming together to honor shabbat; we look forward to continuing on a monthly basis. At the end of the service, the little ones joined the Rabbi on the bimah for Adon Olam, and the multigenerational congregation had a delicious social lunch. What a blessing to have Jews represented from every age group - 2, 22, (almost) 102 - praying, eating, singing, and sharing stories together!

Join us on Saturday April 21st at 10:30am for our next Children's Shabbat Program.



Sisterhood - Mother's Day Breakfast

Sunday May 13th at 10:00am

Our guest speaker will be Mel Simons. He is sure to enchant, entertain and amuse us with his unique brand of music and comedy.

This promises to be a very entertaining breakfast. Please make every effort to attend.

Spouses/significant others are invited. **As usual, breakfast is free to Sisterhood members* and one guest.** Non-members of the Sisterhood are welcome for a small fee of

\$10.00 per person.

Make checks payable to: Temple Beth Israel Sisterhood and mail, before May 7th to Temple Beth Israel, PO Box 540182, Waltham, MA 02454-0182.

No money will be accepted at the door.

* If you are not a member of the Sisterhood and would like to be, please send the \$10 annual membership fee to Temple Beth Israel Sisterhood, PO Box 540182, Waltham, MA 02454-0182

Guest Chef

Do you have an old family recipe you would like to share with the temple community? Or, is there something special you would like to make? Come join us in the Temple kitchen for Friday night dinner preparations. It would be a chance to get to know your temple family and it would help make our Friday night dinners a pleasant and memorable experience for everyone who comes.

Here are our upcoming dates: May 18, June 15, July 20 and August 17

For more information, call Genevieve at (781) 373-1891.

Welcome Shabbat with Services and Community Dinner at Temple Beth Israel

Join us for
Shabbat.

Friday Evening: May 18th

Services: 6:30 pm

Dinner: 7:30 pm

\$12 per adult, \$30 per family



Welcome Shabbat with a spirited Kabbalat Shabbat Service at 6:30 pm, led by **Rabbi Tracy Nathan**, followed by a home-cooked dinner at 7:30 pm, singing, and good conversation. **Reserve now!** Payment must be received by Thursday morning, the day before the dinner you are attending.

Pesach Guide

(based on the Rabbinical Assembly's Pesach Guide)

Kashering of Kitchen Appliances and Utensils for Passover

It is customary and easiest to remove the utensils and dishes that are used during the year, replacing them with those reserved for exclusive use on Pesach or with brand-new items. This is not feasible for major appliances and not always possible for dishes and utensils.

The general principle used in kashering is that the way the item absorbs food is the way it is purged of that food.

Metal: To kasher entirely metal pots, utensils, and silverware, after thoroughly cleaning, immerse in water that has been heated to a rolling boil (this is called *hag'alah*). After immersion, rinse with cold water. Pots and pans are either immersed in a larger pot of boiling water (for large items, this may be done one section at a time) or filled with water brought to a rolling boil and letting some of the water overflow to cover the sides of the pot.

Plastic: Heavy-duty plastic items – provided they can withstand very hot water – may be kashered by *hag'alah*.

Earthenware and Bakeware: Utensils used for baking during the year **cannot be used** because of the difficulty in kashering. Earthenware, enamelware and porcelain used during the year **cannot be used** on Pesach.

Glass: Drinking glasses used only for cold drinks may be kashered by either a simple rinsing or by soaking in water for three days (changing the water each day). Glass dishes that have been used for hot food may be kashered by cleaning and then immersing in boiling water. Glass bakeware **may not be kashered** for Pesach.

Dishwasher: If the sides of the dishwasher are made of enamel or porcelain, the dishwasher **cannot be kashered** for Pesach. In other cases, clean it as thoroughly as possible, including the inside area around the drainage and filters. Then run a full cycle with detergent while empty (with racks inserted). After 24 hours of not being used, the dishwasher is again run empty (with racks inserted) and set on the highest heat for the purpose of kashering.

Ovens and ranges: After cleaning the oven, the oven should be heated at maximum heat for an hour; the range top should be heated until the elements turn red and glow. Parts of the range top around the elements that can be covered should be covered (usually with aluminum foil) and carefully heated. For self-cleaning ovens, after a general cleaning, set it for a full cleaning cycle while empty. After the process, remove the ash.

For a smooth glass-top electric range, first clean the top of the range; then turn the coils on maximum heat until they are red-hot. Then carefully pour boiling water on the surface area, over and around the burners.

Microwave ovens that have no convection option should be cleaned. Then place an eight-ounce cup of water inside the oven and microwave until the water almost disappears. Do not heat until the water completely evaporates because this may cause damage. A microwave oven that has a browning element cannot be kashered.

Convection ovens are kashered like regular ovens. When cleaning, be sure to thoroughly clean around the fan.

Countertops, Cabinets, and Sinks

Tables, cabinets, and counters should be thoroughly cleaned and covered for Pesach (e.g. contact paper, regular paper, foil, cloth, plastic cut to size).

Many countertop surfaces can be kashered simply by a thorough cleaning, a 24-hour wait, and *iruy* (pouring boiling water over surfaces). For *iruy* to be effective for kashering, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye. Plastic laminates, limestone, soapstone, granite, marble, glass,

glass, Corian, Staron, Ceasarstone, Swanstone, Surell, and Avonite surfaces can be kashered by *iruy*. A wood surface that does not contain scratches may be kashered by *iruy*. Ceramic, cement, or porcelain countertops **cannot be kashered** by *iruy*.

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** and should be thoroughly cleaned and used with Pesach dish basins and dish drains, one each for dairy and for meat.

Non-Passover dishes, pots, utensils, and *chametz* foods that have been sold (e.g. alcohol) should be covered or sealed away to prevent accidental use.

Foods for Passover

Wherever possible, processed foods ought to have a *kosher l'pesach hekhsher* from a reliable source.

Foods traditionally not eaten on Pesach:

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 grains for Pesach) may not be eaten. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains, rendering that food *chametz*. Such products require Pesach supervision.

Ashkenazi rabbinical authorities have added the following foods (*kitniyot*) to the above list of prohibited foods: rice, corn, soy, millet, beans, and peas. Although many rabbinic authorities have prohibited the use of peanuts and peanut oil, the Conservative Movement's Committee on Jewish Law and Standards has permitted their use and consumption on Pesach, provided that these items have proper kosher certification and do not contain any *chametz* ingredients. Most Sephardic authorities permit the use of all the *kitniyot* foods other than those that might have come in contact with the prohibited grains (*chametz*). Most Ashkenazi rabbinical authorities also forbid processed products derived from *kitniyot*. These might include corn sweetener, corn oil, soy oil, and ascorbic acid. Israeli products are often marked "contains *kitniyot*" and thus, Ashkenazi Jews who do not use *kitniyot* need to be aware of this when purchasing Israeli products for Pesach.

Even Ashkenazi Jews who follow customs of avoiding eating *kitniyot* do not need to rid their homes of *kitniyot* or sell the *kitniyot*.

Permitted Foods

The following foods require no "*kosher l'pesach*" label when purchase before or during Pesach: uncut fresh fruits and vegetables; eggs; fresh fish; fresh or frozen kosher meat other than chopped meat; whole (un-ground) spices and nuts; pure black, green, or white tea leaves or teabags; coffee (unflavored); baking soda; bicarbonate of soda.

The following items may be purchased before Pesach without a "*kosher l'pesach*" *hekhsher* but if purchased during Pesach require a *hekhsher*: white milk; Tropicana 100% orange juice; filleted fish; frozen fruit (with no additives); pure white sugar; olive oil (extra-virgin only); non-iodized salt; quinoa (with no additional ingredients).

The following products require reliable *kosher l'pesach* certification whether purchased before or during Pesach: all baked goods (matzah, Pesach cakes, matzah flour, farfel, matzah meal, and any other products containing matzah); 100% fruit juices, herbal teas; canned tuna; wine; vinegar; liquor; decaffeinated coffee and tea; dried fruits; oils; frozen uncooked vegetables and all frozen processed foods; candy; chocolate milk; ice cream; yoghurt; cheeses; butter; soda. For Sephardic Jews, the presence of *kitniyot* in some of these products does not present a problem, as long as there is no *chametz*.

The Temple kitchen will be kashered for Pesach on Tuesday April 3rd and will not be available for use except for preparation for the Community Seder on April 6th.

בְּדִיקַת חֵמֶץ

Bedikat Hametz Search for Hametz

Night of Thursday April 5, 2012

On the night before Pesach, we have the custom of searching by the light of a candle or flashlight and using a feather to sweep up the *chametz* into a paper bag. Place a known number of bread pieces – each on a piece of paper towel or napkin – in one or several rooms. Before the search begins, those who will conduct the search recite the following formula:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוּר חֵמֶץ.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al bi-ur hameitz.

Blessed are you, Adonai, our God, sovereign of the universe, who has sanctified us through your commandments, commanding us to remove all chametz.

After the search, recite the following formula which annuls all *chametz* not found and save the bag for burning the next morning, no later than 11:30 AM.

כָּל חֲמִירָא וְחֲמִיעָה דְאַכָּא בְּרִשׁוּתֵי דְלָא חֲמִתָּהּ וְדְלָא בְּעִרְתָּהּ וְדְלָא יִדְעָנָא לָהּ לְבַטֵּל וְלֵהוּי הֶפְקֵר
כְּעַפְרָא דְאַרְעָא.

Kol chamira vakhami-ah d'ika virshuti d'la khamiteih ud'la vi-arteih ud'la y'dana leih libateil v'lehevei hefkeir k'afra d'ara.

All the sourdough and chametz in my possession that I have not seen and not eradicated is hereby nullified and ownerless like the dust of the earth.

בְּעוּר חֵמֶץ

Biur Chametz –Burning the Chametz

Take the paper bag filled with the searched-for chametz (and if you have searched with a wooden spoon and feather, place these in the bag as well). **Burn these items by 11:30 am** the morning of the first seder. **You may burn your chametz at Temple Beth Israel following minyan on Friday, April 6.**

As the *chametz* burns, recite the following formula:

כָּל חֲמִירָא וְחֲמִיעָה דְאַכָּא בְּרִשׁוּתֵי דְלָא חֲמִתָּהּ וְדְלָא בְּעִרְתָּהּ וְדְלָא יִדְעָנָא לָהּ לְבַטֵּל וְלֵהוּי
הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

Kol chamira vachami-ah d'ika virshuti dachaziteih ud'la chaziteih, dachamiteih ud'la chamiteih, d'vi-arteih ud'la vi-arteih, libateil v'lehevei hefkeir k'afra d'ara.

All the sourdough and chametz in my possession that I have not seen and not eradicated is hereby nullified and ownerless like the dust of the earth.

Latest time for eating hametz on Friday, April 6 is 10:30am.

Mechirat Hametz: Selling of Hametz

In addition to the mitzvah of not eating *chametz* during Pesach, Jews are also not to possess *chametz* during Pesach. For many Jews that demand was been met by removing all hametz from one's home and property and either disposing of it or giving it to a non-Jew or a food pantry that serves non-Jews. This began to change when Jews began working in the production and sale of liquor that was made from fermented grain. These Jews – and other merchants who dealt in any chametz-based items – faced a possible large monetary loss during Pesach.

To address this situation, the rabbis found a halakhic way to provide a way to sell *chametz* to a non-Jew for just the Pesach period. This sale had to be legally binding (the non-Jew takes ownership during Pesach) but also provide a simple way of returning the *chametz* after the end of Pesach – and without much financial loss. Although this originally applied to those who held large amounts of *chametz*, *Mechirat Chametz/Selling of Leaven*, became widespread when modern Jews began to store more food and keep bottles of liquor that could be expensive and they too might suffer financial loss (though I supposed Purim gives us the change to “dispose” of these items in a more enjoyable way than a deed of sale!).

If you wish to sell your *chametz*, you may authorize Rabbi Nathan to be your agent prior to the beginning of Pesach. Please complete the form below.

It is customary to use this as an opportunity to give tzedakah.

POWER OF ATTORNEY FOR MECHIRAT CHAMETZ

Note: If possible, all chametz should be eaten or removed before the holiday begins. Should this be financially difficult, the chametz may be stored in such a way that we are sure not to use it during the holiday and its actual ownership is transferred to a non-Jew until the holiday ends.

Please complete this form, which must be received by mail no later than Wednesday, April 4th, to make sure it gets to the Rabbi in time. You may deliver it to the Rabbi in person by 7:00 am, Friday April 6th.

I, the undersigned, fully empower and permit Rabbi Tracy Nathan to act in my behalf to sell all *chametz* possessed by me – knowingly or unknowingly – as defined by Torah and rabbinic law, and to lease all places wherein *chametz* owned may be found. Rabbi Tracy Nathan has the full power and authority to assign or appoint a substitute to act in my behalf with all the same powers and authority that I have invested in the rabbi. This transaction will be in effect for the duration of Pesach, which this year begins with sundown of Friday, April 6 and runs through nightfall of Saturday, April 14.

And to this I hereby affix my signature on this _____ day of _____, in the year 2012.

Signed Name _____

Printed Name _____

Address _____

Temple Beth Israel

25 Harvard Street
P.O. Box 540182
Waltham, MA 02454-0182

Phone: 781-894-5146

E-mail: office@tbiwaltham.org
Website: www.tbiwaltham.org

April 2012

stamp

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at
www.tbiwaltham.org

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Temple Beth Israel Donation Form

For your convenience, please use this form to make your donations and send to:
Temple Beth Israel, P O Box 540182, Waltham, MA 02454-0182

I have chosen the fund indicated at the right:

(Please use a separate form for each fund. **Minimum donation: \$10**)

Attached is my check in the amount of: \$ _____

The donation is being made

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This donation is made by:

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City/State/Zip _____

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Address: _____

City/State/Zip _____