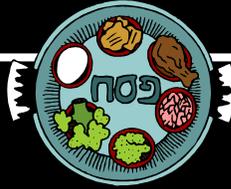


Temple Talk



VOLUME 28 ISSUE 6

MARCH 2013

ADAR—NISAN 5773

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Why did they Eat Maror?

By: Rabbi Tracy Nathan

As I am writing this before Purim has even begun, my thoughts are on the two holidays of Purim and Pesach and what we are to remember and re-enact through each holiday's rituals and words. We precede Purim with the command to remember to blot out the name of Amalek, which we translate in ritual to blotting out Haman's name through noisemakers.

For Pesach, however, we are told not to forget, but to remember even the bitterness of slavery. We eat maror, the bitter herb, to remind ourselves how embittered were the lives of our ancestors when they were enslaved in Egypt. And yet, while our ancestors were still in Egypt, they are told to do the following:

"They will eat the meat on that night, roasted with fire, and matza, and with bitter herbs they shall it eat." (Shemot - Exodus 12:8)

Before they are liberated, while they are still in Egypt, they eat the maror. Surely they would not need to remember that their lives had been made bitter through slavery, when they have not yet even left Egypt.

In a d'var torah he gave on Parashat B'har in May of 1940 in the Warsaw Ghetto, Rabbi Kalonymos Kalmish Shapira, asked and answered this same question:

"Today, in the liturgy of the Passover Haggadah, we say that the bitter herbs are in memory of the embittered lives our ancestors led in Egypt, but at first, we were still there in Egypt. Why before leaving Egypt did we need any reminders? The answer is simply this: They who experienced slavery and redemption needed to consume their bitterness, to integrate it into themselves, so that they would remember forever, long after being

Ta'anit Bekhorot: Fast of the First Born Siyyum: Following Morning Minyan
Monday, March 25th 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 **Monday, March 25**, 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!

Rabbi: Tracy Nathan
Cantor: Ellen Band
President: Merrill Griff
Vice President: Jim Baron
Secretary: Genevieve Fosa
Treasurer: Ed Kaufman
Membership Secretaries:
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Monday - Friday

9:30am - 12:30pm

At A Glance - Pesach Schedule

Mon, March 25	7:00 am	Minyan and Siyyum for Ta'anit Bekhorot
Tues, March 26	8:00am	Pesach Day 1 Service
Tues, March 26	6:30pm	Community Seder
Wed, March 27	8:00am	Pesach Day 2 Service
Thurs, March 28	7:00am	Chol HaMoed Pesach Morning Minyan
Sat, March 30	9:00am	Shabbat Chol HaMoed Service, led by Cantor Ellen Band
Mon, April 1	8:00am	Pesach Day 7 Service
Tues, April 2	8:00am	Pesach Day 8 Service with Yizkor

Why did they Eat Maror?

by Rabbi Tracy Nathan
(Continued from page 1)

redeemed, the bitterness they endured and the yoke of heaven to which they submitted at that time.” (Sacred Fire, Rabbi Kalonymos Kalmish Shapira, translated by J. Hershy Worch., p. 93)

This is so very different from the mode of Purim, in which we blot out memories with noise and revelry; and many drink to further forget and confuse. On Pesach, even before our ancestors left Egypt, they ingested the pain into their bodies; they engraved it right then and there on their souls and their palates, in their taste memories. The juxtaposition of bitterness and redemption would be a reminder that the experience of bitterness might very well be heralding the moment of redemption.

I also find it a powerful idea that - rather than leave it behind - one takes the memory of the affliction in, to remember the suffering, as an act of commitment to a future where others would not experience the same kind of bitter pain. We who have already been freed sweeten the bitterness of the past by dipping the *maror* into the sweet *haroset*. The pain of the past spurs us to deepen freedom from oppression for others. And so not only do we eat maror but we even make a blessing over it, for this ability to transform the pain of past into a just future.

Mark's Remarks: Skyping in for Minyan

by Mark Frydenberg



Carol Master had *yahrzeit* today. She said Kaddish at our morning minyan. She responded Amen to the various blessings. She touched her tallit to the Torah as she saw it make its way from the ark to the reading table. She was in Hawaii at the time.

There is no synagogue on the Big Island with a daily minyan, Carol said. The Reform congregation has services only one weekend a month, and attending didn't work with her schedule. Before she left for her trip, Carol asked if she could Skype in for minyan. Joseph Weintraub was in charge of the technology. He arranged a test run of the Internet-based phone service with Carol the night before from his home, to make sure they could connect with each other. He brought a web cam so Carol could see everyone in attendance in the chapel, and a large microphone that would pick up the sound of our prayer in the room from many directions. In the chapel, Joseph set up his laptop unobtrusively on a chair in the front row, on the opposite side of the room where Carol normally sits.

While this was a first for us at Temple Beth Israel, attending a minyan by Skype is becoming more of common occurrence. Last February, 2012, I wrote in my newsletter column about what some synagogues do to get a minyan that "I learned of a minyan at Temple Emunah in Lexington where a participant in Amsterdam who needed to say Kaddish joins the existing minyan by Skype. Rabbi David Lerner writes "This enables someone on the other side of the Atlantic to come and experience the power of God, the power of prayer, the power of community, and the power and support of a nurturing community around sacred occasions and after times of loss."

I never thought that a year later, we'd be following suit at Temple Beth Israel. Rabbi Nathan explained that it is permissible for a congregant to join an existing in-person minyan from a distance to say Kaddish, but had there not been a minyan in person already, Carol could not have counted toward the required ten. Concerned about the possibility of poor call quality and interference from her microphone, she stayed "on mute" most of the time so we couldn't always hear her, but we knew she was there.

After minyan, I asked Carol what it was like joining us from the other side. She said "I heard familiar voices and saw the faces of people I know from the minyan. I was glad to be able to participate and say Kaddish. It was very real. The Skype solution was particularly sweet because I could be with all of you."

Please help us sustain our daily minyan. We need to be here for each other on ordinary days, on days when we read Torah, and on days when someone is saying Kaddish. Pick a morning once or twice a month or more, and join us. Or agree to come "on call." Please call the Temple office or me to add yourself to the once-in-a-while list so we can call you to support the minyan when a member is saying Kaddish, or on other holidays or times we read Torah. Or surprise us and come on Sunday, Monday or Thursday. A few still gather on Wednesdays and Fridays as well, though those days generally have a lower attendance.

As always, use common sense when attending minyan during the winter months. Our minyan cancellation policy is simple: if Waltham schools cancel or have a delayed opening due to bad weather, stay home. We're closed too.

March Yahrzeits

Plaque Loc.	Name	Yahrzeit Date	Plaque Loc.	Name	Yahrzeit Date
3-1	Fannie Beecher	1-Mar Adar 19	2-1	Sara Cohn	21-Mar Nisan 10
4-2	Gertrude Levison	1-Mar Adar 19	5-4	Madeline Sidell	22-Mar Nisan 11
	Louis Freedman	1-Mar Adar 19	5-4	Sophia Rosenfield	23-Mar Nisan 12
1-3	Alex Lietsky	2-Mar Adar 20		Ida Koocher	24-Mar Nisan 13
6-3	Bernard Sharfman	2-Mar Adar 20	3-2	Morris Goldman	24-Mar Nisan 13
3-4	Elizabeth Rosenberg	2-Mar Adar 20	2-1	Shana Chosed	24-Mar Nisan 13
4-4	David Goldstein	4-Mar Adar 22	2-2	Ida Greenberg	25-Mar Nisan 14
3-2	Dora Milesky	4-Mar Adar 22	2-2	Mary Kaplan	25-Mar Nisan 14
3-2	Jennie Goldberg	4-Mar Adar 22	3-4	Gittle Edelman	27-Mar Nisan 16
6-4	Sal Araten	4-Mar Adar 22	6-4	Myron Stroum	28-Mar Nisan 17
	Martha Mikelbank	5-Mar Adar 23	2-1	Charles Cumenes	28-Mar Nisan 17
3-1	Rose Nussinow	5-Mar Adar 23	1-4	Abraham Slatrow	29-Mar Nisan 18
2-1	Rose Braverman	7-Mar Adar 25	5-1	Frances Hoffman	29-Mar Nisan 18
1-1	Annie Alpert	8-Mar Adar 26	4-3	Lena Sheer	30-Mar Nisan 19
1-2	Aaron Greenblott	9-Mar Adar 27	3-2	Sonia Weiner	30-Mar Nisan 19
3-4	Rose Wolk	9-Mar Adar 27	5-3	Gertrude Wolk	31-Mar Nisan 20
	Sandra Gustin	9-Mar Adar 27	2-2	Samuel Goodman	1-Apr Nisan 21
1-3	Bessie Levison	10-Mar Adar 28	3-4	Eli Weiner	1-Apr Nisan 21
2-4	Harry Wolf	10-Mar Adar 28	6-1	Belle Freedman	2-Apr Nisan 22
2-4	Aaron Mordecai Smith	11-Mar Adar 29	4-3	Ruth Seigler	3-Apr Nisan 23
2-4	Alice Wolf Cohen	11-Mar Adar 29	3-1	Nathan Sheer	3-Apr Nisan 23
2-4	Lena Smith	11-Mar Adar 29		Samuel Seidman	3-Apr Nisan 23
4-3	Patricia Wexler	11-Mar Adar 29			
4-2	Ruth Etta Gans	12-Mar Nisan 01			
5-3	Dr. Rosa Kubin	13-Mar Nisan 02			
1-4	A. H. Sheer	13-Mar Nisan 02			
4-1	Ethel Griff	13-Mar Nisan 02			
5-3	Phillip Levine	14-Mar Nisan 03			
4-2	John Jacobs	15-Mar Nisan 04			
	Lillian Mallick	15-Mar Nisan 04			
3-3	Louis Levine	18-Mar Nisan 07			
4-1	Morris Trachtenberg	19-Mar Nisan 08			
2-1	Gedalia Chosed	19-Mar Nisan 08			
4-2	Dr. Max Tauber	19-Mar Nisan 08			
6-4	Maurice Milesky	19-Mar Nisan 08			
1-1	William Cohen	19-Mar Nisan 08			
	Barney Sokoloff	20-Mar Nisan 09			
3-3	Rose Israel	20-Mar Nisan 09			

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.

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.

March 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 ⁸ 5:16pm	2 ⁸ Ki Tisa/Parah Rabbi Tracy Nathan
3	4 Board Meeting 7pm	5	6	7	8 ⁸ 5:24pm Service/Dinner 6:00pm	9 ⁸ Vayakhel-Pekude Volunteer Shabbat Children's Service 10:45am Rabbi Tracy Nathan Movie Night 7:30pm
10 Daylight Savings Time begins. Move clocks ahead 1 hour	11	12	13	14	15 ⁸ 6:32pm	16 ⁸ Vayikra Member Led Service Dvar Torah-Diana Korzenik
17	18	19	20	21	22 ⁸ 6:40pm	23 ⁸ Tzav/Shabbat Hagadol Rabbi Tracy Nathan
24	25 7:00 am Minyan and Siyyum for Ta'anit Bekhorot	26 Pesach Yom Tov Day 1 Service 8:00 am. Community Seder—6:30pm	27 Pesach Yom Tov Day 2 Service 8:00am	28	29 ⁸ 6:48pm	30 ⁸ Shabbat Hol Hamoed Pesach Cantor Ellen Band
31	1 8:00am Pesach Day 7 Service	2 8:00am Pesach Day 8 Service with Yizkor	3	4	5 ⁸ 6:56pm	6 ⁸ Shemini Rabbi Tracy Nathan
If not specified, Minyan - Monday, Wednesday, Thursday and Friday is at 7:00am and on Saturday and Sunday at 9:00am						

Mazal Tov to Diana Korzenik

Mazal Tov to Diana Korzenik, who will receive the Betzalel Award from the Torah Academy of Boston at their 31st Anniversary Reception on March 11th. Betzalel was the chief artist of the Tabernacle (Exodus 31), and the Torah Academy is recognizing Diana for sharing her artistic gifts with children at Torah Academy to provide them every opportunity to shine. Along with Mr. Dov Ber Marchette, Diana has designed a unique art program for Torah Academy that allows students to gain confidence in their artistic ability. She has given of her time and artistic and instructional talents to encourage students to develop their own personal strengths and talents through the medium of art.

While we know Diana as a member of Temple Beth Israel and co-chair of our membership committee, Diana is also Professor Emerita of Massachusetts College of Art and author of *Drawn to Art: A Nineteenth Century American Dream*, winner of the Boston Globe L.L. Winship Literary award in 1986, and has a growing interest in the history of American art education.

Donations to TBI in Honor of Diana Korzenik Receiving the Betzalel Award from Torah Academy:

- Ed and Renee Brown · Marge and Arthur Marion
- Irving and Sheila Lesnick · Mark Frydenberg
- Merrill and Carol Griff · Alan Levine
- Lester and Ellen Macklin · Carol Master
- Caroline and Ben Nudelman
- Rabbis Tracy Nathan and Scott Slarskey

Condolences

With great sadness, we extend our condolences to Jonathan Lurie, Debbi Darling, and Sam and Max on the loss of Jonathan's father, Dr. Avraham Amos Lurie z"l.

Donations

Thanks to everyone that contributed to Yad Chesed, we were able to send them a check for \$289.50.

Harry and Ann Baker, in loving memory of their son, David.

Caryl Goldstein, wishes a speedy recovery to Morris Hollender.

Sylvia Hobbs

Hella Hackerem

Thank You

To the Sisterhood for their generous donation of a new projector. This will now allow us to show more movies and slide shows in high definition and in stereo.

Saturday Kiddush Sponsors

Diana Korzenik - March 16

TODAH RABBAH!!

On March 9, 2013 we are honoring our volunteers who help make Temple Beth Israel run. In Hebrew: [להתנדב](#) derives from the concept of giving and contributing.

There are 2 types of people in this world; those who are commanded to do a good deed and those who are not commanded to do a good deed and do it.

At Temple Beth Israel we are blessed with the latter. None of you was commanded to help and volunteer. However your commitment to our community and the desire to contribute to a fulfilling experience when we worship together is noted every week.

From our kitchen volunteers who prepare or clean up our Friday night dinners and Kiddush meals to those who set up our concerts; from our members who call others to attend a yearzeit minyan to those who attend the yearzeit minyan, from our members who read Torah, Haftorah or offer a D'var Torah to those who provide rides for members who can not get to shul by themselves, we appreciate your efforts and commitment.

All of you make a positive difference. Your dedication enhances the vitality of Temple Beth Israel. As members of a communal and spiritual family, we often overlook or take for granted what members of a family do for the common good on a daily, weekly or monthly basis.

Join us on Saturday, March 9, 2013, when the board members will formally acknowledge all of you and your efforts with a Kiddush luncheon in your honor and say publicly, **THANK YOU!**

TEMPLE BETH ISRAEL

COMMUNITY PASSOVER SEDER

Tuesday, March 26th 6:30 P.M.

25 Harvard Street, Waltham

For reservations complete the registration below and return it before March 18th along with your total payment to: Temple Beth Israel, PO Box 540182, Waltham, MA 02454-0182

Name: _____

Phone Number: _____ Email: _____

Number of adults in party x \$30 = \$ _____

Number of children (10 - 18) in party x \$20 = \$ _____

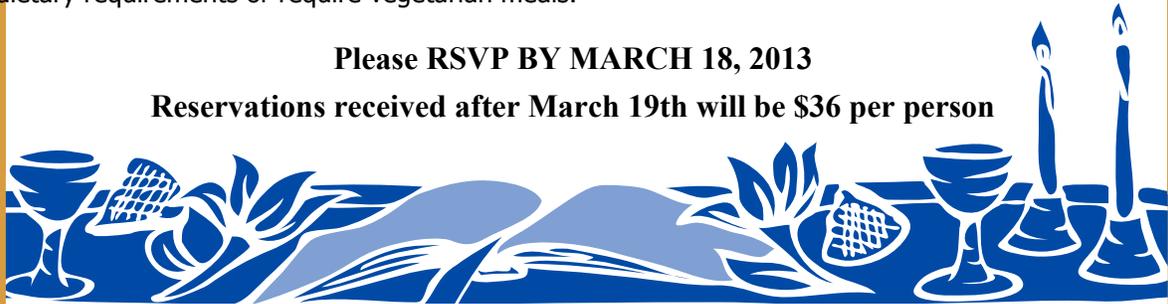
Number of children under 10 (no charge) _____

Total amount enclosed \$ _____

We're planning to serve a home-cooked chicken dinner. Please let us know if you have special dietary requirements or require vegetarian meals.

Please RSVP BY MARCH 18, 2013

Reservations received after March 19th will be \$36 per person



Contact us at

781-894-5146, www.tbiwaltham.org or office@tbiwaltham.org

Join us for
Shabbat.



Welcome Shabbat with Services and Community Dinner at Temple Beth Israel

March Menu

- Marge's Meatloaf
- Tossed Salad
- Potatoes
- Seasonal Vegetables
- Artisan Bread
- Brownies
- Winter fruits
- Coffee and Tea

Friday Evening: March 8th

Services: 6:00 pm

Dinner: 7:00 pm

\$12 per adult, \$30 per family

Welcome Shabbat with a spirited Kabbalat Shabbat Service at 6:00 pm, led by **Rabbi Tracy Nathan**, followed by a home-cooked dinner at 7:00 pm, singing, and good conversation. **Reserve now!** Payment must be received by Thursday morning, the day before the dinner you are attending.



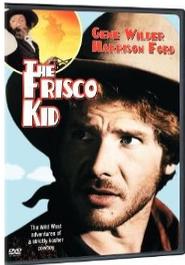
Our Shabbat Program for Children



Our monthly Shabbat morning program for children will be held on **March 9 - Vayakhel-Pekude, Shabbat Hachodesh**. The morning will include a service, Torah learning, and activities for young children all led by Eliana Light. Services will take place in our downstairs space beginning at **10:45am**.

Please stay and join us for a communal kiddush lunch in our social hall following Shabbat morning services.

ENJOY A FREE MOVIE & MUNCHIES at TEMPLE BETH ISRAEL



The first movie was a success, so “Let’s do it again!” on Saturday night, **March 9, 2013 at 7:30 pm**. Our next feature is a classic from 1979, *The Frisco Kid*, starring Gene Wilder and Harrison Ford.

It’s 1850 and new rabbi Avram Belinski sets out from Philadelphia toward San Francisco. Cowpoke bandit Tom Lillard hasn’t seen a rabbi before, but he knows when one needs a heap of help. And getting this tenderfoot to Frisco in one piece will cause a heap of trouble – with the law, Native Americans and a bunch of killers.

The two stars are one feisty team as rabbi and rescuer in this rough-‘n-ready romp that rivals Wilder’s earlier *Blazing Saddles* in Wild West Hilarity. This film rides tall in the comedy saddle.

Temple Beth Israel Sisterhood

Did you know that Temple Beth Israel has a Sisterhood? Become a member today. It’s real simple. Dues are \$10 per year. Send in your dues to the Temple Office.

Become a member now and you can attend our

Mother’s Day Breakfast Sunday May 12th at 10:00am

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

Running to Support Cancer Research

On April 15th, TBI Member Steve Chilton will once again run 26.2 miles as a charity runner in the Boston Marathon.

In 2008, he was briefly paralyzed by a stroke. Since then, he has run 4 (26.2 mile) marathons, including the Boston Marathon which he ran in 2011 to raise funds for the American Stroke Association.

This year, Steve will be running with **Dana-Farber Cancer Institute’s** marathon team in support of the Claudia Adams Barr Program in Innovative Basic Cancer Research. “I am running in honor of the (too) many friends and family members who have had to battle cancer.”

While cancer is one of the leading causes of death and illness in the U.S., innovative research has greatly increased the chance of survival and, today, there are nearly 14 million cancer survivors.

“If any TBI member would like me to run in memory of a cancer victim or in honor of a cancer patient or survivor, I will wear a ribbon with their name on it and send it to them after it completes its 26.2 mile journey.”

To donate in support of Steve’s run and to help fund cancer research, go to www.RunDFMC.org or contact Steve at 617-733-9088 or chilste@yahoo.com. 100% of the money raised by the Dana-Farber Marathon Challenge supports cancer research.

“Together, we can help researchers at Dana-Farber and can reach the ultimate finish line – a world without cancer!”

Why is This Night Different From All Other Nights?

A program of the Jewish Discovery Institute/United Synagogue of Conservative Judaism March 12, 2013 7:00pm-8:30pm

At The Boston Synagogue
55 Martha Road
Boston, MA 02114

Facilitated by Rabbi Tracy Nathan, this discussion will focus on issues of interest to interfaith couples and families, while helping you become more comfortable around the seder table.

Free; registration is required.

To sign up online

<http://jewishdiscoveryinstitute.wufoo.com/forms/registration-for-jdi-programs-201213/>

For more information:

Jewish Discovery Institute, 617.964.8210;
jdibostoninfo@gmail.com

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-Pesach 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 Pesach

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 Monday March 18th and will not be available for use except for preparation for the Community Seder on March 26th.

בְּדִיקַת חֵמֶץ

Bedikat Hametz Search for Hametz

Night of Sunday, March 24, 2013

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 בְּעוֹר 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 11:23 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.

בְּעוֹר 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 11:48 am** the morning of the first seder. **You may burn your chametz at Temple Beth Israel following minyan on Monday, March 25.**

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 Monday, March 25, 10:12am.

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 Thursday, March 21st, to make sure it gets to the Rabbi in time. You may deliver it to the Rabbi in person by 7:00 am, Monday, March 25th.

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 on Monday, March 25th and runs through nightfall on Tuesday, April 2nd.

And to this I hereby affix my signature on this _____ day of _____, in the year 2013.

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

March 2013

stamp

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it to the Temple.
Thank you in advance.

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at
www.tbiwaltham.org

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- Rabbi's Discretionary Fund
- Morris Hollender Music Appreciation Fund
- Carl Goldstein Memorial Fund
- Other, please specify: _____

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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In Memory Of _____

Other _____

This donation is made by:

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Address: _____

City/State/Zip _____

Please send acknowledgement to:

Name: _____

Address: _____

City/State/Zip _____