



VOLUME 29 ISSUE 6

APRIL - MAY 2014  
NISAN - IYAR 5774

# Temple Talk



## ***Hametz u'Matzah***

By: Rabbi Tracy Nathan

It's time for some spring cleaning (yes, Pesach is coming!) And this means it is also a good time to ponder a Pesach riddle. The first of the four questions that launches us into the *Maggid* or the storytelling section of the seder is: "On all other night we eat *hametz* (leavened bread) or *matza*, but on this night, why only matzah?"

Our haggadah responds with a teaching from the first century CE rabbinic leader Rabban Gamliel – "We eat it because the dough of our ancestors had no time to rise as the Blessed Holy One had redeemed them, as it says in Shemot 12:39: "*They baked the dough that they took out with them from Mitzrayim, round matzot, for it did not leaven because they had been driven out of Egypt and they could not tarry, and they took no provisions for the road.*"

But wait a minute....in chapter 12 of the book of Exodus, before this moment, Moshe received instructions on the first day of the first spring month – the first of Nisan. God tells Moshe that in fourteen days, on the night of the full moon on the 15<sup>th</sup> of the month, the Children of Israel are to sit down at their tables in the land of Egypt, where they will eat a meal that will consist of three items: the paschal lamb; *maror*/bitter herb; and *matzah*. This means that when they sat down to that meal, they already had fourteen days to prepare for it. Surely, fourteen days was enough time for the dough to rise!

A possible answer can be found in the passages on the *korbanot*, the sacrificial offerings, from the book of Leviticus. The Torah instructs:

"When you bring a meal-offering baked in the oven, it shall be matzot - unleavened bread of fine flour mingled with oil, or unleavened wafers spread with oil. (Leviticus 2:4)"

"No meal-offering, which you shall bring to Adonai, will be made with *hametz*.....(Leviticus 2:11)

The first Pesach meal began with the ritual slaughter of a lamb, which was then shared inside the Israelite slave's home. When the Israelite slaves sat down to eat the paschal offering, their homes became temples and their tables became altars, and their shared sacred meal became an

*(Continued on page 3)*

**The next bulletin will be for June. If you have an article that you would like to submit please get it in to the Temple office before May 15th.**

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Office Hours

Monday - Friday

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**Temple Beth Israel**  
**Passover Community Seder**

**Tuesday, April 15th 6:30 P.M.**  
**25 Harvard Street, Waltham**

**For reservations complete the registration below and return it before April 8th 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 APRIL 8th**

**Reservations received after April 9th will be \$36 per person**

**Contact us at**

**781-894-5146, [www.tbiwaltham.org](http://www.tbiwaltham.org) or [office@tbiwaltham.org](mailto:office@tbiwaltham.org)**



**Save the Date for TBI's First 100th Anniversary Event**  
**June 20-22, 2014**

**Cantor Elaine Shapiro** will join us for a Musician-in-Residence weekend to kick off Temple Beth Israel's 100th anniversary celebration.

Cantor Shapiro, a Waltham native, will participate in Shabbat evening services on Friday, June 20. After a community dinner, she will share her story about becoming the first woman admitted to the Cantor's Assembly in 1991, despite the fact that she graduated from Cantorial School 18 years earlier. Cantor Shapiro is a graduate of the Jewish Theological Seminary, where she was the first woman to complete the courses necessary to be a cantor. She currently resides in Boca Raton, Florida.

Cantor Shapiro will join us for Friday Night Services on June 20, she will participate in Shabbat Morning Services on Saturday morning, June 21 and on Sunday afternoon, June 22, she will perform a concert.

**The entire community is welcome to all of these events.**

Watch for more information on the Temple's website <http://tbiwaltham.org> and in the mail.

If you would like to volunteer for this or any other of our 100th Anniversary Events, contact Andrea Baron at [office@tbiwaltham.org](mailto:office@tbiwaltham.org) or [781-894-5146](tel:781-894-5146).

# Hametz u'Matzah

By: Rabbi Tracy Nathan

(Continued from page 1)

offering. And the slave became a priest serving at the altar. This is what the *matzah* takes us back to – that moment of freedom and dignity when we were still in Egypt. It was a moment of anticipation and expectation that tomorrow we will be physically free – and today we are spiritually free.

Rabban Gamliel's explanation is the second experience of Matzah. As the night ended and the morning came, and the Children of Israel were rushed out of Egypt by Pharaoh – the dough did not have time to rise. The Children of Israel had faith enough, though, to enter the desert with no food for the road, except for that little bit of matzah. This was the bread of faith and redemption.

And yet, the seder begins by recalling matza as *lechem oni*, the poor person's bread, the brittle, slow-digesting bread that slaves would eat. Is it the bread of poverty or the bread of redemption? Or is it both? Perhaps the humble bread became the unleavened bread of the pascal sacrifice, which transformed the bread of poverty into a symbol of dignity and holiness. It then became the bread of freedom and faith, taken in haste as the children of Israel left Egypt.

That matzah was similar to the Children of Israel – rushed out of Egypt, without time yet to grow and develop fully into their potential as free people. That would happen in time. On Pesach, when we sit down at our seders, we relive that experience, and remember that we are still freeing ourselves from all the ways that we need to individually and communally. We turn our homes into temples and our tables into sacred altars and tell stories about our first steps in our ongoing journey to freedom.

Wishing you a joyful Pesach and a sweet journey towards freedom paved with fruitful questions and conversations. *Hag Kasher v'Sameach!*

Rabbi Tracy & Rabbi Scott & Hanan

To reach Rabbi Nathan for ordinary matters, call and/or leave a message at her synagogue phone: [781-894-5146](tel:781-894-5146) or email her at: [rabbinate@tbivaltham.org](mailto:rabbinate@tbivaltham.org).

In the event of illness or death or similar emergencies call: [\(781\) 530-4114](tel:781-530-4114).

## Friday Night Dinner & Shabbat Service

Friday night, May 16

Service begins at 6:30pm

Dinner begins after services around 7:30pm

### NOTE NEW FEES AND DEADLINES:

\$12 per adult, \$30 per family if paid by the Wed. before the dinner  
\$15 per adult, \$40 per family for late reservations



## April - May Yahrzeits

Plaque Loc.	Name	Yahrzeit Date		Plaque Loc.	Name	Yahrzeit Date	
4-2	Ruth Etta Gans	1-Apr	Nisan 01	4-2	Max Eisenberg	27-Apr	Nisan 27
4-1	Ethel Griff	2-Apr	Nisan 02	2-1	Edith Canter	27-Apr	Nisan 27
1-4	A. H. Sheer	2-Apr	Nisan 02	5-3	Goldie Ramler	30-Apr	Nisan 30
5-3	Dr. Rosa Kubin	2-Apr	Nisan 02	2-2	Nathan Kauffman	30-Apr	Nisan 30
5-3	Phillip Levine	3-Apr	Nisan 03	5-1	Shirley Hoffman	1-May	Iyar 01
4-2	John Jacobs	4-Apr	Nisan 04	4-4	Gertrude Goldstein	1-May	Iyar 01
	Lillian Mallick	4-Apr	Nisan 04	5-3	Freda Kaufman	1-May	Iyar 01
3-3	Louis Levine	7-Apr	Nisan 07	1-4	Bessie Sheer	2-May	Iyar 02
2-1	Gedalia Chosed	8-Apr	Nisan 08	6-4	Samuel D. Coppelman	2-May	Iyar 02
1-1	William Cohen	8-Apr	Nisan 08	1-1	Benjamin Benjaminson	3-May	Iyar 03
6-4	Maurice Milesky	8-Apr	Nisan 08	2-4	Rubin Zelinetsky	3-May	Iyar 03
4-2	Dr. Max Tauber	8-Apr	Nisan 08	1-4	Joseph Slatrow	3-May	Iyar 03
4-1	Morris Trachtenberg	8-Apr	Nisan 08	4-3	Florence Woodin	3-May	Iyar 03
3-3	Rose Israel	9-Apr	Nisan 09	3-1	Aaron Weiner	3-May	Iyar 03
2-1	Sara Cohn	10-Apr	Nisan 10	2-2	Anna Geller	4-May	Iyar 04
5-4	Madeline Sidell	11-Apr	Nisan 11	2-2	Dora Koszerek	4-May	Iyar 04
5-4	Sophia Rosenfield	12-Apr	Nisan 12	4-2	David Wigod	4-May	Iyar 04
3-2	Morris Goldman	13-Apr	Nisan 13	6-3	Howard Lewis	5-May	Iyar 05
2-1	Shana Chosed	13-Apr	Nisan 13	1-3	Morris Levison	5-May	Iyar 05
	Ida Koocher	13-Apr	Nisan 13	1-1	Anna Ida Burofsky	6-May	Iyar 06
2-2	Ida Greenberg	14-Apr	Nisan 14	6-1	George Freeman	7-May	Iyar 07
2-2	Mary Kaplan	14-Apr	Nisan 14	4-2	Goldie Stoerger	7-May	Iyar 07
3-4	Gittle Edelman	16-Apr	Nisan 16	3-1	Goldie Kaswell	7-May	Iyar 07
2-1	Charles Cumenes	17-Apr	Nisan 17		George Sokoloff	7-May	Iyar 07
6-4	Myron Stroum	17-Apr	Nisan 17	3-3	Judith Kaplan	9-May	Iyar 09
1-4	Abraham Slatrow	18-Apr	Nisan 18	5-4	Charles S. Slatrow	9-May	Iyar 09
5-1	Frances Hoffman	18-Apr	Nisan 18	3-2	Samuel Louis Griff	10-May	Iyar 10
4-3	Lena Sheer	19-Apr	Nisan 19		Anne Itzkowitz	10-May	Iyar 10
3-2	Sonia Weiner	19-Apr	Nisan 19	5-3	Herman Greene	11-May	Iyar 11
5-3	Gertrude Wolk	20-Apr	Nisan 20	1-2	Simon Hoffman	11-May	Iyar 11
2-2	Samuel Goodman	21-Apr	Nisan 21	5-4	Morris Canter	11-May	Iyar 11
3-4	Eli Weiner	21-Apr	Nisan 21	6-1	Edith R. Friedlander	11-May	Iyar 11
6-1	Belle Freedman	22-Apr	Nisan 22	1-3	Robert Liberman	12-May	Iyar 12
	Samuel Seidman	23-Apr	Nisan 23	5-4	Aaron Soltes	14-May	Iyar 14
3-1	Nathan Sheer	23-Apr	Nisan 23	5-4	Samuel Schwartz	14-May	Iyar 14
4-3	Ruth Seigler	23-Apr	Nisan 23	5-1	Eliot Tanner	15-May	Iyar 15
3-1	Goldie Gammerman	24-Apr	Nisan 24	1-3	Etta Liberman	15-May	Iyar 15
	Jeanne Bloom	24-Apr	Nisan 24	5-4	Fannie Kennen	15-May	Iyar 15
3-4	Ethel Stroum	24-Apr	Nisan 24	4-1	Sophie Messer	15-May	Iyar 15
	Anna Macklin	25-Apr	Nisan 25				
	Moshe Ben Aaron	25-Apr	Nisan 25				
6-1	Anna Wolf	25-Apr	Nisan 25				

## April - May Yahrzeits

Plaque Loc.	Name	Yahrzeit	Date
	Anna Goldstein	15-May	Iyar 15
4-1	Anna Resh	16-May	Iyar 16
5-2	Freda Griff	17-May	Iyar 17
1-1	Chiam Crevoshay	17-May	Iyar 17
2-1	Louis Berman	17-May	Iyar 17
1-3	Simon Kniznik	17-May	Iyar 17
3-3	Ilene Joyce Nathanson	17-May	Iyar 17
1-4	Hyman Weinstein	18-May	Iyar 18
2-2	Jacob Fine	18-May	Iyar 18
2-1	Louis Dubin	18-May	Iyar 18
	Morris Fischer	18-May	Iyar 18
5-4	Joseph Kurtzman	20-May	Iyar 20
6-3	Frances Rose Kaplan	20-May	Iyar 20
2-1	H. L. Berman	20-May	Iyar 20
6-4	Harry Sheinhite	21-May	Iyar 21
2-3	Zelda Pokat	21-May	Iyar 21
5-1	Barbara Hoffman	21-May	Iyar 21
6-4	Richard Rosenberg	22-May	Iyar 22
3-1	Laura Kurtzman	22-May	Iyar 22
1-3	Charles Leavy	22-May	Iyar 22
2-1	Harry Dubin	23-May	Iyar 23
4-4	Samuel Goodman	24-May	Iyar 24
5-3	Fritz Benedick	24-May	Iyar 24
4-1	Sara Bloomenthal	25-May	Iyar 25
3-3	Barnett Sacks	27-May	Iyar 27
2-3	Lena Norman	27-May	Iyar 27
2-1	Jacob Cohn	28-May	Iyar 28
2-4	Charles Tankel	29-May	Iyar 29

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.

If you would like to read Torah or Haftarah please contact Mark Frydenberg at [mark@tbiwaltham.org](mailto:mark@tbiwaltham.org).

If you would like to give a d'var torah on a week when Rabbi Nathan is not at TBI, please contact Susan Holbert at [susan@theindexpros.com](mailto:susan@theindexpros.com) and we'll add you to our growing list of contributors.

## Donations

### General Fund

Hella Hackerem

Larry and Sue Goodman

Esther Keaney, in memory of Paul Keaney

Josh, Heather, Noah, Benjamin, and MacKayla Gustin and Rebecca, Tom and Hannah Gill, in loving memory Sandra Gustin.

Gerry Nelson, in memory of Evelyn Rosenburg.

Joan and Martin Taubman, in memory of Martha Mittelbank.

Diana Korzenik wishes Harry Baker a Happy Birthday.

### Yellow Candle Program

Ellie Handel	Herb and Nessie Baron
Ed Kaufman	Alan and Avis Cohen
Marilyn Racette	Martin and Joan Taubman
Shiela and Irving Lesnick	Diana Korzenik
Julius, Thelma and Anita Kennen	Gayle Pinshaw
David Freedman	Larry and Sue Goodman
Carol Halberstadt	Lillian Etkind
Fran Levy	Rhoda and Martin Koocher
Jim, Andrea and Michaela Baron	

## THANK YOU

### Thanks to Dena Baker who gave a D'var Torah in March

### And thanks to these Torah and Haftarah readers:

Cantor Ellen Band	Rabbi Tracy Nathan
Susan Holbert	Yaron Shragai
Noah Beit-Aharon	Caroline Nudelman
Genevieve Fosa	Mike Rosenberg
Mark Frydenberg	Celia Schneider
Merrill Griff	Rustin Shenkman
Susan Kane	Kim Pearson
Hazzan Joseph Weintraub	

### Megillat Esther

Cantor Ellen Band	Noah Beit-Aharon
Rabbi Tracy Nathan	Sharon Rozines
Natasha Shabat	Andy Tannenbaum

# April 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Religious Committee Meeting 7pm	2	3	4 ⚡ 6:55	5 <i>Metzora</i>
6	7	8	9	10 Passover Kitchen Prep - 8:00am	11 ⚡ 7:03	12 <i>Acharei Mot Shabbat Hagadol</i>
13	14 ⚡ 7:06 Siyyum - 7am  Passover— Seder #1	15 ⚡ 8:09 Yom Tov Day 1 Service - 9am Community Seder #2 - 6:30pm	16	17	18 ⚡ 7:11	19 <i>Shabbat Chol Hamoed Pesach</i>
20	21 ⚡ 8:16 Yom Tov Day 7 Service - 7am	22 ⚡ 8:18 Yom Tov Day 8 service with Yizkor - 7am	23	24	25 ⚡ 7:18	26 <i>Kedoshim</i>
27	28 <i>Yom Hashoah</i>	29	30			

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

# May 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 ⚡ 7:26	3 <i>Emor</i>
4	5 <i>Yom Hazikaron</i>	6 <i>Yom Ha'Atzmaut</i>	7	8	9 ⚡ 7:34	10 <i>Behar</i>
11 <i>Mother's Day</i> 	12	13	14	15	16 ⚡ 7:41 <i>Friday Night Service and Dinner 6:30pm</i>	17 <i>Bechukotai</i>
18	19	20	21	22	23 ⚡ 7:48	24 <i>Bamidbar</i>
25	26 <i>Memorial Day Minyan 8am</i>	27	28	29	30 ⚡ 7:54	31 <i>Nasso</i>

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

# 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 ) עירוי (*iruy*) (pouring boiling water over surfaces). For ) עירוי (*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, Corian, Staron, Ceasarstone, Swanstone, Surell, and Avonite surfaces can be kashered by ) עירוי (*iruy*). A wood surface that does not contain scratches may be kashered by עירוי (*iruy*). Ceramic, cement, or porcelain countertops **cannot be kashered** by ) עירוי (*iruy*).

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 (  $\chi\mu\tau$  *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*.

### ***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 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 was

originally meant for those who held large amounts of *chametz*, *Mechirat Hametz*/Selling 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 suppose Purim gives us the chance 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. Our sale will be conducted with the Mayor of the City of Waltham. Fill out and sign the form in this newsletter, and make sure Rabbi Nathan or the office receives it **before 7 am on April 14**.

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

## בְּדִיקַת חֵמֶץ

### **Bedikat Hametz                      Search for Hametz** **Night of Sunday, April 13th**

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:

בָּרוּךְ אַתָּה יְיָ 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 11:38 AM.

כָּל חֲמִירָא וְחֲמִיעָה דְאֶפְא בְּרִשׁוּתֵי דְלָא חֲמִיתָהּ וְדָלָא בְּעֵרְתָהּ וְדָלָא לְבָטֵל וְלֵהוּי הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

*Kol khamira 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 11:38 am the morning of the first seder. Burning it in an empty garbage can is safe and one should not use any kind of accelerant, e.g. gasoline. You may burn your *chametz* at Temple Beth Israel following minyan on Monday, April 14<sup>th</sup>. As the *chametz* burns, recite the following formula:

כָּל חֲמִירָא וְחֲמִיעָה דְאֶפְא בְּרִשׁוּתֵי דְלָא חֲמִיתָהּ וְדָלָא בְּעֵרְתָהּ וְדָלָא לְבָטֵל 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'le-hevei 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.*

**The Temple kitchen will be kashered for Pesach on Thursday, April 10, at 8:00am and will not be available for use except for preparation for the Community Seder.**

**Latest time for eating *hametz* on Monday, April 14 is 10:30 am.**

### ***Mechirat Hametz: Selling of Hametz***

In addition to the mitzvah of not eating *hametz* during Pesach, Jews are also not to possess *hametz* 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 *hametz*-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 *hametz* 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 *hametz* after the end of Pesach – and without much financial loss. Although this originally applied to those who held large amounts of *hametz*, *Mechirat Hametz/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 suppose Purim gives us the chance to “dispose” of these items in a more enjoyable way than a deed of sale!).

If you wish to sell your *hametz*, 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 HAMETZ**

*Note: If possible, all hametz 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, April 10, to make sure it gets to the Rabbi in time. You may deliver it to the Rabbi in person by 7:00 am, Monday, April 14.*

I, the undersigned, fully empower and permit Rabbi Tracy Nathan to act in my behalf to sell all *hametz* possessed by me – knowingly or unknowingly – as defined by Torah and rabbinic law, and to lease all places wherein *hametz* 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 Monday, April 14 and runs through nightfall of Tuesday, April 22.

And to this I hereby affix my signature on this \_\_\_\_\_ day of \_\_\_\_\_, in the year 2014.

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](mailto:office@tbiwaltham.org)

Website: [www.tbiwaltham.org](http://www.tbiwaltham.org)

April - May 2014

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**Ta'anit Bekhorot: Fast of the First Born  
Siyyum Following Morning Minyan  
Monday, April 14 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, April 14**, 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**

Mon April 14, 7:00 am	Minyan and Siyyum for Ta'anit Bekhorot
Tues, April 15, 9:00am	Pesach Yom Tov Day 1 Service (Led by Cantor Ellen Band)
Tues, April 15, 6:30pm	TBI Community Seder
Wed, April 16	Pesach Yom Tov Day 2 ( <b>No TBI service</b> )
Thurs, April 17, 7 am	Morning Minyan (Chol HaMoed Pesach)
Sat, April 19, 9 am	Shabbat Chol HaMoed Service
Mon, April 21, 7:00am	Pesach Yom Tov Day 7 Service
Tues, April 22, 7:00am	Pesach Yom Tov Day 8 Service with Yizkor