

CONGREGATION BETH ISRAEL

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Pesach Guide 5771 - 2011

Getting Your Mind, House, and Soul  
Ready for Passover

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# Passover Guide 5771- 2011

FOR INFORMATION ABOUT PROGRAMS, SERVICES, OR QUESTIONS ABOUT PESACH  
LAWS, CONTACT THE SYNAGOGUE; 508-756-6204

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# Introduction

Aviv, 5771  
Spring, 2011

Shalom,

In the Torah, the Jewish calendar year is centered around the holiday of Passover. Even though many things have changed since the days of the ancient Israelites, there is no doubt that Passover is a central event, both in the life of the family and in the life of the Jewish people as a whole.

At your Sedarim, talk about the world as it exists today and ask what each person at your table can do to make a difference, to make the world a little better. All you have to do is decide that you can make a difference, and believe it or not, you will make a difference.

I hope that this packet will be a helpful tool to enrich Passover for you and for your family. Enclosed you will find:

An authorization form for the selling of hametz, to be returned to the synagogue office.

Guidelines for purchasing food and making your home kosher for Passover.

A complete schedule for pre-Pesach and Pesach activities and services.

Candlelighting times for the entire 8 day holiday of Pesach.

Additional readings for your Seder table.

A calendar to help you count the Omer (beginning the night of the 2<sup>nd</sup> Seder).

Passover songs to enjoy and enrich your Seder.

**If you would like to share your Seder with others in our community or if you would like to be hosted at a Seder, please let me know. If you have any questions about the preparations for Pesach, call as soon as you can!**

Ingrid, Jonah and Lili join me in wishing you a Chag Kasher v'Sameach, a kosher and happy holiday!

*Rabbi Joel Pitkowsky*

# SELLING YOUR CHAMETZ MEKHIRAT CHAMETZ (5771-2011)



**WHAT?**

Jewish law prohibits Jews from using or legally possessing any chametz during Pesach. To insure compliance with this norm, we may transfer title on any remaining chametz to a non-Jew. This chametz becomes the property of the non-Jew for the duration of Pesach and should be set aside in a place where it will not be disturbed or seen during the holiday. Rabbi Pitkowsky will be pleased to act as your agent for this transaction.

**HOW?**

If you would like Rabbi Pitkowsky to sell your chametz, mail this form back to the synagogue or bring it to Congregation Beth Israel in person.

Note the following:

It is permissible for one person to sell the chametz for an entire family. However, to teach the importance of this mitzvah, all members of the family are encouraged to sign this form.

According to our tradition, one of the reasons that the Jews merited being taken out of Egypt was that they always remembered their Hebrew names. To keep that spirit alive, all are encouraged to add a Hebrew signature when selling their chametz. (If you need help with your name, call the rabbi)

There is a long standing tradition that when selling one’s chametz, one should simultaneously contribute tzedakah to the synagogue’s Maot Hittim (literally “wheat money”) Fund. This Passover relief fund helps needy individuals here and abroad celebrate this holiday, as well as the rest of the Jewish year. Please make checks payable to “Rabbi’s Sunshine Fund.”

**WHEN?**

Completed forms must arrive at Congregation Beth Israel no later than Monday, April 18, at 8:00 AM. The Rabbi cannot be responsible for forms that arrive after this date and time.

Note that Rabbi Pitkowsky will arrange a post-Pesach chametz “buy back” on Tuesday, April 26, at 9:00PM. If you sell your Chametz through Rabbi Pitkowsky, please do not touch your Chametz before this time.

**Authorization of Proxy**

We/I hereby authorize Rabbi Joel Pitkowsky of Congregation Beth Israel, Worcester, MA, to sell all chametz that may be in our/my possession. We/I understand that he will sell all chametz wherever it may be: at home, place of business, car or elsewhere, in accordance with the requirements and provisions of Jewish law.

Name: \_\_\_\_\_ Hebrew Name: \_\_\_\_\_

Address: \_\_\_\_\_

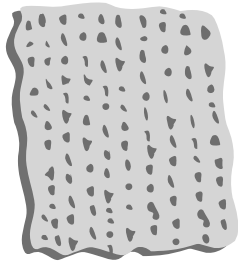
Additional Names/Addresses: \_\_\_\_\_

Maot Hittim (literally ‘wheat money’ – This money will be used to help members of our community celebrate Passover)

Amount Donated \$ \_\_\_\_\_

# Guidelines for purchasing food and making your home kosher for Passover

## PREPARING FOR PESACH



The Torah tells us, “Seven days you shall eat unleavened bread; on the very first day you shall remove chametz (leaven) from your houses (Exodus 12:15).” This is the basis for the laws of Pesach. The rabbis specified five grains that can become chametz: wheat, oats, barley, spelt, and rye. Later Ashkenazi authorities added other foods to the Pesach prohibitions. We ‘make Pesach’ by cleaning our homes of all traces of chametz, or leaven. We observe this holiday by carefully avoiding the use of chametz both at home and away. The term ‘chametz’ is applied not only to foods, but also to the dishes and utensils in which foods are prepared or served during the year. These may not be used during Pesach, except as indicated.

What follows is a general guideline. If you have any questions, call Rabbi Pitkowsky.

## UTENSILS AND DISHES

If you do not have separate dishes and utensils for Passover and you wish to kasher certain utensils or dishes, the first step is always cleaning. If it can’t be cleaned - it can’t be kashered! The term ‘kashering’ refers to the process by which certain utensils are made fit for Pesach use. New dishes and utensils need not be kashered before Pesach.

At least 24 hours after washing the utensil you may begin the kashering process.

1. Pots made wholly of metal can be kashered by filling them to the rim with water, bringing the water to a boil, and causing the water to flow over the sides of the pot. Handles and lids should be immersed in boiling water also. Teflon and porcelain enamel pots cannot be kashered.
2. Silverware, knives, forks, spoons, and small pots made wholly of metal can be kashered by a thorough cleaning and a five second immersion in boiling water. The kashering pot should be kashered before and after it is used. (See above)
3. The Ashkenazi custom for kashering table glassware is by soaking it in water for 72 hours (Change the water after every 24 hour period). The Sephardic custom is to wash the glassware with soap and hot water only.
4. Utensils used for baking during the year cannot be used during Pesach.
5. Chinaware, enamelware, earthenware, and porcelain cannot be kashered. Fine translucent china can sometimes be kashered. Speak to the rabbi for details.
6. Pyrex used for cooking cannot be kashered. All other Pyrex (used for mixing cold food) can be kashered as glassware.

7. Dishtowels and tablecloths to be used during Passover should be washed with laundry detergent and water.

8. Utensils used with fire or heat but without water (for example, pans and spits) can be kashered with a blowtorch. While the utensil must be cleaned, there is no need to wait 24 hours after the last use. Heat all surfaces of the utensil until they glow.

#### APPLIANCES AND SURFACES

1. Refrigerators and freezers should be cleaned (Including all walls, shelves, and baskets). Some people choose to cover shelves with shelf paper or foil during Pesach. (If you do this, make sure to allow for good air circulation in the refrigerator).

2. Ovens and ranges should be scrubbed and cleaned. Include every part that comes in contact with food and all surfaces. After cleaning, heat oven and range as hot as possible for thirty minutes. Self-cleaning ovens can just be put through the self-cleaning cycle. If you have a gas stove, cover your stove top with tin foil (except for the burners).

3. Microwave ovens should be scrubbed and cleaned. Place a glass of water in the oven and run on "High" until the cavity fills with steam and the water disappears. A microwave oven that has a browning element cannot be kashered for Pesach. Kasher glass/Pyrex revolving tray like glassware. Kasher microwave ovens by washing all removable parts, cleaning the inside walls, and waiting 24 hours. After the 24 hours, boil a glass of water inside the oven for 5 minutes. When the 5 minutes has elapsed, the microwave is kosher for Passover.

4. Electrical Appliances: If the parts that come into contact with chametz are removable they can be kashered in the appropriate way (for example: if metal, follow the rules for metal utensils). All exposed parts should be thoroughly cleaned. If the parts are not removable, the appliance cannot be kashered. Toaster ovens cannot be kashered. Stainless steel dish washers can be kashered by running through a complete cycle with soap. Some authorities maintain that porcelain-lined dishwashers can be kashered in the same way, and that the dishwasher racks do not need to be replaced for Pesach, only cleaned and run through a complete cycle.

5. Table tops, shelves, pantry and kitchen surfaces that are used during the year should be thoroughly cleaned before placing Pesach utensils on them. Some people cover all such surfaces during the entire week of Pesach. You can use heavy shelf paper, heavy foil or ornamented plastic cloth to cover all surfaces. Shelves for Pesach dishes should be thoroughly cleaned.

6. Kitchen Sinks: Kasher metal sinks by a thorough cleaning and by pouring boiling water over all surfaces. Porcelain sinks cannot be kashered. If you have a porcelain sink, thoroughly clean all surfaces and use a kosher for Passover sink rack.

**7. Chametz (non-Pesach utensils, non-Pesach dishes, pots, and food) whose ownership has been ritually transferred, should be separated, locked up or covered and marked to prevent accidental use during Pesach.**

#### PROHIBITED FOODS

Prohibited foods include bread, cakes, biscuits, cereal, crackers, pasta, alcohol and vinegar made from these five grains: wheat, barley, oats, spelt, and rye.

Most Ashkenazi authorities have added the following foods (kitniyot) to the above list: rice, corn, millet, and legumes, i.e.-beans and peas. String beans are permitted. Most of these authorities also forbid chickpeas, sesame seeds, and lecithin. Some Ashkenazi authorities permit, while others forbid, the use of legumes in a form other than its natural state, for example, oils. Some permitted oils: safflower, sunflower, cottonseed, peanut, extra virgin olive oil. Sephardi authorities permit the use of all the above. Consult Rabbi Pitkowsky for guidance in the use of these products.

#### PERMITTED FOODS

During the eight days of Pesach, chametz cannot lose its identity in another food. Therefore, the smallest amount of chametz renders the whole food chametz and its use on Pesach is prohibited. However, during the rest of the year, chametz follows the normal rules of foods mixing together, i.e- it loses its identity in a mixture of one part chametz and sixty parts of non-chametz. This difference in the law allows us to differentiate between foods purchased before and during Pesach.

#### **The following fresh and unprocessed foods require no “Kosher le Pesach” label if purchased before or during Pesach:**

- Fruits and vegetables (for exceptions see above)
- Eggs
- Kosher fish and meat

#### **The following foods require no “kosher le-Pesach” label if purchased before Pesach and if they remain in an unopened package. During Pesach these products require a “kosher le-Pesach” label:**

- Milk, butter, cottage cheese, cream cheese (lactaid or “dairy substitute” products require a kosher le-Pesach label)
- Frozen, uncooked, vegetables with no additives (for legumes, see above)
- Frozen, uncooked, fruit with no additives
- Frozen fruit juices with no additives
- Sugar, uniodized salt, pepper and other natural spices (this does not include brown sugar or confectioner’s sugar, which both need to be labeled “Kosher for Passover”)
- Baking soda
- Tea-unflavored, non-herbal, and with caffeine
- Coffee-without cereal additives and with caffeine
- Cocoa- 100% pure, no additives

#### **The following processed foods require a “Kosher le-Pesach” label if purchased before or during Pesach:**

- Baked products including matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah.

See cautionary details under “BAKED GOODS”

- Fruit juices-canned or bottled
- Canned fish
- Wine, liquor, vinegar, ketchup,
- Oils, margarine
- Dried fruits, candy, chocolate milk
- Ice cream, yogurt, sour cream, and other dairy products
- Soda
- Decaffeinated or flavored coffees and teas, herbal teas

#### BAKED GOODS

Baked products are a particular problem and their preparation by a bakery under Jewish ownership is not a guarantee of kashrut. Few bakeries bake Kosher for Pesach items. Signs indicating “Passover Products” or “Passover Style” are not acceptable. Bakeries that are kosher during the remainder of the year are not necessarily acceptable on Pesach. It is also important to note that Jewish law forbids the purchase of bread immediately after Pesach which has been baked during Pesach.

#### DETERGENTS

If permitted during the year, powdered and liquid detergents do not require a “Kosher le-Pesach” label.

#### MEDICINES

Since chametz binders are used in many pills, the following guidelines should be followed: If the medicine is required for life-sustaining therapy, it may be used on Pesach. If it is not for life-sustaining therapy, some authorities permit, while others prohibit. If available, capsules are preferable. Consult your doctor before discontinuing any medication. Rabbi Pitkowsky is available to provide further clarification.

#### PESACH LABELS ON PROCESSED FOODS

No processed product can be used on Pesach unless it is accompanied by a reliable “Kosher le-Pesach”. A label reading simply “For Passover” and adorned with Jewish symbols is not reliable especially if not integral to the package. These guidelines do not cover every situation. Please feel free to call or stop by the synagogue to ask Rabbi Pitkowsky any questions you may have about permitted foods and food labeling.

# Pre-Pesach Checklist

## Wednesday, April 13, 2011

- 11:00 AM-All of Congregation Beth Israel, including the kitchen and the social hall, will be entirely kosher for Passover. Do not bring any food into BI that is not certified Kosher for Passover.

## Sunday, April 17, 2011

- 3:00 PM-Finish Passover cleaning at home.
- Search for Chametz (Bedikat chametz). After dark, hide ten pieces of chametz around the house. Using a candle to light the way, find the chametz and brush it into a paper bag using a feather and wooden spoon. Set aside for next day. See the front of your Haggadah for blessings and readings (Bedikat Chametz kit is available, free of charge, from the BI office).

## Monday, April 18, 2011

- 6:45 AM-Fast of the Firstborn (Ta'anit Bechorot) morning service. Join Rabbi Pitkowsky as he celebrates the completion of his study of the Mishnah of Masechet Baba Kamma.
- 8 AM- Mekhirat Chametz-Last chance to grant Rabbi Pitkowsky the authority to sell your chametz.
- 9 AM Remove last chametz from your house, car, office, etc.
- 9:30 AM - Bi'ur Chametz (Burning of Chametz collected Sunday night)-BI will be hosting a gathering for Bi'ur Chametz. We will have a fire available to burn your chametz, so come with your friends and family. See the front of your Haggadah for readings and blessings (readings will be available at BI as well). After Bi'ur Chametz, one is not permitted to eat chametz until the conclusion of Passover.

## Candle Lighting (Worcester, MA) - Passover 5771 (2011)

Date		Time	Blessings
Monday, April 18	1 <sup>st</sup> night of Pesach (Seder I)	7:13 PM or later	1 and 2
Tuesday, April 19	2 <sup>nd</sup> night of Pesach (Seder II)	8:14 PM	1 and 2
Sunday, April 24	7 <sup>th</sup> Day of Pesach	7:20 PM or later	1
Monday, April 25	8 <sup>th</sup> night of Pesach	8:22 PM or later	1

## Candle Blessings

1

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.



*Barukh attah Ado-nai, E-loheinu Melekh Ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov*

Praised are You, Lord our God, King of the Universe, who has sanctified us with His commandments, and has commanded us to kindle the light of the Festival.

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2

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Barukh attah Ado-nai, E-loheinu Melekh Ha-olam, she-heyanu v'kiy'manu v'higi'anu la-z'man ha-zeh.*

Praised are You, Lord our God, King of the Universe, who has kept us alive, sustained us, and brought us to this season.

## Seder Readings

### Breaking the Middle Matzah—Entering the Broken World

The Pesach story begins in a broken world, amidst slavery and oppression. The sound of the breaking of the matza sends us into that fractured existence, only to become whole again when we find the broken half, the afikoman, at the end of the Seder. This brokenness is not just a physical or political situation.

In Hebrew, Egypt is called Mitzrayim, reminding us of the word tzar, narrow. Thus, in Hassidic thought, Mitzrayim symbolizes the inner straits that trap our souls. Yet even here we can find a unique value, as the Hassidic saying teaches us: “There is nothing more whole-than a broken heart.” Or, as Leonard Cohen wrote: “There’s a crack in everything/That’s where the light comes in.”

Some families pass out a whole matza to every Seder participant, inviting them to take a moment to ponder this entrance into a broken world, before they each break the matza themselves.

-taken from [A Night to Remember: The Haggadah of Contemporary Voices](#), Mishael and Noam Zion, pg. 14

### Jewish by Choice

We should ask ourselves what to do with our historic inheritance. In every generation, Jews have had to make a decision to remain Jewish. The Jewish people have survived for thousands of years because millions of Jews, over dozens of generations, have made personal decisions to uphold their identity.

The Torah, the mitzvot (commandments), the languages spoken, the collective memory, the ways of life, the creative works—all these were sustained first and foremost by the decision that every Jew made privately: to stay a Jew and not to leave. Identity has meaning only when it can be abandoned; only when a person is allowed to leave; only when each individual makes the decision, freely, to keep his or her identity and not to change it.

-quotation from Amos Oz, taken from [A Night to Remember: The Haggadah of Contemporary Voices](#), Mishael and Noam Zion, pg. 57

## Counting the Omer – 5771 (2011)

The Torah commands that from the second day of Pesah , the day the Omer offering of new barley was brought in the Temple, each Jew should count forty nine days. The festival of Shavuot is celebrated on the fiftieth day. This period of counting is called Sefirat HaOmer. The counting of the days also acts as a buildup of anticipation, from the jubilation of the physical freedom of Passover, to the joy and excitement connected with receiving the Torah at Mt. Sinai, the event we commemorate on Shavuot. The Omer is counted after nightfall, while standing. If one forgets to count at night, one can count during the day without the blessing, but may continue to recite the blessing on succeeding nights. If one forgot to count for an entire day, you can count on succeeding nights, but without a blessing. **(Note: The days of the Omer mentioned below refer to the night mentioned and the following day.)**

Baruch Ata A-donai E-loheinu Melekh HaOlam Asher Kidishanu B'mitzvotav V'tzivanu Al Sefirat HaOmer

Blessed are You, Lord our God, King of the Universe who has sanctified us with Your commandments and commanded us to count the Omer

- ◆ April 19, 2011 Tuesday night  
Today is one day of the Omer. Hayom yom echad la'omer.
- ◆ April 20, 2011 Wednesday night  
Today is two days of the Omer. Hayom shnay yamim la-omer.
- ◆ April 21, 2011 Thursday night  
Today is three days of the Omer. Hayom shloshah yamim la-omer.
- ◆ April 22, 2011 Friday night  
Today is four days of the Omer. Hayom arba'ah yamim la-omer.
- ◆ April 23, 2011 Saturday night  
Today is five days of the Omer. Hayom chamishah yamim la-omer.
- ◆ April 24, 2011 Sunday night  
Today is six days of the Omer. Hayom shishah yamim la-omer.
- ◆ April 25, 2011 Monday night  
Today is seven days which is one week of the Omer. Hayom shiv'ah yamim shehaym shavuah echad la-omer.
- ◆ April 26, 2011 Tuesday night  
Today is eight days which is one week and one Day of the Omer. Hayom shmonah yamim shehaym shavuah echad v'yom echad la-omer.
- ◆ April 27, 2011 Wednesday night  
Today is nine days which is one week and two days of the Omer. Hayom tishah yamim shehaym shavuah echad u'shnai yamim laomer.
- ◆ April 28, 2011 Thursday night  
Today is ten days which is one week and three days of the Omer. Hayom asarah yamim shehaym shavuah echad u'shlosha yamim laomer.
- ◆ April 29, 2011 Friday night  
Today is eleven days which is one week and four days of the Omer. Hayom achad asar yom shehaym shavuah echad v'arba'ah yamim laomer.

- ◆ April 30, 2011 Saturday night  
Today is twelve days which is one week and five days of the Omer. Hayom sh'naim asar yom shehaim shavuah echad vahamisha yamim laomer.
- ◆ May 1, 2011 Sunday night  
Today is thirteen days which is one week and six days of the Omer. Hayom shlosa asar yom shehaim shavuah echad v'shisha yamim laomer.
- ◆ May 2, 2011 Monday night  
Today is fourteen days which is two weeks of the Omer. Hayom arba'ah asar yom shehaim shnai shavuot laomer.
- ◆ May 3, 2011 Tuesday night  
Today is fifteen days which is two weeks and one day of the Omer. Hayom hamisha asar yom shehaim shnai shavuot v'yom echad laomer.
- ◆ May 4, 2011 Wednesday night  
Today is sixteen days which is two weeks and two days of the Omer. Hayom shisha asar yom shehaim shnai shavuot ushnai yamim laomer.
- ◆ May 5, 2011 Thursday night  
Today is seventeen days which is two weeks and three days of the Omer. Hayom shivah asar yom shehaim shnai shavuot u'shlosa yamim laomer.
- ◆ May 6, 2011 Friday night  
Today is eighteen days which is two weeks and four days of the Omer. Hayom shmonah asar yom shehaim shnai shavuot v'arba'ah yamim laomer.
- ◆ May 7, 2011 Saturday night  
Today is nineteen days which is two weeks and five days of the Omer. Hayom tishah asar yom shehaim shenai shavuot vahamisha yamim laomer.
- ◆ May 8, 2011 Sunday night  
Today is twenty days which is two weeks and six days of the Omer. Hayom esreem yom shehaim shnai shavuot v'shisha yamim laomer.
- ◆ May 9, 2011 Monday night  
Today is twenty one days which is three weeks of the omer. Hayom echad v'esreem yom shehaim shlosa shavuot laomer.
- ◆ May 10, 2011 Tuesday night  
Today is twenty two days which is three weeks and one day of the omer. Hayom shnayim v'esreem yom shehaim shlosa shavuot v'yom echad laomer.
- ◆ May 11, 2011 Wednesday night  
Today is twenty three days which is three weeks and two days of the omer. Hayom shlosa v'esreem yom shehaim shlosa shavuot ushnai yamim laomer.
- ◆ May 12, 2011 Thursday night  
Today is twenty four days which is three weeks and three days of the Omer. Hayom arba'ah esreem yom shehaim shlosa shavuot ushlosa yamim laomer.
- ◆ May 13, 2011 Friday night  
Today is twenty five days which is three weeks and four days of the Omer. Hayom hamisha v'esreem yom shehaim shlosa shavuot v'arba'ah yamim laomer.
- ◆ May 14, 2011 Saturday night  
Today is twenty six days, which is three weeks and five days of the Omer. Hayom shisha v'esreem yom sheheim shlosa shavuot vahamisha yamim laomer.
- ◆ May 15, 2011 Sunday night  
Today is twenty seven days, which is three weeks and six days of the Omer. Hayom shiva v'esreem yom sheheim shlosa shavuot vishisha yamim laomer.

- ◆ May 16, 2011 Monday night  
Today is twenty eight days, which is four weeks of the Omer. Hayom shmonah v'esreem yom sheheim arba'ah shavuot laomer.
- ◆ May 17, 2011 Tuesday night  
Today is twenty nine days, which is four weeks and one day of the Omer. Hayom tishah v'esreem yom sheheim arba'ah shavuot viyom echad laomer.
- ◆ May 18, 2011 Wednesday night  
Today is thirty days, which is four weeks and two days of the Omer. Hayom shloshim yom sheheim arba'ah shavuot ushnei yamim laomer.
- ◆ May 19, 2011 Thursday night  
Today is thirty one days, which is four weeks and three days of the Omer. Hayom echad ushloshim yom sheheim arba'ah shavuot ushlosa yamim laomer.
- ◆ May 20, 2011 Friday night  
Today is thirty two days, which is four weeks and four days of the Omer. Hayom shnayim ushloshim yom sheheim arba'ah shavuot v'arba'ah yamim laomer.
- ◆ May 21, 2011 Saturday night  
Today is thirty three days, which is four weeks and five days of the Omer. Hayom sh'losa ushloshim yom sheheim arba'ah shavuot vahamisha yamim laomer.
- ◆ May 22, 2011 Sunday night  
Today is thirty four days, which is four weeks and six days of the Omer. Hayom arba'ah ushloshim yom sheheim arba'ah shavuot v'shisha yamim laomer.
- ◆ May 23, 2011 Monday night  
Today is thirty five days, which is five weeks of the Omer. Hayom hamisha ushloshim yom sheheim hamisha shavuot laomer.
- ◆ May 24, 2011 Tuesday night  
Today is thirty six days, which is five weeks and one day of the Omer. Hayom shisha u'shloshim yom sheheim hamisha shavuot v'yom echad laomer.
- ◆ May 25, 2011 Wednesday night  
Today is thirty seven days, which is five weeks and two days of the Omer. Hayom shiva ushloshim yom sheheim hamisha shavuot ushnei yamim laomer.
- ◆ May 26, 2011 Thursday night  
Today is thirty eight days, which is five weeks and three days of the Omer. Hayom shmonah ushloshim yom sheheim hamisha shavuot ushloshim yamim laomer.
- ◆ May 27, 2011 Friday night  
Today is thirty nine days, which is five weeks and four days of the Omer. Hayom tisha ushloshim yom sheheim hamisha shavuot v'arba'ah yamim laomer.
- ◆ May 28, 2011 Saturday night  
Today is forty days, which is five weeks and five days of the Omer. Hayom arbaim yom sheheim hamisha shavuot vahamisha yamim laomer.
- ◆ May 29, 2011 Sunday night  
Today is forty one days, which is five weeks and six days of the Omer. Hayom echad v'arbaim yom sheheim hamisha shavuot v'shisha yamim laomer.
- ◆ May 30, 2011 Monday night  
Today is forty two days, which is six weeks of the Omer. Hayom shnayim v'arbaim yom sheheim shisha shavuot laomer.
- ◆ May 31, 2011 Tuesday night  
Today is forty three days, which is six weeks and one day of the Omer. Hayom shlosa v'arbaim yom sheheim shisha shavuot v'yom echad laomer.
- ◆ June 1, 2011 Wednesday night

Today is forty four days, which is six weeks and two days of the Omer. Hayom arba'ah v'arbaim yom sheheim shisha shavuot ushnei yamim laomer.

- ◆ June 2, 2011 Thursday night  
Today is forty five days, which is six weeks and three days of the Omer. Hayom hamisha v'arbaim yom sheheim shisha shavuot ushlosa yamim laomer.
- ◆ June 3, 2011 Friday night  
Today is forty six days, which is six weeks and four days of the Omer. Hayom shisha v'arbaim yom sheheim shisha shavuot v'arba'ah yamim laomer.
- ◆ June 4, 2011 Saturday night  
Today is forty seven days, which is six weeks and five days of the Omer. Hayom shivah v'arbaim yom sheheim shisha shavuot v'arba'ah yamim laomer.
- ◆ June 5, 2011 Sunday night  
Today is forty eight days, which is six weeks and six days of the Omer. Hayom shmonah v'arbaim yom sheheim shisha shavuot v'shisha yamim laomer.
- ◆ June 6, 2011 Monday night  
Today is forty nine days, which are seven weeks of the Omer. Hayom tishah v'arbaim yom sheheim shivah shavuot laomer.

## Shavuot – June 8-9, 2011.

### Pesach Service Calendar

**Monday, April 18**

**14 of Nisan 5771**

**Ta'anit Bechorot**

**Fast of the Firstborn**

**Day of First Seder**

Morning Minyan and Study for the First Born  
- 6:45 a.m.

NO Evening Minyan

**Tuesday, April 19**

**15<sup>th</sup> of Nisan 5771**

**First Day of Pesach**

**Day of the Second Seder**

**Begin Counting Omer on Tuesday night**

Morning Minyan - 9:00 a.m.

NO Evening Minyan

**Wednesday, April 20**

**16<sup>th</sup> of Nisan 5771**

**Second Day of Pesach**

Morning Minyan – 9:00 a.m.

Evening Minyan – 7:00 p.m.

**Thursday, April 21**

**17<sup>th</sup> of Nisan 5771**

**Third day of Pesach**

Morning Minyan – 6:45 a.m.

Evening Minyan – 7:00 p.m.

**Friday, April 22**

**18 of Nisan 5771**

**Fourth day of Pesach**

Morning Service – 6:45 a.m.

Evening Minyan - 7:00 p.m.

**Saturday, April 23**

**19 of Nisan 5771**

**Fifth day of Pesach**

Morning Services – 9:00 a.m.

Evening Minyan - 6:30 p.m.

**Sunday, April 24**

**20 of Nisan 5771**

**Sixth day of Pesach**

Morning Minyan – 8:30 a.m.

Evening Minyan - 7:00 p.m.

**Monday, April 25**

**21 of Nisan 5771**

**Seventh Day of Pesach**

Morning Minyan – 9:00 a.m.

Evening Minyan – 7:00 p.m.

**Tuesday, April 26**

**22 of Nisan 5771**

**Eighth Day of Pesach**

Morning Minyan – 9:00 a.m.

Evening Minyan - 7:00 p.m.

# THE MEANING OF PASSOVER SYMBOLS

## A. WHY DO WE USE THE FOLLOWING?

1. **Three Matzot** placed separately in the sections of the special matzah cover, or in the folds of an ordinary napkin: Two of these symbolize the two loaves of bread over which a benediction is pronounced on Sabbaths and festivals. The third matzah emphasizes the unique role of the matzah in the Pesach ritual. The matzah is a symbol of the affliction of slaves in Egypt and a reminder of the haste of departure. An allegorical explanation teaches that the three matzot represent the three groups into which Judaism is divided: Kohen, Levi, Yisrael; if we are ever to survive, we must always be united. At many Sedarim, we add supplementary symbolic matzot for different oppressed Jewish communities and individuals to be remembered at Passover when we celebrate our freedom and they are still denied their freedom. You should also discuss non-Jewish communities and individuals who still await their own physical, spiritual and political freedom.

2. **A Roasted Shankbone (Zeroah)** commemorates the paschal sacrifice which our ancestors brought to the Temple on Pesach in ancient times. Vegetarians often substitute a beet (with its red juices) rather than use real bones.

3. **Bitter Herbs (Maror)** symbolize the bitterness of Israel's bondage in Egypt. Horseradish is usually used or a bitter lettuce.

4. **A Roasted Egg (Beitzah)** symbolizes the HAGGIGAH or "Festival sacrifice" which was always brought to the Temple in Jerusalem on festive occasions and which on Pesach supplemented the paschal lamb.

5. **Charoset** symbolizes the mortar the Israelites used building the "treasure cities for Pharaoh". Charoset is a mixture of grated apples, chopped nuts, cinnamon and a little wine, and there are many different recipes reflecting different places and cultures where Jews have celebrated Passover.

6. **Parsley, Lettuce, Watercress (Karpas)**, or any other green herb and a dish of salt water into which it is to be dipped before being eaten: These greens symbolize the coming of Spring and suggest the perpetual renewal of life. Hence, they represent the ever-sustaining hope of human redemption. The message to us is that we must always be optimistic.

7. **Four Cups of Wine** to be offered during the Seder service: one at Kiddush, one following the recital of the first part of the Hallel, one after Grace and one at the conclusion of the Seder. These four cups symbolize the four-fold promise of redemption which, according to the Bible, God pledged to Israel: "I will bring you forth," (Exodus 6:6): "I will deliver you," (ibid). "I will redeem you," (ibid) and "I will take you," (Exodus 6:7).

8. **Salt Water**: used as a simple spice for vegetables (karpas). Some say it represents tears shed in Egypt, and others suggest that it reminds us of the Red Sea through which God led the Israelites. It may also represent the tears shed by God when He had no choice but to punish the Egyptians for their oppression of the Israelites.

**9. Cup of Elijah (Kos Eliyahu):** Elijah has always been associated with the coming of the Messiah. Pesach, the holiday of freedom, is an ideal time to usher in the messianic age, and so we invite Elijah to be present with us. Also, in Exodus 6:8 the Bible states, "I will bring you to the land..." Throughout the ages the Jews looked forward to this promised return to the Holy Land. In Jewish literature, Elijah was always a protective presence when a community or individual was threatened; and his presence at the Seder was very welcome throughout Jewish history in Europe when this was an especially dangerous season for Jews.

#### **B. WHY DO WE WASH OUR HANDS PRIOR TO EATING THE VEGETABLES AT THE BEGINNING OF THE SEDER?**

The hand washing is to cleanse the fingertips before handling the vegetables and has no symbolic ritual meaning. Today, it is done merely to elicit questions from the children at the Seder.

#### **C. WHAT IS THE AFIKOMAN?**

It is a piece of the middle matzah set aside at the beginning of the seder (yachatz) as a substitute for the Paschal lamb and eaten at the conclusion of the meal. It is hidden during the seder to keep the children awake and interested during the middle of the seder.

#### **D. WHY IS THE 'HA LACHMA' WRITTEN IN ARAMAIC INSTEAD OF HEBREW?**

The spoken language, at the time it was written, was Aramaic. Aramaic was used since an invitation has to be extended in a language understood by all; today we use English.

#### **E. WHY DO WE DIP HERBS TWICE?**

We dip parsley in salt water because it reminds us of the green that comes to live again in the springtime. We dip the maror, or bitter herbs, in the sweet charoset as a sign of hope. Our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

#### **F. WHY DO WE RECLINE AT THE TABLE?**

Because reclining at the table was a sign of a free man in olden times. Since our ancestors were freed on this night, we recline at the table.

#### **G. WHY ARE THERE 4 DIFFERENT KINDS OF CHILDREN?**

The Rabbis found in the Torah, four different versions of the command that the father tell the story of the Exodus to his child, deducing four different kinds of children.

#### **A Mystical Understanding of the Four Children of the Seder**

Consider the parallel between the "four children" and the "four" who entered PARDES  
From the Talmud:

- ❖ The wise child: Rabbi Akiva who knows the difference between water and water, -- between the upper spirituality and lower spirituality.
- ❖ The wayward/other one: Acher (Elisha) who sees in the pardes a failure of absolute justice in the world, doubts and turns to his own path.
- ❖ The simple one: Ben Zoma who encounters the Divine mystically literally and becomes psychologically damaged
- ❖ The one who could not ask any questions: Ben Azai dies from the experience and hence can not speak.

#### **H. WHY DO WE RECITE THE HALLEL?**

We recite Hallel because of our awareness that the freedom is given by God, and we relate our exodus from Egypt to God's power. Therefore, we praise Him with traditional psalms of praise.

#### **I. WHY DO WE POUR A LITTLE WINE OUT OF OUR CUPS AS WE SAY THE 10 PLAGUES?**

Even though the Egyptians persecuted us, we still feel sorry that they suffered so much through the plagues. We, therefore, diminish our joy by pouring out the wine.

#### **J. WHY DO WE WASH OUR HANDS WITH A BLESSING BEFORE THE MEAL?**

This is a usual ritual washing which is done at any meal where bread or matzah is eaten prior to the blessing over the bread. The table is regarded as an altar where proper conversation and decorum is maintained. Just as the priest in the past washed his hands in preparation to approaching the altar, so do we.

#### **K. WHY TWO BLESSINGS OVER THE Matzah?**

One is the usual blessing for bread (matzah is bread which has not risen). The other blessing is specifically for the matzah which is eaten on Pesach Eve.

#### **L. WHY DO WE EAT BITTER HERBS A SECOND TIME IN A SANDWICH?**

We do it out of respect for the great scholar Hillel whose custom was to eat the maror with matzah. Since we recited the blessing already, we only mention why we are eating the sandwich.

#### **M. IS THERE ANY SPECIAL SIGNIFICANCE TO "CHAD GADYA?"**

The kid, cat, dog, etc., each devouring the other have represented the mighty empires of the past, each one defeating the succeeding ones until God puts a final end to their power. Many of the popular Seder songs have various attributed meanings, although in truth we don't often really know what their authors intended.

#### **N. WHY DO WE EAT HARD BOILED EGGS?**

They symbolize the festival sacrifice. Some point out that the longer the egg is boiled, the harder it becomes, paralleling the ability of the Jewish People to become increasingly strong in the face of increasing oppression. Others suggest that since an elegant Hellenistic meal might begin with an egg, so then did the Seder meal that imitated a luxurious dining style of that period for free people.

#### **O. WHY DO WE SAY "L'SHANAH HA BA'AH BEE-RU-SHA LA-YIM?"**

"Next year in Jerusalem." This wish has always been associated with a future of perfect peace. To the Jew today it also expresses his close ties with Israel and his desire to visit Israel soon.

## Passover Songs

Passover songs are numerous and plentiful. These songs can not only be about sanctifying and praising G-d, they should also teach us to be grateful for what one has in life.

Passover songs were added over time to the Haggadah. They include: "Dayenu", "Chad Gadya", "Echad Mi Yodea", "Adir Hu", "Eliyahu Ha-Navi", "Ma Nishtana", and "Avadim Hayinu".

Less famous Passover songs that were composed in America and in Europe. The first section includes popular parody songs (when the melody of another popular song is used) which are always fun to sing at the Seder table. Also included are some of the most recent and fresh interpretations of traditional Passover songs from the Reggae Passover CD by Alan Eder (<http://www.reggaechanukah.com/index2.html>). Enjoy!

### MIRIAM'S SONG

*Music and lyrics by Debbie Friedman*

*Based on Exodus 15:20-21*

Chorus:

And the women dancing with their timbrels  
Followed Miriam as she sang her song.  
Sing a song to the One whom we've exalted.  
Miriam and the women danced and danced the whole night long.

And Miriam was a weaver of unique variety.  
The tapestry she wove was one which sang our history.  
With every thread and every strand she crafted her delight.  
A woman touched with spirit, she dances toward the light.

[Repeat Chorus]

As Miriam stood upon the shores and gazed across the sea,  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand,  
And we would pass to freedom, and march to the promised land.

[Repeat Chorus]

And Miriam the Prophet took her timbrel in her hand,  
And all the women followed her just as she had planned.  
And Miriam raised her voice with song,  
She sang with praise and might.  
We've just lived through a miracle, we're going to dance tonight.

[Repeat Chorus]

The Four Sons  
(to the tune of Clementine)

Said the father to the children  
"At the Seder you will dine,  
You will eat your fill of matzoh,  
You will drink four cups of wine."

Now this father had no daughters,  
But his sons they numbered four,  
One was wise, and one was wicked,  
One was simple and a bore.

And the fourth was sweet and winsome,  
He was young and he was small,  
While his brothers asked the questions,  
He could scarcely speak at all.

Said the wise one to his father  
"Would you please explain the laws.  
Of the customs of the Seder  
Will you please explain the cause?"

And the father proudly answered  
"As our fathers ate in speed,  
Ate the Pascal lamb 'ere midnight,  
And from slavery were freed"

"So we follow their example,  
And 'ere midnight must complete,

.....  
A Passover Song  
[Sung to the tune of "These are a few  
of my favorite things"]

Cleaning and cooking and so many dishes  
Out with the chametz, no pasta, no knishes  
Fish that's gefillted, horseradish that stings  
These are a few of our Passover things.

Matzoh and karpas and chopped up haroset  
Shankbones and Kiddish and Yiddish neuroses  
Tante who kvetches and uncle who sings  
These are a few of our Passover things.

Motzi and maror and trouble with Pharoahs  
Famines and locusts and slaves with wheelbarrows  
Matzoh balls floating and eggshell that cling  
These are a few of our Passover things.  
When the plagues strike  
When the lice bite

All the Seder, and we should not  
After twelve remain to eat."

Then did sneer the son so wicked,  
"What does all this mean to you?"  
And the father's voice was bitter  
As his grief and anger grew.

"If yourself you don't consider,  
As a son of Israel  
Then for you this has no meaning,  
You could be a slave as well!"

Then the simple son said softly,  
"What is this?" and quietly  
The good father told his offspring  
"We were freed from slavery."

But the youngest son was silent,  
For he could not speak at all,  
His bright eyes were bright with wonder  
As his father told him all.

Now, dear people, heed the lesson  
And remember evermore,  
What the father told his children  
Told his sons who numbered four!

When we're feeling sad  
We simply remember our Passover things  
And then we don't feel so bad.

Matzah and maror, a fine combination  
Who would choose these for a fun  
celebration?  
Matzah is dry and it sticks to your mouth  
Maror's so bitter you want to spit it out.

Hillel, he told us a sandwich to make  
Remember the temple for tradition's sake  
But why did he choose such a duo as these?  
When chocolate and ice cream are so sure to  
please?

Hillel knew that  
In the springtime  
Pollen's always near  
Allergies flourish and no one can breathe

But maror your sinuses will clear!  
Take Me Out To The Seder

(To the tune of , of course,  
"Take Me Out to the Ballgame!")  
Take me out to the Seder  
Take me out with the crowd.  
Feed me some matzah and kosher wine,  
We'll wine and dine and we'll have a good time  
For we'll root for Moshe Rabbeinu  
And our crossing through the Reed Sea  
For it's one, two,... four cups of wine  
WE rejoice that we are free!

Take me out to the Seder  
Take me out with the crowd.  
Feed me on matzah and chicken legs,  
I don't care for the hard-boiled eggs.  
And its root, root, root for Elijah  
That he will soon reappear.  
And let's hope, hope, hope that we'll meet  
Once again next year!

Take me out to the Seder  
Take me out with the crowd.  
Read the Haggadah  
And don't skip a word.  
Please hold your talking,  
We want to be heard.  
And lets, root, root, root for the leader  
That he will finish his spiel  
So we can nosh, nosh, nosh and by-gosh  
Let's eat the meal!!!

FOUR MORE QUESTIONS "Peanut Butter and Jelly"  
From Reggae Passover CD by Alan Eder

Do you like peanut butter and jelly on your matzah?  
Yes, I like peanut butter and jelly on my matzah,  
Don't give me a little, well I need a lot 'cause  
I'm going forth from Egypt/I'm going forth

Did you have matzah balls and brisket at your seder?  
Yes we had matzah balls and brisket at our seder  
Can't talk now I got to see you later  
I'm going forth from Egypt/I'm going forth

Are you Moses like the Moses in the story?  
Yes, I'm Moses who once had trouble with  
talking  
But my long legs were good for walking  
When I went forth from Egypt/When I  
went forth

Are you Marley like the Marley from  
Jamaica?  
Are you Marley like JAH Marley from  
JAHmaica?  
Yes, I'm Marley brother of Moses E.  
Like Marley who said, "Set your captives  
free!"  
Let my people go...from Egypt/Let my  
people go

DAYENU - "IT WOULD HAVE BEEN ENOUGH"  
From Reggae Passover CD by Alan Eder

Pesach is our holiday in the Spring  
position  
We usually think of it in terms of time  
honored tradition  
But you don't have to be a rabbi or  
musician  
To do a seder in a rappin' reggae rendition

So next time you think, "Aw, shucks, it's  
another holiday?" and  
"When do we eat?" is all you can think to  
say  
It's not just something from the past with  
no meaning today  
So let's get down, get funky and pray!

Had You brought us out of the land of  
slavery  
and not fed us in the desert while we  
learned to be free

Chorus:  
Had you done just this one thing for us  
It would have been enough, it would have  
been enough  
It would have been enough, it would have  
satisfied us

## אָדיר הוּא

אָדיר הוּא, אָדיר הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא,  
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ  
בְּקִרְוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

הַדּוֹר הוּא, נְתִיק הוּא, זַכַּי הוּא, חָסִיד הוּא,  
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ  
בְּקִרְוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

טָהוֹר הוּא, יָחִיד הוּא, פֶּבִיר הוּא, לְמוֹד  
הוּא, מְלֶכֶךְ הוּא, נוֹרָא הוּא, סַגִּיב הוּא, עֲזוּז  
הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא,  
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ  
בְּקִרְוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָה  
הוּא,  
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ  
בְּקִרְוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

Adir hu, adir hu

**Chorus:**

Yivneh veito b'karov  
Bim'heirah, bim'heirah, b'yameinu b'karov  
Ei-l b'neih! Ei-l b'neih!  
B'neih veit'kha b'karov

Bachur hu, gadol hu, dagul hu,  
(Chorus)

Hadur hu, vatik hu, zakai hu, chasid hu,  
(Chorus)

Tahor hu, yachid hu, kabir hu,  
Lamud hu, melekh hu, nora hu,  
Sagiv hu, izuz hu, podeh hu, tzadik hu  
(Chorus)

Kadosh hu, rachum hu, shaddai hu,  
takif hu  
(Chorus)

**MIGHTY IS GOD**

Mighty is He, mighty is He

**Chorus:**

May He soon rebuild his house  
Speedily, speedily and in our days, soon.  
God, rebuild! God, rebuild!  
Rebuild your house soon!

He is distinguished, He is great, He is exalted  
(Chorus)

He is glorious, He is faithful, He is faultless,  
He is righteous  
(Chorus)

He is pure, He is unique, He is powerful,  
He is wise, He is King, He is awesome,  
He is sublime, He is all-powerful, He is the  
redeemer, He is all-righteous  
(Chorus)

He is holy, He is compassionate, He is  
almighty, He is omnipotent  
(Chorus)

## THIS PASSOVER, ASK AND ANSWER



### WHY ON THIS NIGHT ARE MILLIONS OF PEOPLE GOING HUNGRY?

#### **THE ANSWER - BECAUSE ON THIS NIGHT, LIKE EVERY OTHER NIGHT, MILLIONS OF PEOPLE LIVING IN POVERTY HAVE NO OTHER CHOICE.**

This Passover, as you gather to retell the story of our people's freedom from bondage, help re-write the stories of others less fortunate.

- 1.** Incorporate The 5th Question into your Passover Seder. Talk about how it would feel if you and your family lived meal-to-meal. Talk about the injustice of senior citizens missing meals to afford rent. Talk about how hunger impacts a child's ability to learn. Talk about how you can make a difference.
- 2.** Act. Help MAZON respond to hunger in communities across America and abroad. Donate what you would have spent to invite one more person to your Seder table.
- 3.** Share your answers with others at [MAZONPassover.org](http://MAZONPassover.org). Write a blog post. Share photos. Send tributes or e-cards. Advocate. And donate. For more information about incorporating The 5th Question into your Seder, please visit [MAZONPassover.org](http://MAZONPassover.org).

This year, don't just say the blessings, share them.

#### **DONATE TODAY**

Mail: MAZON: A JEWISH RESPONSE TO HUNGER  
PO Box 894765  
Los Angeles, CA 90189-4765  
Online: [mazonpassover.org](http://mazonpassover.org)  
Phone: 1 800 813-0557



