



TA'ANIT BECHORIM **FAST OF THE FIRST-BORN**

Monday, March 29, 2010 at 7:30am

“A first-born child should fast on this day to commemorate the deliverance of the first-born Israelites in Egypt.” The service will conclude with the study of Torah. The mitzvah of study absolves one of the obligations of the fast. Therefore, following the service there will be a *seudat mitzvah* (*mitzvah* meal) to celebrate the *mitzvah* of Torah study.

Breakfast will be sponsored by the Men's Club.

Please join us for 2010 Pesach Services:

First-Day Pesach:

Tuesday morning, March 30
9:15am - Naomi Weiss Sanctuary

Second-Day Pesach:

Wednesday morning, March 31
9:15am – Kurland Family Chapel

Hol HaMoed Pesach:

Sunday morning, April 4
9:00am – Kurland Family Chapel

Seventh Day Pesach:

Monday morning, April 5
9:15am - Kurland Family Chapel

Eighth Day Pesach and Yizkor Service:

Tuesday, April 6
9:15am - Naomi Weiss Sanctuary
Yizkor immediately following the Torah Service



MECHIRAT CHAMETZ

SELLING OF HAMETZ

One must not have any *hametz* (leaven) in his or her legal possession during *Pesach*.

After doing a complete and thorough cleaning of your home, you should throw away any opened packages of *hametz*, thereby beginning *Pesach* in a *hametz*-free environment.

Consider donating all new and closed *hametz* items to a local food pantry.

Because of the complexities of our economy, it may be far too costly to get rid of all of your sealed and unused *hametz*. For this reason, a ceremony was developed which in effect "sells" your *hametz* to a non-Jew for the duration of the holiday.

Document of Permission - *Shtar Harsha'ah*

This symbolic sale is carried out by a rabbi whom you authorize by filling out a *shtar harsha'ah*, or document of permission. The rabbi then sells your *hametz* by writing a *shtar m'khirah*, or document of sale.

For up-to-date information on prohibited and permitted foods, check out the Rabbinical Assembly Web site at www.rabbinicalassembly.org.

You should sell your *hametz* even if you will be away for the duration of the holiday.

In order to make your home kosher for *Pesach* you should:

1. Sell your *hametz* (via email or faxed form) by 8:30am on Monday, March 29, 2010.
2. Search your home (*b'dikat hametz*) on the evening of Sunday, March 28, 2010 (you can find details at the beginning of most *haggadot* or check the Passover section of our website at www.templealiyah.org).
3. On Monday, March 29, 2010, remove and burn all *hametz* by 11:30am (see a *haggadah* for the text). Your home should be completely kosher for *Pesach* at this time.

Document of Permission

In order to fulfill the *mitzvah* of not owning any *hametz* during Passover, it has become the custom to sell all *hametz* prior to Passover. If you wish to fulfill this *mitzvah*, please complete this portion and return it to Barbara Schwartz in the office.

I, _____, hereby designate Rabbi Stewart L. Vogel as my agent to sell all kinds of *hametz* including but not limited to any leavened food, dishes, pots, pans and utensils affected by *hametz*, which may be in my possession. I understand that the sale will be in effect by sundown Sunday, March 29, 2010 until sundown Tuesday, April 6, 2010.

Name: _____ E-mail: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Signature: _____

**Copy and email to the Synagogue no later than 8:30am Monday morning March 29, 2010:
barbaras@templealiyah.org.**

Making Passover at Home

Passover is a very special time for individuals and families. There are so many rituals that are part of Passover holiday.

Here you will find resources on creating Passover in your home.

Making your home Kosher for Passover

The Rabbinical Assembly Pesach Guide

The Torah prohibits the ownership of *hametz* (leaven) during Pesach. Therefore, we arrange for the sale of the *hametz* to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. It is valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted *hametz*. If ownership of the *hametz* was not transferred before the holiday, the use of this *hametz* is prohibited after the holiday as well (*hametz she-avar alav ha-Pesach*).

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

During the eight days of Pesach, *hametz* cannot lose its identity in an admixture. Therefore, the minutest amount of *hametz* renders the whole admixture *hametz* and its use on Pesach is prohibited. However, during the rest of the year, *hametz* follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part *hametz* and sixty parts of non-*hametz* (*batel be-shishim*). This affords us the opportunity to differentiate between foods purchased before and during Pesach.

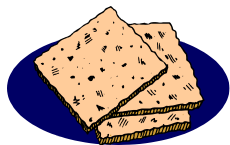
What follows is a general guideline. However, your rabbi should be consulted when any doubt arises. *Kosher le-Pesach* labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.



Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Consult your rabbi for guidance in

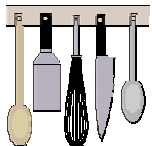
the use of these products.



PERMITTED FOODS:

- A. The following foods require no *kosher le-Pesach* label if purchased prior to Pesach: unopened packages or containers of natural coffee without cereal additives (However, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP); sugar, pure tea (not herbal tea); salt (not iodized); pepper; natural spices; frozen fruit juices with no additives; frozen (uncooked) vegetables (for legumes see above); milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard), muenster (semi-soft) and Camembert (soft); frozen (uncooked) fruit (w/no additives); baking soda.
- B. The following foods require no *kosher le-Pesach* label if purchased before or during Pesach: Fresh fruits and vegetables (for legumes see above), eggs, fresh fish and fresh meat.
- C. The following foods require a *kosher le-Pesach* label if purchased before or during Pesach: All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah); canned or bottled fruit juices (These juices are often clarified with *kitniyot* which are not listed among the ingredients. However, if one knows there are no such agents, the juice may be purchased prior to Pesach without a *kosher le-Pesach* label); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein--however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *kosher le-Pesach* label); wine; vinegar; liquor; oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt and soda.
- D. The following processed foods (canned, bottled or frozen), require a *kosher le-Pesach* label if purchased during Pesach: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

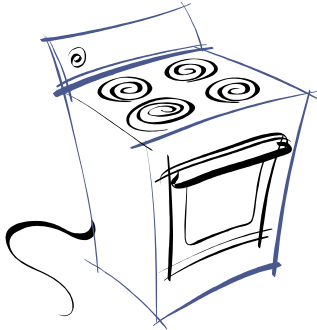
DETERGENTS: If permitted during the year, powdered and liquid detergents do not require a *kosher le-Pesach* label.



KASHERING OF UTENSILS: The process of kashering utensils depends on how the utensils are used. According to halakhah, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (*ke-voleo kakh poletu*). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

- A. **EARTHENWARE** (china, pottery, etc.) may not be kashered. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.
- B. **METAL** (wholly made of metal) **UTENSILS USED IN FIRE** (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.
- C. **OVENS AND RANGES:** Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.
- MICROWAVE OVENS**, which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesach.
- D. **GLASSWARE:** Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesach, or putting them through a dishwasher.

- E. **Glass Cookware:** There is a difference of opinion as to whether it is to be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.
- F. Glass Bakeware, like metal bakeware, may not be kashered.
- G. **DISHWASHER:** After not using the machine for a period of 24 hours, a full cycle with detergent should be run.



- H. **ELECTRICAL APPLIANCES:** If the parts that come into contact with *hametz* are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)
- I. **TABLES, CLOSETS AND COUNTERS:** If used with *hametz*, they should be thoroughly cleaned and covered, and then they may be used.
- J. **KITCHEN SINK:** A metal sink can be kashered by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.
- K. **HAMETZ AND NON-PASSOVER UTENSILS:** Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

For more information Passover go to:

<http://www.uscj.org/Holidays5013>

or

<http://www.myjewishlearning.com/holidays/Passover.htm>

Family Websites:

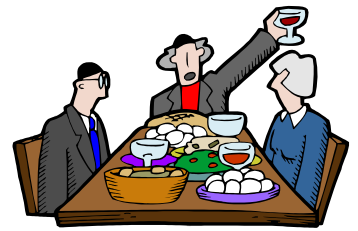
<http://www.babaganewz.com/Holidays/index.cfm?cat=23&sub=pesachcentral>

or

www.torahtots.org

PASSOVER HOSTS

We are in need of host families to open their homes to congregants for a Seder. If you would like to welcome guests to your Seder, please contact Jo Ann Leeds by Wednesday, March 24, 2010.



I would like to invite _____ guests to my Seder on March 29, 2010.

I would like to invite _____ guests to my Seder on March 30, 2010.

Please copy and e-mail this form, your name, phone number, email and home address and any details to: jleeds@templealiyah.org or call at 818-346-3545, ext. 147.

PASSOVER GUESTS

If you are in need of a host family to open their homes to you for a Seder, please contact Jo Ann Leeds by Wednesday, March 24, 2010.

I _____ and (#) of _____ guests would like to attend

_____ Seder on March 29, 2010

_____ Seder on March 30, 2010.

Please copy and e-mail this form, your name, phone number, email and home address and any details to: jleeds@templealiyah.org or call at 818-346-3545, ext. 147.

**Hag Kasher V'Sameach!
A Happy and Kosher Holiday!**