



**THE CONSERVATIVE SYNAGOGUE OF
FIFTH AVENUE
11 EAST 11 STREET NEW YORK, NEW YORK 10003
NEWSLETTER
MARCH 2018 - PASSOVER 2018**



*Passover Seders are
best when they are
shared with others...*

The Conservative Synagogue
of Fifth Avenue invites you,
your family, and your friends
to come together and celebrate
the Passover holiday with our
community at the
**CSFA Congregational
First Seder**
and
**CSFA Congregational
Second Seder**

Join us for a lively and exciting Seder in the warm and “heimish” environment
of our synagogue.

A delicious, kosher for Passover Seder meal will be served each night
and everyone is invited to participate in the Seder service.

Friday, March 30, 2018

Mincha/Maariv Services 6:45 PM

Seder 7:30 PM

Saturday, March 31, 2018

Seder 8:30 PM

Seating is Limited

RSVP by Wednesday, March 21, 2018

\$75 per person

\$45 for children under 12 years

Pre-paid reservation required

The Conservative Synagogue of Fifth Avenue

11 East 11th Street

New York, New York 10003

Csfal1e11@aol.com

A Passover Message from the Executive Director

On the night of March 30 something truly miraculous will happen. Jews throughout the world will find their way to a seder, to celebrate Passover together with other Jews. Religious Jews, secular Jews, Reform, Conservative, Orthodox Jews, Jews who are in synagogue every week, Jews who never go to synagogue, but for at least one night almost all of us will be doing the same thing: attending a Seder in celebration of Passover. Some may read the entire Haggadah text in Hebrew, others in the vernacular of where they live, some may only recite the first half of the Haggadah, and some may recite almost none of the text. Nevertheless, they will come together to mark the holiday of our liberation as a people. I would venture to say that more Jews attend a Passover Seder than observe Rosh Hashana or Yom Kippur. It is truly the most universal and most observed holiday on the Jewish calendar.

When asked “what’s the message of Passover” the usual response is “Freedom.” We were slaves, now we are free. If that’s all there were to it, however, Passover would not have lasted as a holiday for millennia and would not be so universally observed. There must be another message and lesson imparted by this holiday that gives it such special meaning.

The Exodus story is so central because it celebrates the formation of the Jewish people. Before the Exodus and the giving of the Torah on Mt. Sinai there really was no such thing as the “Jewish people.” You may recall from your Bible stories that we ended up in Egypt because there was a famine in Canaan and so Jacob’s sons go to Egypt to buy grain. These brothers were the only Hebrews. In Egypt they encounter their brother Joseph, who is the viceroy of Egypt, and the family resettles in Egypt. 400 years later this extended family has grown into an enormous enslaved community.

It is only then that God hears their cry and sends them Moses to lead them from slavery to freedom. Only then, when they stand before Mount Sinai and accept God’s laws and enter into a unique covenant with the Almighty do they become a Jewish nation. It was only after the Exodus and the receiving of the Torah that God gave us all the laws, such as keeping the Sabbath and keeping kosher, that identify us as Jews. Passover is a celebration of our Jewishness, and our special relationship with God, and that is what has kept Passover alive as a holiday for so many otherwise disengaged Jews. It’s a way to acknowledge who we are, no matter how far we may have strayed.

The one verse in Torah more than any other that expresses the mood of Passover is “For you were strangers in the land of Egypt”. The reason for the importance of remembering this historical circumstance is that we are taught that the most terrible human condition is to be a stranger. To be a stranger is to be alone and cut off. On the other hand, the condition of greatest human satisfaction is to belong, to be a part of something,

to be accepted, to belong. When we are a member of the group, we know that we are safe, for we are at one with many.

It is no mere accident that Passover is celebrated through the Seder in which we come together as families, as Jews, and as member of the fellowship of mankind. We are commanded to welcome the stranger to the seder table. Passover means that we are no longer strangers, that we are a part of something important, indeed eternal.

When God takes us out of Egypt and leads us to freedom, it is a conditional freedom. God tells us that He took us out of Egypt so that he might be our God. He freed us so that we might accept his laws and enter into a covenant which obligates us to spread the light of God’s torah with the nations of the world. It is for that reason that we are reminded that we were strangers in Egypt. Our obligation is to be sensitive to the stranger, the orphan, the widow, the needy, and the oppressed. We cannot enjoy our freedom or be fully free while “the other” is still a stranger, an outcast, or enslaved. That is not why God took us out of Egypt. He freed us so that we might aid the stranger and those in need.

The Exodus story celebrates our unique relationship with God, but that is not the reason our Exodus is recalled so often in our daily liturgy. It is to remind us that we were strangers in Egypt and that we have a special obligation to the stranger. We celebrate our unique relationship with God through the Exodus story, but it is for the purpose of carrying a universal message: to be kind to the “other.” We know what it is like to be “other” and we are told, over and over again (36 times) to remember that WE were slaves in Egypt.

Celebrating freedom certainly is part of the Passover story, but it’s not simply a “freedom from”—freedom from oppression, freedom from living in fear—but more than that, it is “freedom to”—freedom to serve God. Empty freedom “from” becomes old very quickly. Today, each one of us needs to be free from whatever our Egypt is to be able to serve God, family, and the Jewish people. For most of us, the trick is learning to say “dayeinu,” enough. As long as you put making money or advancing your career ahead of making time for the things that you would undoubtedly claim are more important, you are a slave. The handcuffs may be golden, but you’re not free. True freedom means being able to say “dayeinu,” I have enough. As it says in Pirkei Avot, “who is wise? The one who is content with his portion.”

Aside from being a holiday of freedom, another unique facet of the Passover celebration is the eating of matzah and the prohibition on owning or possessing chametz during the holiday.. On the evening preceding Pesach we make a serious search of the home, with a candle, wooden spoon, and a feather cleaning the last bits of chametz from our houses. This search, however, should be for the physical chametz in our homes, as well as the chametz in our hearts and souls.

(Executive Director's Message continued from page 2)

Chametz represents arrogance. The absence of chametz, of leavened grain, is compared to freeing ourselves of being "puffed up" or "full of ourselves". During this holiday when we are expected to draw closer to God as well become more sensitive to the needs of those around us, we need to remove our own arrogance. Arrogance is the barrier between man and God, as well as between man and man, and is an impediment to our ability to connect with God and mankind.

May this Passover holiday be an opportunity for each of us to free ourselves from our own chametz and Egypt, and may we grow closer to God, to each other, and to the synagogue we all cherish. Please review this newsletter as well as the synagogue Passover Guide and join us when we burn our chametz, join us for a Seder, join us at holiday services (which are on a weekend this year), and commit yourself to make an earnest effort to connect with the CSFA community.

Best wishes for a Sweet and Kosher Pesach.



we've moved!

**visit our new
website at
www.csfany.org**

**A MESSAGE FROM THE
ACTIVITIES AND SPECIAL EVENTS
COMMITTEE**

By Pam Wolf

We have several activities going on in March. There will be a Shabbat Dinner with Rabbi Samuel Barth, a candidate for the Rabbi position, who is visiting on March 2-3, 2018. We also anticipate having a congregational meeting regarding updates on the rabbi search, as the meeting scheduled for Feb 25 was postponed. We will holding two Seders at the synagogue - the first Seder for Passover on Friday March 30th, as well as the Second Seder on March 31. Watch your weekly emails for details.

We have three upcoming events which are different and exciting. Dates are to be determined, so again, watch your weekly email announcements. We will have a wine tasting organized by Stella and the Israel Committee, a presentation on immigration, and a new addition: Melissa Bailey Kutner will come to speak about her archaeological work in the Middle East.

And of course we have our continuing film series two Thursdays each month. This month's films are "Past Life", and "A Matter of Size". Please join us.

A sweet Passover, everyone.



**Conservative Synagogue of Fifth Avenue
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Joseph Schwartz, Rabbi
David Gaffney, Rabbi Emeritus
Beth Farber Loewentheil, President
Russel Winer, Vice President
Pam Wolf, Vice President
Gail Berman, Vice President
Harold Anfang, Treasurer
Lynn Kutner, Secretary
Merril Mironer, Vice President, Emeritus
Leslie Penn, Executive Director

CSFA CHESED COMMITTEE

by
Susan Leimsider

In January, Jill Dosik and Jeffrey Newman participated, as representatives of CSFA's Chesed Committee, in Dorot's package delivery. We are so fortunate to have members so committed to Chesed, that they carried the torch for us in January.

In February, we participated in a children's clothing-sorting project with Good+. Norma Rosenthal gave-up her usual Tuesday night mah-jong game at the synagogue, to join me, Bob Reicher, and Tom Leimsider on this project.

Our next project is with Dorot on March 18 from 10AM-12 noon. We will be delivering food packages to, and visiting with people on the Upper West Side.

We still need volunteers for this project to take-off.

Hopefully, now that winter weather is behind us, more congregants will join us on these very important missions.

To volunteer please email me at
thomasandsusan@gmail.com

CSFA ISRAEL COMMITTEE

By
Stella Schindler

Members from the Israel Committee attended the very successful lecture presented by Nitsana Darshan Leitner, CEO of the Israel Law Center, at the Upper East Side Chabad.

The Israel Committee with the Rabbi's expertise and talent has been preparing popular Israeli music for the Yom Ha'atzmaut celebration. Personally, I will be in Israel for this 70th anniversary and will report on the festivities there.

In anticipation of the congregational need for wine for Pesach, the Israel Committee is putting together a wine tasting— date to be announced shortly. This should be a fun and informative event— be sure to come thirsty.

At our next meeting we will have a discussion of the David Grossman best selling novel, "A Horse Walks into a Bar."

We will also report about current events in Poland and Syria and engage in discussion on the impact on Israel.

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PENNIES FROM HEAVEN

by
Les Taub

Thanks to everyone who contributed to and supported the CSFA Loose Change Challenge. We filled one pretzel jar and started a second. But one challenge remained: We had to count and roll up the coins so the funds could be deposited. The Synagogue's bank and the ones in the neighborhood do not count coins.

Fast forward to Super Bowl Sunday, when a hardy group of coin counters gathered at the Synagogue. Thanks to Norma Rosenthal and David Oppenheim for your help. We weeded through paper clips, buttons, screws, batteries and coins from Israel, Netherlands Antilles, Costa Rica, Mexico, Great Britain, Brazil, Cayman Islands, China and Venezuela. The grand total collected, counted and rolled came to (drum roll).... \$496!!

How do we keep the coins rolling (in)? The jar will stay in the office, so keep collecting your change! By the way, all forms of currency including \$1, \$5, \$10, and \$20 bills are welcomed.



MARCH YAHRZEITS

Leo Kende	3/1/2018	Adar 14, 5778
Emanuel Rosen	3/1/2018	Adar 14, 5778
Milton Rothschild	3/1/2018	Adar 14, 5778
Goldye A. Shapiro	3/1/2018	Adar 14, 5778
Rose Zeger	3/1/2018	Adar 14, 5778
Abraham Haibloom	3/2/2018	Adar 15, 5778
Pearl Nalven	3/2/2018	Adar 15, 5778
Isabelle Taub	3/2/2018	Adar 15, 5778
Jule Lambeck	3/4/2018	Adar 17, 5778
Shirley Conrad	3/5/2018	Adar 18, 5778
Shaul Kochwa	3/5/2018	Adar 18, 5778
Albert Konecky	3/5/2018	Adar 18, 5778
Alan Brody	3/6/2018	Adar 19, 5778
Dr. H. Victor Crespy	3/6/2018	Adar 19, 5778
Rebecca Nierenberg	3/6/2018	Adar 19, 5778
Irving Rubin	3/6/2018	Adar 19, 5778
Alan Warner	3/6/2018	Adar 19, 5778
Harry Jacob Ain	3/7/2018	Adar 20, 5778
Fanny Mereson	3/7/2018	Adar 20, 5778
Victor Wolder	3/7/2018	Adar 20, 5778
Florence Wolfe	3/7/2018	Adar 20, 5778
Helen Yedlin	3/7/2018	Adar 20, 5778
Vicky Brody	3/8/2018	Adar 21, 5778
Helen Warshaw Rosenbaum	3/8/2018	Adar 21, 5778
Irving Braunstein	3/9/2018	Adar 22, 5778
Marilyn Libowitz	3/10/2018	Adar 23, 5778
Sidney Wurtzel	3/10/2018	Adar 23, 5778
Howard Baker	3/11/2018	Adar 24, 5778
Cherie Charas	3/11/2018	Adar 24, 5778
Marvin King	3/11/2018	Adar 24, 5778
Julia Konecky	3/11/2018	Adar 24, 5778
Frieda Goldenberg	3/12/2018	Adar 25, 5778
Edith Herschaff	3/12/2018	Adar 25, 5778
Esther Silverman	3/12/2018	Adar 25, 5778
David Twersky	3/12/2018	Adar 25, 5778
Sol Blau	3/13/2018	Adar 26, 5778
Beatrice Glickman	3/13/2018	Adar 26, 5778
Rivka Barzel	3/14/2018	Adar 27, 5778
Marian Mandel	3/14/2018	Adar 27, 5778
Emma Liebling Scheiner	3/14/2018	Adar 27, 5778
Jack Wortman	3/14/2018	Adar 27, 5778
Jacob Bab	3/15/2018	Adar 28, 5778
Pauline Basch	3/15/2018	Adar 28, 5778
Bella Miller	3/15/2018	Adar 28, 5778
Herman Richter	3/15/2018	Adar 28, 5778

MARCH YAHRZEITS (CONTINUED)

Victoria Shohet	3/16/2018	Adar 29, 5778
Judith Vogel	3/16/2018	Adar 29, 5778
George Cohen	3/17/2018	Nissan 1, 5778
Robert Fainblatt	3/18/2018	Nissan 2, 5778
Shlomo Vishnevsky	3/19/2018	Nissan 3, 5778
Hannah Oestreich	3/20/2018	Nissan 4, 5778
Belle Spiegelman	3/20/2018	Nissan 4, 5778
Vicki Lebenbaum	3/21/2018	Nissan 5, 5778
Arnulf Zweig	3/21/2018	Nissan 5, 5778
Lillian Brickman	3/23/2018	Nissan 7, 5778
Samuel Anfang	3/24/2018	Nissan 8, 5778
Samuel Palevoda	3/25/2018	Nissan 9, 5778
Maurice Turet	3/25/2018	Nissan 9, 5778
Sadie Berman	3/26/2018	Nissan 10, 5778
Sol Juni	3/26/2018	Nissan 10, 5778
Rose Lewis Moscovitz	3/26/2018	Nissan 10, 5778
Charles Weisenfeld	3/26/2018	Nissan 10, 5778
Clara Odoner	3/28/2018	Nissan 12, 5778
Arnold Greenberg	3/29/2018	Nissan 13, 5778

MARCH ANNIVERSARIES

Charles and Susan Tribbitt	3/23/2018
Doug Silverman & Fabienne Anstey	3/26/2018

MARCH BIRTHDAYS

Michelle Ann Leimsider	3/6/2018
Thomas J. Leimsider	3/6/2018
Gail S. Berman	3/8/2018
Pamela Wolf	3/10/2018
Arlene Wiczky	3/15/2018
Matthew Boren	3/16/2018
Naomi Julia Silverman	3/20/2018
Richard Kutner	3/25/2018
Vivian Lorene White-Weisner	3/26/2018
Megan Daneshrad	3/27/2018

Sadness is a
White Bird
By Moriel
Rothman-Zecher
Review by
Ranen Omer-Sherman



Rarely does one come across a debut novel as artistically accomplished, politically unsettling, and emotionally unflinching as Moriel Rothman-Zecher's *Sadness Is A White Bird*. A richly empathic story of Israel and Palestine, history and memory, explored through the intimate bonds between young Jewish and Muslim Israelis, it offers all that one could wish for in a coming-of-age story. By turns humorous, joyful, melancholy, erotic, and tragic, the author's luminous prose consistently delivers the crucial element of convincing detail.

Though it begins and ends in a military prison cell, that bleak framing device actually contains an ebullient and unpredictable series of events. When teenage Jonathan moves back to Israel with his family after years of living in the United States, he settles in happily with his Jewish high school friends until a chance encounter with Nimreen and Laith—a twin girl and boy who happen to be Palestinian Israelis—transforms his life irreparably. The three form a utopian bond, hitchhike from one end of the country to the other, share intimate secrets, smoke pot, and gradually fall in love with one another. Jonathan's sexual fluidity is conveyed matter-of-factly and perhaps that very indeterminacy spurs him to commit other transgressions, including loosening the chains of his grandfather's sacrosanct ideology.

As for Nimreen and Laith, readers well-versed in Israeli literature might wonder whether Rothman-Zecher intended to send a salvo across the generations by evoking the mysterious twins who preoccupied the secret desires of Hannah Gonen, the unstable narrator of Amos Oz's canonical 1968 novel *My Michael*. (He insists no.) In any case, far more than figments of subconscious desire, these siblings spring to life on the page, as memorably complex as Jonathan himself. This being Israel, the three inevitably argue passionately about politics and identity; their raw and testy exchanges about painful realities and misperceptions of the "other" constitute some of the novel's most gripping moments. Yet, for a time, their shared intimacy seems indestructible. However, the twins bitterly recoil when Jonathan decides to join the Paratroopers, a decision partly

inspired by his family's own wounded history in Salonica, partly by his desire to prove himself in a country that places a supreme value on military service. He pretends that nothing will change but of course everything does: "My soldier dream was the fourth member of our group, following the three of us wherever we went." While a vital source of the novel's verisimilitude is its intense exploration of the tender solidarity (and poignant illusions) of young soldiers training for combat, *Sadness Is A White Bird* adamantly overturns the popular image of the Israeli Defense Forces as the world's most moral, humane army. Rothman-Zecher has little patience for the corrosive culture of hypocrisy steadily nurtured by the military occupation. But if this novel doesn't shy from taking a principled opposition to Israel's occupation of the Palestinian territories, there is never a moment that strays into sanctimony, nor do polemics overshadow its sheer artistry as storytelling.

Without imposing a false symmetry, *Sadness* memorably juxtaposes two family tragedies; one concerns the killing of the brother of Jonathan's grandfather in Nazi-occupied Greece, the other the cold-blooded murder of Nimreen and Laith's grandfather by soldiers in 1956. Inevitably, these distant horrors intrude on the present. After a brief sojourn in Salonica, Jonathan emerges grimly determined to overcome his earlier ambivalences. If once he entertained a naïve fantasy of raising mixed Jewish-Arab children with Nimreen, he now aspires only "to move straight ahead, from my people's past into my people's future, my family's future. I was done zigzagging into the pasts and presents of other peoples, other families." The damage Jonathan's sudden turn inflicts on both those he loves and on his own increasingly fragile psyche is devastating. Yet ultimately someone else pays a far heavier price.

Rothman-Zecher is an accomplished poet and his lyricism often shines, as when he portrays the hormonal rush of the young narrator anticipating seeing his friends: "I could almost hear the watery murmur of the bong, almost feel the static crackle of potential collisions, between tongues and palms and slender bodies." The author's intense admiration for other poetic witnesses to the Middle East's harsh realities (including Yehuda Amichai), and a haunting homage to the verse of Palestine's "unofficial national poet" Mahmoud Darwish is delicately interwoven throughout, beginning with the novel's very title. And that deep attunement to language's inherent poetry is also evident in his insistent intermingling of Arabic and Hebrew in both their lyrical and slangy forms; the result is a vibrant collage of cultures and a happily immersive experience for readers.

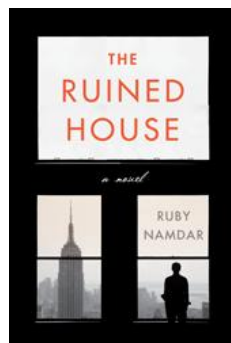
Rothman-Zecher is hardly the first writer to recognize that “otherness” is the most seductive spice in all the Middle East, nor is he the first to explore a “Romeo and Juliet” narrative between Jews and Arabs. (Just last year, Dorit Rabinyan’s *All the Rivers* aroused the ire of Israel’s political Right and was banned by the Ministry of Education for portraying intimate relations between a Jewish woman and a Palestinian man.) But *Sadness Is A White Bird* may be the most artful and irresistible exploration of “illicit” love in the Holy Land since A.B. Yehoshua’s beloved 1977 novel *The Lover*. At once a celebration of youth and love, and a lamentation for the daunting odds of sustaining either in the tragic circumstances of the Middle East, this novel of inconvenient truths is a triumph of the aesthetic and moral imagination, one that will likely leave its readers (one can only hope that many Israelis and Palestinians will be among them) feeling unsettled and perhaps utterly transformed.

The Ruined House

By Ruby Namdar;

Review by Miranda Cooper

Israeli expat Ruby Namdar’s *The Ruined House* is an ambitious, remarkable spectacle of a novel. Translated from Hebrew into exquisite English by Hillel Halkin, it is set in New York City in the early twenty-first century and centers on Andrew Cohen, a professor of comparative culture at NYU. Namdar renders everything from the beautiful to disgusting in lyrical yet incisive prose. A Long Island landscape is described in rhapsodic terms worthy of F. Scott Fitzgerald—and violent hallucinations, pornography, and bodily functions are described with equal precision and imagination. As befits the culture critic he is, Andrew scrutinizes everything, from the hollowness of elite social decorum, to the assimilative processes of the American Jewish bourgeoisie, to the frustrations of the writing process. This thematic range is enabled by the narrative’s use of free, indirect discourse, which grants the reader full access to Andrew’s mind without the constraints of first-person narration. Namdar’s excellent writing (for which Halkin must also be recognized), acute observational commentary, and fluency in Jewish religious texts make this novel a towering achievement of contemporary Jewish literature—and one that almost transcends the genre’s American/Israeli divide, at that.



Andrew Cohen inhabits a rarified Upper West Side Jewish universe that includes Barney Greengrass, Absolute Bagels, and Tom’s Diner of Seinfeld fame. He is currently undergoing a midlife crisis, complete with a girlfriend half his age, who is a former student; fears of impotence and castration; waning influence over an increasingly diverse academy; and writer’s block. Andrew is brilliant—and also arrogant, narcissistic, and sometimes misogynistic. Indeed, spending 500 pages inside his mind is not always enjoyable. The trope of the difficult, aging American Jewish intellectual is hardly a rare one in the Jewish American literary tradition. The novel is peppered with references to Philip Roth, Saul Bellow, and Woody Allen, and the character of Andrew owes much to the archetype of the Jewish American intellectual that those writers refined.

But these aspects of Andrew’s crisis take second place to the core of what Andrew is experiencing: a series of disturbing visions—of the Yom Kippur sacrificial ritual during the Second Temple period, the destruction of the Second Temple, and of general

apocalypse—that become more frequent and more disturbing as the novel (and the Jewish year) progresses. Yehuda Amichai, the first modern Hebrew poet, who appears in the novel as well, is an influence as much as Bellow and Roth. If American Jewish literature gives this novel its surface, Hebrew literature gives it its substance.

The novel is divided into seven “books,” each of which is further divided into chapters, dated with both the Hebrew and Gregorian calendars. These books are interspersed with the original story of a High Priest performing the Yom Kippur ritual, situated on Talmud-like pages alongside relevant sections from Torah, Talmud, and Mishna, as well as selections from “The Gate of Rebirth,” which explains the journeys of broken souls over time and which appears to be inspired by the Kabbalistic text “The Gate of Reincarnation.” With these “Rebirth” sections, Namdar seems to imply that Andrew’s soul is connected to that of a priestly ancestor. One such section reads, “If a vital soul has not been perfected in its first stay in earth, it must return as often as necessary to perfect itself. Even when it has done so, however, it must be reborn one more time to be conjoined with an intellectual soul.” Perhaps the excruciating process Andrew is undergoing, forced to contend with visions of his ancestors’ past, signifies the rejoining of his soul—the intellectual soul—with his past incarnation, the vital soul.

As Andrew has more and more frequent visions of his potential forbearers, his ancestral tradition subtly enters his life. He reacts with newfound revulsion to

halakha: menstruation, nocturnal emissions, *treyf*. He unconsciously observes Jewish rituals according to the calendar. During the Omer, during which observant Jews refrain from joyous activities and do not cut their hair or shave, he gets a rash that prevents him from shaving. When does he finally shave? The 18th of Iyar, of course, also known as Lag b'Omer, the only time during the Omer that such activities are permitted. The day before Tisha b'Av, when Jews mourn the Temple's destruction, he smells smoke in a fit of apocalyptic visions. The dramatic irony is that, unbeknownst to Andrew, the World Trade Center will fall in mere weeks, and his vision of the destruction of New York City, of the ruined house, will be realized.

Thus Andrew's comfortable, secular New York Jewish lifestyle is interrupted by and intermingled with aspects of his ancestral religious tradition. In that sense, "the ruined house" pertains to both New York secularity and ancient Judaism. And if the source of Andrew's newly relevant Jewish identity is biblical, pre-rabbinic times—pre-Diaspora—then the line between Israeli and American Jewishness becomes irrelevant. In holding these identities together, the novel is a remarkable achievement, one which Namdar is uniquely qualified to create.



THE CSFA CHESED COMMITTEE
will be participating in a
DOROT PACKAGE DELIVERY AND VISIT
ON
SUNDAY MARCH 18, 2018



To volunteer, please email Susan Leimsider at
thomasandsusan@gmail.com

JANUARY CONTRIBUTIONS

KOL NIDRE

Frederic & Barbara Newman
 Beth Farber

KIDDUSH

George & Carol Jochnowitz
In memory of George Fink
 Beth Farber
In memory of Saul Farber
In memory of Doris Farber

KIDDUSH CLUB

Harold Anfang
 Andrew and Rhea Schnur Basa
 Sasson Nabi

YAHARZEIT

Toby & Russell Winer
Yahrzeit of Bea Axler
 Paul A. & Maxine Rosenberg
Yahrzeit of Harry Rosenberg
 Stephen Greenfeld & Alice Bruckenstein
Yahrzeit of Marvin Greenfeld
 George & Carol Jochnowitz
Yahrzeit of George Fink
 Merril & Roselle Mironer
Yahrzeit of Barney Mironer
 Robert Reicher & Michael Devlin
Yahrzeit of Oscar Reicher
 William C. & Elizabeth B. Atwood
Yahrzeit of Harriet Tischler
 Leonard & Zafira Cohen
Yahrzeit of Mollie G. Cohen

IN MEMORY OF

Rozanne Seelen
In memory of Anne Berman

JOURNAL

Beth Farber

SYNAGOGUE FUND

Nicholas Siderakis
 Beth Farber

BUILDING IMPROVEMENT FUND

Sasson Nabi
 Beth Farber

3 CHEESE PASSOVER LASAGNA



Try this 3-cheese Passover matzo lasagna; your family and friends will be clamoring for you to make it year round.

INGREDIENTS

6 matzos
2 cups prepared tomato sauce
1 egg, beaten well
1 cup ricotta cheese
1 1/2 cups shredded mozzarella cheese, divided
1/3 cup Parmesan cheese
1/8 teaspoon nutmeg
1 tablespoon fresh parsley, chopped, plus extra for garnish

PREPARATION

1. Preheat oven to 350 degrees F.
2. Place matzos in a colander and pour boiling water over them; drain immediately.
3. Lightly oil or spray a 10-inch square pan.
4. Place a layer of matzo at the bottom of the pan, close into the corners, without any overlapping edges.
5. In a bowl combine the egg, ricotta, 1 cup mozzarella, parmesan, nutmeg and 1 tablespoon parsley and mix well.
6. Spread a layer of the cheese mixture on the matzo, followed by a layer of tomato sauce. Add another layer of matzo and repeat.
7. You should have three layers in all, ending with a layer of sauce.
8. Sprinkle the remaining 1/2 cup mozzarella over the top and garnish with some fresh chopped parsley.
9. Bake covered at 350 degrees F for 35 minutes. Uncover and bake another 10 minutes or until cheese on top is golden and bubbly.
10. Let stand 10 minutes before slicing.

FRENCH TOAST MATZO WITH DILL CREAM CHEESE



Taking french toast and making it kosher for Passover! It is a 3 layer sandwich you will love.

INGREDIENTS

3 whole square matzo
3/4 cup diced dill
8 ounce Temp Tee Whipped Cream Cheese
2 cup water
2 eggs
Cooking Spray

PREPARATION

1. Mix the cream cheese and the chopped dill together and set aside.
2. Pour the water in a 9x13" pan (or any pan that is large enough to fit a piece of matzo).
3. Take a piece of matzo and place it in the water for about 30 seconds or until the matzo has softened.
4. Place the matzo on a dishtowel to get rid of any excess water. Pat slightly.
5. Use 1/2 of the dill cream cheese mixture and lightly spread onto the matzo.
6. Repeat steps 3-5 for the second layer, and finish by placing the third piece of soaked matzo on top.
7. While the Matzo is still soft, cut the three layers into 9 squares. Set aside.
8. Place 2 eggs in a separate bowl and beat.
9. Spray the frying pan, and place the stove on a high heat.
10. Individually take the matzo sandwich and dip in the egg. Place on frying pan and cook until both sides are golden brown.
11. Once the sandwich is finished frying, place on a paper towel to damp excess liquid.

MATZO BALLS



Matzo balls - the quintessential addition to chicken soup. For another idea, try putting a few into cholent instead of kishka.

INGREDIENTS

1/4 cup matzo meal
2 eggs
1 cup water, room temperature
1/4 cup oil
1 Dorot Chopped Garlic Cube
3 Dorot Chopped Onion Cubes
Salt and pepper to taste
2 tablespoons chicken consomme

PREPARATION

1. Mix all ingredients together until uniform. Add salt and pepper to taste.
2. Refrigerate the mixture for an hour before use.
3. Make small balls with your hands and put into a pot with boiling water. Add a pinch of salt and the chicken Consomme.
4. Cook until the matzo balls float. Drain and cool.

PASSOVER WILD MUSHROOM MATZO STUFFING

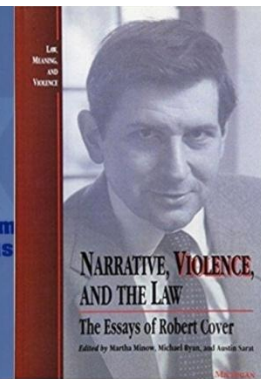
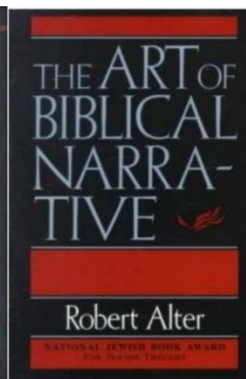
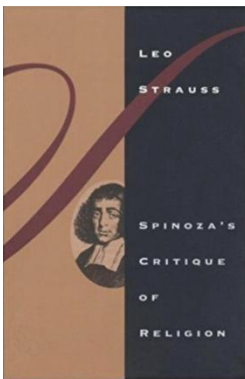


INGREDIENTS

1 box of matzo farfel, 2 tbsp. oil
1 onion, sliced
2 lbs. mixed mushrooms, sliced (portobello, shitake, oysters, and button)
4 Cloves garlic, minced
2 cups chicken broth
1 tsp. fresh thyme
Salt and pepper to taste
1/4 cup red or white wine

PREPARATION

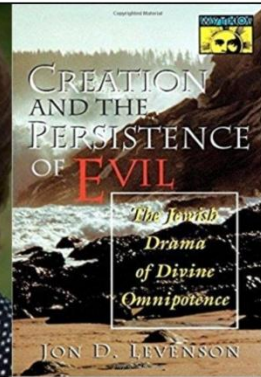
- 1 Saute onion in oil until fragrant.
- 2 Add mushrooms, saute until water evaporates. Then add garlic, thyme and salt and pepper.
- 3 Turn heat to high and pour in wine, allow to reduce, stirring constantly.
- 4 Add matzo farfel to pan and pour over broth slowly as it is absorbed. If too dry add more broth.
- 5 Pour stuffing into casserole and bake for about 30 minutes.



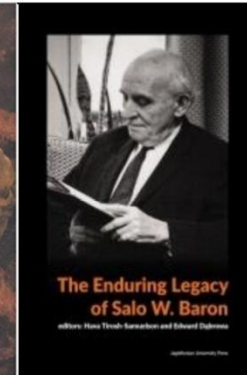
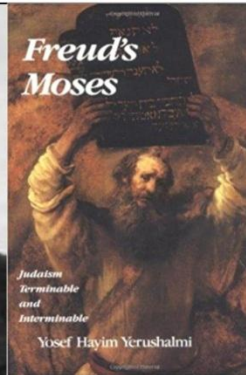
The 20th and 21st centuries saw an explosion of creativity in the field of Jewish scholarship. Old verities were challenged, new understandings of the meanings of the Jewish past and future were forged, and some of the greatest Jewish thinkers wrote works of lasting value.

Come explore some of this extraordinary and challenging scholarship ...

Works will include some or all of the following:
Gerhson Scholem, Hayim Soloveitchik, Robert Cover, Daniel Boyarin, Yosef Hayim Yerushalmi, Robert Alter, Aviezer Ravitzky, Jon Levinson, Salo Baron, Leo Strauss, Moshe Weinfield, Christine Hayes, and Rachel Adler



Join Rabbi Joseph Schwartz on
 Wednesday evenings
 7:30 pm – 9:00 pm
 Starting on
 WEDNESDAY, DECEMBER 13, 2017
 For
**“MASTERWORKS OF JEWISH
 SCHOLARSHIP”**



Conservative Synagogue
 of Fifth Avenue
 11 East 11 Street
 New York, New York
 10003

212-929-6954

Csf11e11@aol.com

www.csfanyc.org

Thursday, March 8, 2018
7:30 PM

MOVIE NIGHT AT CSFA
PAST LIFE –
directed by Avi Nesher



In 1977 Jerusalem, two sisters, the daughters of Holocaust survivors, investigate a taboo topic: the mystery of their difficult father's experiences in Poland during World War II. This profoundly moving drama confronts a burden of history that is still very much part of the Israeli present.

Donate to City Harvest's 2018 Passover Food Drive!

Bring Kosher for Passover non-perishable food donations
to CSFA
February 26 - March 26



*Passover items require one of the following certifications,
in addition to a Kosher for Passover designation:
Chometz items require one of the following certifications:



Generously sponsored by:



More than 500,000 Jewish New Yorkers live below or only slightly above the poverty line. Help City Harvest ensure no one in our city goes hungry during Passover this year.

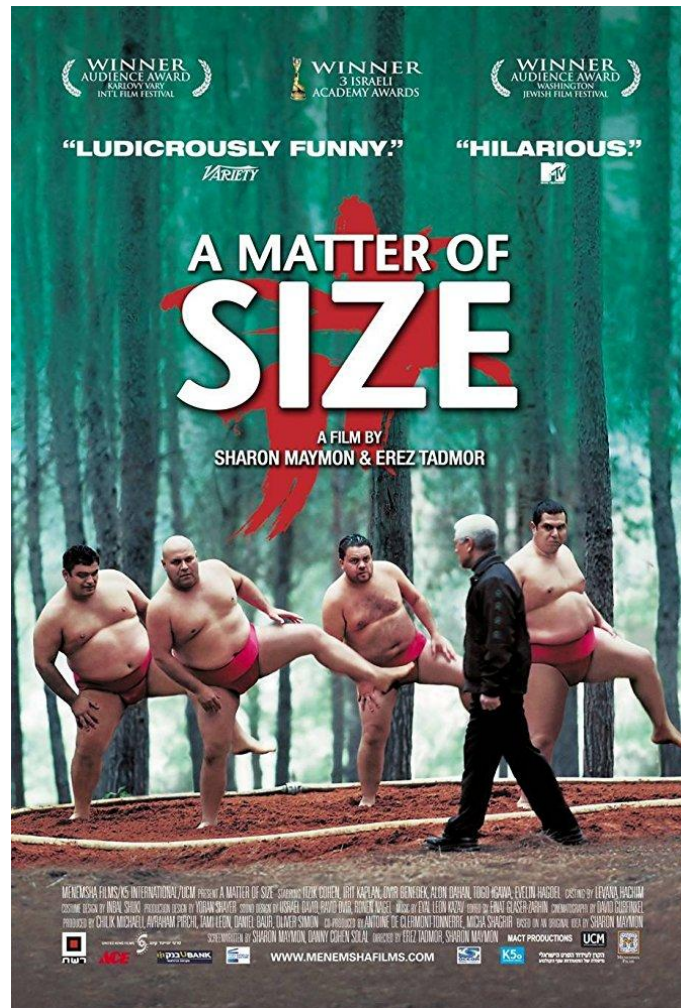
To learn more visit cityharvest.org/passoverdrive

Most needed kosher for Passover foods are as follows:
Canned and Packaged
Tuna ... Salmon ... Sardines ... Gefilte Fish

Thursday, March 22, 2018

7:30 PM

MOVIE NIGHT AT CSFA “A MATTER OF SIZE”



After losing his job at a salad bar because of his weight, Herzl (Itzik Cohen), a morbidly obese Israeli, finds new employment washing dishes safely out of view from patrons in the kitchen of a Japanese restaurant. When Herzl's coworkers and new boss, Kitano (Togo Igawa), introduce him to sumo wrestling, he realizes he has found his calling. Energized, Herzl orchestrates a mutiny among the miserable ranks of a local weight-loss boot camp to recruit members for his own sumo wrestling club.

Purim 2018 at CSFA



The Conservative Synagogue of Fifth Avenue
11 East 11th Street
New York, New York 10003
(212) 929-6954 csfall11@aol.com www.csfany.org

Holiday Guide 2018

PASSOVER SCHEDULE

Thursday, March 29

Bedikat Hametz – Search for Hametz
After Sundown
(see inside bulletin)

Friday, March 30

Siyyum B'Chorim
Fast for the First Born
(see inside)
Biur Hametz
Burning of the Hametz
Before 10 AM
Candlelighting 7:00 PM
Mincha/Maariv Services 6:45 PM

FIRST SEDER

**CONGREGATIONAL SEDER AT
THE SYNAGOGUE**
Seder 7:30 PM

Saturday, March 31

First Day Passover
Services 9:00 AM
Holiday Candlelighting after 8:02 PM

SECOND SEDER

**CONGREGATIONAL 2ND SEDER
AT THE SYNAGOGUE**
8:30 PM

Sunday, April 1

Second Day Passover
Services 9:00 AM
Yom Tov ends at 8:02 PM

Thursday, April 5

Passover Candlelighting 7:07 PM

Friday, April 6

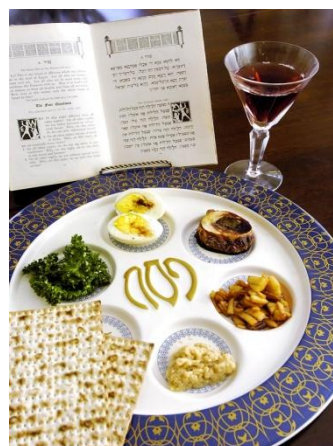
7th Day Passover
Services 9:00 AM
Passover & Shabbat Candlelighting
7:08 PM
Passover Shabbat Services 7:10 PM

Saturday, April 7

8th Day Passover
Passover & Shabbat Services
8:30 AM

Yizkor

Yom Tov ends at 8:09 PM



Passover 2018

Dear Friends:

We have prepared this special bulletin with information that you will find helpful in your preparation and observance of the holiday. Please save it for reference.

This year, the Passover holiday extends from the eve of March 30 – April 7.. Traditionally, the first two and last two days are observed as full holidays during which we refrain from work and attend special holiday services at the synagogue.

Seder nights are magic. They both transcend and unite history. Torah teaches us that the first Seder took place on the eve of the Exodus. It was a night filled with anticipation. Slave families gathered to eat the paschal lamb. Since then, our families have relived that evening more than three thousand times. For generations we have sat together to remember, retell, recreate and relive the Exodus experience.

As you prepare for this year's Seder, remember to involve your children and grandchildren at your Seder table. Add songs, stories, and special activities to enhance the experience. Families sometimes share stories of their special "Seder Memories." Be sure to create your own. The goal of the Seder is for "every person to see himself/herself as if he/she personally went forth from Egypt"

A HOLIDAY GUIDE FOR PASSOVER

A PRE-PASSOVER CALENDAR BEFORE PASSOVER

M'Hirat Hametz – The Sale of Hametz: We are not always able to destroy or rid a house of all Hametz. The rabbis ordained that a symbolic sale is made of all the Hametz to a non-Jew. The Hametz is then “no longer in our possession.” It is appropriate to make a contribution to Maot Hittim, our Passover charity fund. Rabbi Gaffney may be designated as your agent by filling out the authorization forms you will find elsewhere in this guide.

EVENING, THURSDAY MARCH 29

Bedikat Hametz: The search for Hametz begins. After the house has been cleaned (see Regulations for Passover Preparation), we search once again for any remnant of Hametz we may have missed. We use a candle, a feather, and a wooden spoon ... but the search can take place even without these traditional tools. This symbolizes that all the Hametz which was in the house was removed. This service can be found in any Haggadah.

FRIDAY, MARCH 30

Siyyum B'Chorim: On the day before Passover, first born are required to fast, to commemorate their having been spared the fate of the first born Egyptians at the time of the Exodus. However, if one participates in the conclusion of a course of study, one may eat since refreshments follow the study session.

Biur Hametz – Burning of the Hametz: We burn the Hametz that was found during the search that took place the night before. Use a large can or similar container. This ceremony should take place in the morning. This service can be found in any Haggadah. Hametz should not be consumed after 10:30 in the morning on Friday, March 30, and all hametz not sold or otherwise disposed of should be burned before 11:46 am. We will be burning hametz in the CSFA garden at 10:00 in the morning on FRIDAY, MARCH 30

MAKING THE SEDER A MEMORABLE EXPERIENCE

The Seder Experience is far too valuable to “pass over” without exploring its lessons for life and its joy of celebration. Here are some suggestions for making your Seder personal and meaningful.

MA NISHTANA – Let your home be different for Pesach. Passover marks the beginning of spring, so beautify it with flowers, fruits and objects of ritual art.

SEDER MEALS – “ORDER” – Almost every haggadah begins with an agenda, a list of 15 major sections of the Seder “in order”. Follow the list as described in the Haggadah.

QUESTIONS – Anything you can do in the course of the evening that will evoke questions is a benefit. The traditional “4 questions” are just to get us started. Each of us should ask new ones that continue the theme that this meal is not like meals we enjoy on all other nights of the year.

HORS D'OEUVRES – Some people complain that the guests are too hungry to enjoy the text and commentaries. It should be noted that the karpas (the greens that we dip in salt water) were intended to stave off hunger. You might want to place extra celery, carrot sticks, or eggs for people to “munch”. Matzah should not be eaten until after reciting HaMotzi to begin the meal.

DO MORE THAN READ – The Seder was originally designed as a symposium. Encourage your guests to discuss ideas, to share insights, or to raise questions and difficulties during various parts of the Seder service.

RELAX – Many people who want to celebrate Pesach are self conscious regarding their lack of familiarity with the Tradition. Do not “over worry”. Pesach commands us to lean back in our chairs and to feel ourselves truly free. Earlier generations are not judging our performances but later generations are depending upon it.

PREPARATION OF THE SEDER TABLE

CANDLES are lit to usher in the festival of Passover. The bracha, which is pronounced over the candles, gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle glow adds an aura of spirituality to the Seder table. The blessings can be found in every Haggadah.



A CUP OF WINE is placed at each table



setting. The kiddush is recited over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four to symbolize the four expressions of God's promise to redeem the children of Israel and deliver them from bondage.

THE HAGGADAH (literally “the telling”) contains the complete seder ceremony in its prescribed



order (Seder). The first part of the book concerned mainly with the story of the Jews' deliverance from Egypt is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

MATZAH represents the “bread of affliction” eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three matzot are placed in the Seder tray. Half of the middle matzo saved for the Afikomon (dessert), is playfully “stolen” by a child and ransomed for a prize.



SEDER SUGGESTIONS FOR THE FAMILY

We urge that all parents (and grandparents also) plan with utmost care in preparation for the Seder. Pesach and the Seder are precious gifts. Let us make them available in all of their beauty to our children and not incidentally, to ourselves. We offer the following suggestions:

- Parents should involve children in pre-festival house cleaning and general Passover preparations. The memories of the sights, sounds, and smells of the home around holiday time remain with us as Jews throughout our adult lives. So let children feel the excitement that comes with preparation.
- Order an adequate number of copies of the Haggadah in advance.
- The leader of the Service should set the tone of a religious, though cheerful, home Service
- The Seder leader should assign, in advance, the portions to be read by others so as to give them time to become proficient. Children should be prepared to recite the Ma Nishtanah. This may prove to be one of the happiest by-products of the Seder Service.
- The evening should not end with the meal. The closing portions of the Haggadah should be recited after the meal.
- The Seder is in large measure designed for the children. They must be involved at every opportunity, especially in the description of the Four Sons, the opening of the door for Elijah, the Ekhod Mi Yodeah, and the Had Gadyah. The total experience of the Seder gives a wonderful sense of belonging to a great tradition, of participating in the birth of our freedom, of strengthening the basic ideals of America, and of celebrating one's Jewishness.



The
Seder
Plate

The Z'Roah, a roasted shank bone is placed on the Seder Tray. It represents the ancient sacrifice of the Paschal lamb (Pesach) which had to be roasted and eaten. Pesach, the Hebrew name for Passover, also refers to God's passing over the Jewish homes during the plague visited upon the Egyptian first-born.

The Beitzah, a roasted egg placed left of the Zroah, symbolizes the required offering brought on all festivals in the Temple. The egg is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where sacrifices were brought).

The Maror or bitter herbs (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. The Chazeret, another piece of bitter herbs, commemorates the custom of eating Maror sandwiched between two pieces of Matzah.

The Charoset, placed beneath the Z'roah, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the Maror is eaten, it is dipped into the Charoset.

The Karpas, a piece of parsley or lettuce placed to the left of the Charoset, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The Karpas also signifies springtime, the season of Passover.

The Cup of Elijah, filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews looked forward to the day of universal peace, love, and brotherhood.

PASSOVER FORMS

Sale of Hametz

If possible, all hametz – food not acceptable during Pesach (Passover), or materials containing such unacceptable food – should be consumed or given away before the holiday begins. Should this be impossible, the hametz 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 note “Regulations”)

The “Appointment of Agency” on this page authorizes Rabbi Schwartz to make this transaction in accordance with Jewish law. You may take care of this now by mailing or bringing to the office the form found on this page.

It is also appropriate to make a voluntary contribution to the Maot Hittim Fund, or Passover Charity Fund. Authorization must be received no later than March 28. If you like, you can fax your authorization to Rabbi Schwartz at 212-929-0151. If you are mailing it, please make sure that it is in the office no later than Wednesday, March 28, 2018

For your Passover Vocabulary: Maot Hittim

For those of you building a Jewish vocabulary, add one more Hebrew phrase – a phrase we hope you will incorporate into your vocabulary. This phrase is “Maot Hittim.” The words mean, literally, “money for wheat.” It is a term which refers to tzedakah which contributed on the eve of the festival of Passover. Since Jewish people never celebrated holidays selfishly, they would gather around their holiday tables and remember those individuals and institutions that were in dire need of assistance prior to the Passover holiday. This tzedakah was called Maot Hittim.

Our congregation has always made an effort to fulfill this mandate as Jews and to raise funds for Maot Hittim. Please make a check payable to Conservative Synagogue of Fifth Avenue – Maot Hittim, and send it to the Synagogue, att: Rabbi Schwartz.

For Sale of Hametz APPOINTMENT OF AGENCY

I, the undersigned, fully empower and permit Rabbi Joseph Schwartz 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. This transaction will be in effect for the duration of Pesach, which this year begins with sundown of March 30 and runs through April 7.

And to this I hereby affix my signature this _____ day of _____, in the year 2018.

Signature: _____

Address: _____ Apt: _____

City, State: _____

Telephone: _____

MAOT HITTIM

A Fund for Needy Jews

Dear Rabbi Schwartz:

Enclosed please find \$ _____ which I would like you to distribute to individuals and institutions who are in need of help to celebrate on Passover.

Name: _____

Address: _____

Return to
Conservative Synagogue of 5th Ave.
Maot Hittim – att: Rabbi Schwartz
11 East 11th Street
New York, New York 10003



*Passover Seders are
best when they are
shared with others...*

The Conservative Synagogue
of Fifth Avenue invites you,
your family, and your friends
to come together and celebrate
the Passover holiday with our
community at the
**CSFA Congregational
First Seder**
and
**CSFA Congregational
Second Seder**

Join us for a lively and exciting Seder in the warm and “heimish” environment
of our synagogue. Join us the first night, or the second night, or both nights.

A delicious, kosher for Passover Seder meal will be served each night
and everyone is invited to participate in the Seder service.

Friday, March 30, 2018

Mincha/Maariv Services 6:45 PM

Seder 7:30 PM

Saturday, March 31, 2018

Seder 8:30 PM

Seating is Limited

RSVP by Wednesday, March 21, 2018

\$75 per person per Seder

\$45 for children under 12 years

Pre-paid reservation required

The Conservative Synagogue of Fifth Avenue

11 East 11th Street

New York, New York 10003

Csf11e11@aol.com



Bedikat Hametz

On the evening prior to Passover, Thursday, March 29, a final check of the removal of *hametz*, the leavened food prohibited during Passover is made. Since the house is virtually cleansed of *hametz* by this time, except for the food necessary for breakfast, a *Hametz* hunt is made to assure that no leavened products, crumbs, etc., can be found anywhere in the house.

Here is the way to conduct this ceremony: Take a number of bite size pieces of bread and wrap them in napkins, paper towels, or in a plastic bag. Usually seven or ten crumbs are hidden (they are the magic numbers).

בְּדִיקַת חֻמֶּץ

Then recite the enclosed blessing, light a candle, and with a feather, if available, carefully proceed through the various rooms searching for the *hametz*. When all of the pieces are found, the *hametz* is then put aside until the next morning when it is burned as tradition requires.

The *bedikat hametz* tradition represents the fulfillment of the requirement to rid our homes of leavened products.

CEREMONY

Light the candle, then say the following blessing prior to *Bedikat Hametz*:

**ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו
וצונו על בעור חמץ.**

Baruch ata Adonai Elo-kenu melech ha-olam a-sher kid-sha-nu b'mitz-vo-tav v'tzi-van-nu al biur hametz.

To understand the fullness of the Jewish experience, we urge our congregants not only to celebrate Passover Seders, but also to attend holiday Passover services. This is, of course, the opportunity that is provided when we gather together for song and worship in the synagogue.

Holiday services for Passover at the Conservative Synagogue of Fifth Avenue will be held as follows:

Friday, March 30	6:40 PM
Saturday, March 31	9:00 AM
Sunday, April 1	9:00 AM
Friday, April 6	9:00 AM
Friday, April 6	7:10 PM
Saturday, April 7	8:30 AM

(Yizkor)

Another important tradition is the Sale of *Hametz* (leaven) and *Maot Hittim* (Passover charity). The Torah states that *Hametz* should not be found in our homes (Exodus 12:19) and should not be seen within our borders (Exodus 13:7). We are thus commanded to rid our homes of *Hametz*. To completely rid our homes of *Hametz*, we would have to discard our canned goods, processed foods, candies, wine, liquor, etc. This would prove economically burdensome. The Rabbis, therefore, ordained that a sale be made of all *hametz* (food and utensils) to a non-Jew who agrees to return ownership to the original parties after Passover.

First we cover the *Hametz* and store it away such that it is out of sight. We then commission the rabbi to sell our *Hametz*. Following the sale, the *Hametz* is no longer regarded as our possession (even though it is still in our homes). It is only necessary to discard some foods, especially from opened cans and packages. Dishes and utensils that have been used through the year are simply locked away in storage for the duration of the festival.

Please fill out the coupon in this guide to appoint the Rabbi to "sell" your *hametz*. It is appropriate that this agency be accompanied by a contribution. A *maot hittim* check will enable us to invite individuals in need to our congregational Seder and enable us to provide Passover foods to those in need.

REGULATIONS FOR PASSOVER PREPARATION

The Torah prohibits the ownership of חמץ (leaven) during the festival of Pesah. Because of this restriction, Pesah is the Jewish festival that requires the most preparation. This Rabbinical Assembly Pesah Guide provides a brief outline of the policies and procedures relevant to preparing a home for Pesah.

With significant changes in the nature and manufacture of kitchen products and foodstuffs, new policies are required to maintain a kosher-for-Pesah kitchen. As well, there are many significant differences of opinion among rabbis regarding the laws of Pesah. This guide is intended to help families maintain a Pesahdik home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.

KASHERING OF KITCHEN APPLIANCES AND UTENSILS:

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils reserved for exclusive use on Pesah. This is clearly not feasible for major kitchen appliances and may not even be possible for dishes and utensils. There is a process for kashering a variety of utensils and appliances.

The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food (כלי שפלטו בו כח וטעם - כל שפלטו בו כח וטעם). This principle operates on the basis of the quality or intensity of how the particular item absorbs food. Kitchen items used for cold food can be kashered by rinsing, since no substance has been absorbed by the dish or glass. Items used on a stove absorb the food and thus need a stronger level of action, namely expelling the food into boiling water through a process called הלעגה (hag'alah). The most intense form of kashering applies to items used directly on a fire or in an oven and these utensils require a process of kashering called נביל (libbun), which burns away absorbed food.

Specific items are covered below.

a. To kasher metal pots, silverware, and utensils, thoroughly clean the item with soap and water. Then, following a strict 24-hour waiting period during which the item is not used, immerse the item in water that has been heated to a rolling boil (הלעגה - hag'alah). For pots and pans, clean handles thoroughly. If the handle can be removed, one must remove it for a more thorough cleaning. To effect הלעגה (hag'alah), the item must be completely exposed to the boiling 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, after which a heated stone is dropped into the pot, causing the water to overflow to cover the sides of the pot. In the case of silverware, every part of each piece must be exposed to the boiling water. Following this הלעגה (hag'alah) process, each utensil is rinsed in cold water.

b. Heavy-duty plastic items, including dishes, cutlery or serving pieces, provided they can withstand very hot water and do not permanently stain, may be kashered by הלעגה (hag'alah). If there is some doubt as to whether a particular item can be kashered, consult your rabbi or religious authority.

c. Purely metal utensils used in fire must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire (נביל - libbun). To accomplish this, place the item in a self-cleaning oven and run it through the self-cleaning cycle, or use a blowtorch. The use of a blowtorch is a complicated and potentially dangerous procedure and may result in discoloration or warping of the metal item being purged. Exercise caution when performing נביל (libbun). Metal baking pans and sheets cannot be kashered because they require direct fire, which will cause warping.

d. Earthenware (china, pottery, etc.) cannot be kashered. However, fine chinaware that was stored and not used for over a year may be used after thorough washing. This china is considered pareve and may be designated for meat or dairy use.

e. Ovens and ranges: Every part that comes in contact with food must be thoroughly cleaned. This includes the walls and the top and bottom of the oven. The oven or range should then be heated at its highest possible temperature. 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. After a general and careful cleaning, a self-cleaning oven is put through the full cleaning cycle while empty. Following this process, the oven should be cleaned again to remove any ash. If the oven was very dirty to begin with, two cycles may be needed to assure a thorough cleaning.

f. Smooth glass-top electric ranges require kashering by נביל (libbun) and ירייע (iruy) (pouring boiling water over the surface of the range top). First, clean the top of the range thoroughly; 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. The range top may now be used for cooking.

g. Microwave ovens that have no convection option should be thoroughly cleaned. Then place an eight-ounce cup of water inside the oven and microwave until the water almost disappears. (At least 6 of the 8 ounces need to evaporate.) Do not heat until the water is completely evaporated, as this may damage the oven. A microwave oven that has a browning element cannot be kashered.

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

i. Glass dishes used for eating and serving hot food are to be treated like any dish used for eating and serving hot food. These dishes may be kashered by cleaning and then immersing in boiling water דוהטעם עמאס עהט ני דעהסאק סי עראווקאס סאלג (hala'gah). Used for a metal pot (see paragraph "a" above). The issues regarding glass bakeware are complex. Some authorities allow glass bakeware to be kashered, while others do not. Drinking glasses or glass dishes used only for cold foods may be kashered by a simple rinsing. Some follow the custom of soaking them in water for three days.

j. A dishwasher needs to be cleaned as thoroughly as possible, including the inside area around the drainage and filters. Then run a full cycle with detergent (with racks inserted), while empty. 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. If the sides of the dishwasher are made of enamel or porcelain, the dishwasher cannot be kashered for Pesah.

k. Other electrical appliances can be kashered if the parts that come in contact with חמץ (hametz) are metal and are removable, in which case they may be kashered like all other metal cooking utensils. If the parts are not removable, the appliances cannot be kashered. We recommend the purchase of small appliances designated for strictly Pesah use, thus avoiding the difficulty of kashering these appliances.

l. Tables, cabinets, and counters should be thoroughly cleaned and covered for Pesah. Suitable coverings include: contact paper, regular paper, foil, or cloth that does not contain חמץ (hametz) (e.g. treated with starch made of חמץ - hametz). Note that the covering material should be made of material that is not easily torn.

m. Many countertop surfaces can be kashered simply by a thorough cleaning, a 24-hour wait, and ירייע (iruy) (pouring boiling water over surfaces). For ירייע (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 ירייע (iruy). A wood surface that does not contain scratches may be kashered by ירייע (iruy). Ceramic, cement, or porcelain countertops cannot be kashered by ירייע (iruy). The potential effectiveness of ירייע (iruy) eht hcihw fo lairetam eht no sdneped (yuri) counter was made. A full list of counter materials that can be kashered (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC).

n. A metal kitchen sink can be kashered by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting it sit for 24 hours, and then carefully pouring boiling water over all the surfaces of the sink, including the lip. A porcelain sink cannot be kashered, but should be thoroughly cleaned and used with Pesah dish basins and dish drains, one each for dairy and for meat.

o. Non-Passover dishes, pots, utensils, and *chametz* (hametz) foods that have been sold (see below) should be separated, covered, or locked away to prevent accidental use.

FOODS:

The Torah prohibits the ownership of *chametz* (hametz) (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesah. Ideally, we burn or remove all *chametz* (hametz) from our premises. In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale and subsequent repurchase after Pesah of the *chametz* (hametz) to a non-Jew. The transfer, *mekhirat chametz* (mekhirat hametz), is accomplished by appointing an agent, usually one's rabbi, to handle the sale. This must be considered a valid and legal transfer of ownership and thus the items sold must be separated and stored away from all other foods and supplies. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the *chametz* (hametz) at that time is again permitted. (One must wait until certain the repurchase has been transacted.) If ownership of the *chametz* (hametz) was not transferred before the holiday, the use of any such *chametz* (hametz) remains prohibited after the holiday (*chametz she-avar alav ha-Pesah*) and any such products should be given away to a non-Jewish food pantry.

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

An item that is kosher all year round, that is made with no *chametz* (hametz), and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special Pesah supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the *kashrut* of a product for Pesah that does not hold a Pesah *hekhsher* (hekhsher – stamp of approval) may be problematic. Wherever possible, processed foods ought to have a “*kosher l'Pesah*” (“*kosher l'Pesah*”) *hekhsher* (hekhsher) from a reliable source. Since that is not always possible, however, our guidelines reflect some acceptable alternatives.

Any food that requires a “*kosher l'Pesah*” (“*kosher l'Pesah*”) *hekhsher* (hekhsher) must have a label that is integral to the package and should display the name of a recognizable, living supervising rabbi or credible kosher supervision agency, if possible. If the label is not integral to the package or if there are questions regarding the label, the item should not be used without consulting a rabbi or religious authority.

PROHIBITED FOODS:

Prohibited foods (*chametz* (hametz)) include the following: 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 species for Pesah) is forbidden. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains, rendering that food *chametz* (hametz). Such products require Pesah supervision.

Ashkenazic rabbinical authorities have added the following foods *kitniyot* (toiyntik) *fo tsil evoba eht ot* (toiyntik) *ecir ,nroc ,yos*, millet, beans, and peas. These and other plant foods (e.g. mustard, buckwheat, fennel, fenugreek, and sesame seeds) are not permitted on Pesah. 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 Pesah, provided that these items have proper kosher certification and do not contain any *chametz* (hametz) ingredients. Most Sephardic authorities permit the use of all the *kitniyot* (toiyntik) foods other than those that might have come in contact with the prohibited grains. Most Ashkenazic rabbinical authorities also forbid processed products derived from *kitniyot* (toiyntik), whether liquid or solid. These might include, but are not limited to: corn sweetener, corn oil, soy oil, and ascorbic acid (vitamin C). Israeli products are often marked “contains

toiyntik (toiyntik) and thus Ashkenazic Jews who do not use *kitniyot* (toiyntik) need to be vigilant when purchasing Israeli products for Pesah.

PERMITTED FOODS:

a. The following foods require no “*kosher l'Pesah*” (“*kosher l'Pesah*”) label when purchased before or during Pesah: fresh fruits and vegetables; eggs; fresh fish (whole or gutted); fresh or frozen kosher meat other than chopped meat; whole (unground) spices and nuts, including whole or half pecans (not pieces); pure black, green, or white tea leaves or teabags; Nestea regular and decaffeinated unflavored tea; coffee (unflavored regular); baking soda and bicarbonate of soda.

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

c. The following products require reliable “*haseP'l rehso*” (“*haseP'l rehso*”) certification (regular kosher supervision is not sufficient), whether purchased before or during Pesah: all baked goods (matzah, Pesah 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-flavored milk, ice cream, yogurt, cheeses, butter, and 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* (hametz).) In some cases an on-site inspection of a local dairy performed by the *mara d'atra* (religious authority) may suffice to resolve potential questions. Any processed food bought during Pesah must have a “*kosher l'Pesah*” (“*kosher l'Pesah*”) certification.

d. Any detergents, cleaners, etc. which are not a foodstuff and which are not eaten, may be used for Pesah and do not require a Pesah *hekhsher* (hekhsher). These items include: isopropyl alcohol, aluminum products, ammonia, coffee filters, baby oil, powder and ointment, bleach, charcoal, candles, contact paper, plastic cutlery, laundry and dish detergent, fabric softener, oven cleaner, paper bags, plates, wax paper, plastic wrap, polish, sanitizers, scouring pads, stain remover, and bottled water with no additives.

e. Medicines: Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with your rabbi or religious authority.

Please contact Rabbi Schwartz if you have any questions.

PREPARING A FLAME FOR YOM TOV

On Yom Tov, kindling a **new** fire is not permitted; however, the use of an **existing** fire for cooking or other purposes is permitted.

To light candles for Day 2 of the holiday (Saturday night), ensure that you have a fire burning before candle-lighting time for Shabbat that will continue to burn until after dark on Saturday. For example: (1) a burning candle that lasts more than 25 hours, or (2) a pilot light on a gas range (not a gas range with an electronic starter).

CANDLE LIGHTING FOR SHABBAT AND YOM TOV – DAY 1

1. Light candles at least 18 minutes before sunset.
2. Recite 2 Brachot – *L'hadlik ner shel Shabbat v'shel yom tov* as well as *sheheheyanu*.

DAY 2

Wait until Shabbat ends. Do not strike match but transfer fire from existing flame. Allow match to burn out. Do not extinguish. The brachot are *l'hadlik ner shel yom tov*, as well as *sheheheyanu*.

MARCH 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 14th of Adar, 5778 Purim	2 15th of Adar, 5778 Shushan Purim 5:30p Candle lighting Kabbalat Shabbat 6:00 PM	3 16th of Adar, 5778 Parashat Ki Tisa 6:40p Havdalah (50 min) Shabbat Service 9:00 AM
4 17th of Adar, 5778	5 18th of Adar, 5778	6 19th of Adar, 5778 Mah Jong 7:30 Board of Trustees	7 20th of Adar, 5778 4:00 Hebrew 1 5:30 Hebrew 2 7:30 Jewish Scholarship	8 21st of Adar, 5778 Movie Night "PAST LIFE"	9 22nd of Adar, 5778 5:38p Candle lighting Kabbalat Shabbat 6:00 PM	10 23rd of Adar, 5778 Parashat Vayakhel-Pekudei Shabbat Parah 6:47p Havdalah (50 min) Shabbat Service 9:00 AM
11 24th of Adar, 5778	12 25th of Adar, 5778	13 26th of Adar, 5778 Mah Jong	14 27th of Adar, 5778 4:00 Hebrew 1 5:30 Hebrew 2 7:30 Jewish Scholarship	15 28th of Adar, 5778	16 29th of Adar, 5778 6:46p Candle lighting Kabbalat Shabbat 6:00 PM	17 1st of Nisan, 5778 Parashat Vayikra Rosh Chodesh Nisan Shabbat HaChodesh 7:55p Havdalah (50 min) Shabbat Service 9:00 AM
18 2nd of Nisan, 5778 Chesed Volunteer Day at Dorot	19 3rd of Nisan, 5778	20 4th of Nisan, 5778 Mah Jong	21 5th of Nisan, 5778 4:00 Hebrew 1 5:30 Hebrew 2 7:30 Jewish Scholarship	22 6th of Nisan, 5778 Movie Night "A MATTER OF SIZE"	23 7th of Nisan, 5778 6:53p Candle lighting Kabbalat Shabbat 6:00 PM	24 8th of Nisan, 5778 Parashat Tzav Shabbat HaGadol 8:02p Havdalah (50 min) Shabbat Service 9:00 AM
25 9th of Nisan, 5778	26 10th of Nisan, 5778	27 11th of Nisan, 5778 Mah Jong	28 12th of Nisan, 5778 4:00 Hebrew 1 5:30 Hebrew 2 7:30 Jewish Scholarship	29 13th of Nisan, 5778	30 14th of Nisan, 5778 Ta'anit Bechorot Biur Hametz Erev Pesach 7:01p Candle lighting First Seder	31 15th of Nisan, 5778 Pesach I 8:10p Candle lighting Shabbat Service 9:00 AM Second Seder