

## Rabbi's Message

by Rabbi Steven C. Lindemann  
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### Four Current Questions

*A* cute quip claims that the real four questions of Passover are: When do we eat? When do we eat? When do we eat? When do we eat? I guess we have all heard them before.

**Mab Nishtanah** – the traditional four questions of the Passover Seder are well-known to all of us. Children learn to recite them from an early age. Yet, they were never intended as the only questions to be asked at the Seder, nor are they even required. The Talmud records a fascinating

exchange that took place when Rabbah and his student, Abbaye, were at a Seder together. The dish of food was removed and Abbaye

was asked in surprise: “We have not yet eaten. Why have you taken the dish away?” To which Rabbah replied: “You have exempt-

ed us from reciting *Mab Nishtanah* (*Pesachim* 115b). From this incident, the Conservative Movement Haggadah, *Feast of Freedom*, deduces that any relevant question can serve as the starting point for discussing the Exodus and its meaning.

Modern Haggadahs encourage that discussion to be broad in scope, encompassing current events and personal responses that reflect the Jewish experience and values. With that in mind, you might want to consider adding the following four questions to your Seder:

*...the traditional four questions of the Passover Seder...were never intended as the only questions to be asked... any relevant question can serve as the starting point for discussing the Exodus and its meaning.*



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## Rabbi's Message

(Continued from p. 1)

*Given that we are gathered to celebrate our freedom from Egyptian bondage, how should we respond to what has happened in Egypt?*

Some Egyptians have referred to Hosni Mubarak as the last Pharaoh. They see his removal as leading to their freedom. Many Jews, however, are concerned about the implications for the peace between Israel and Egypt. During Mubarak's rule, Israel has not had to worry about fighting a two front conventional war, and the flow of arms into Gaza was somewhat controlled. How should we respond to what has happened in Egypt?

*How should we respond to Anti-Semitic tirades by celebrities and statesmen?*

A recent article by Alan Dershowitz, published in the *New York Post*, decries celebrity rants directed against Jews:

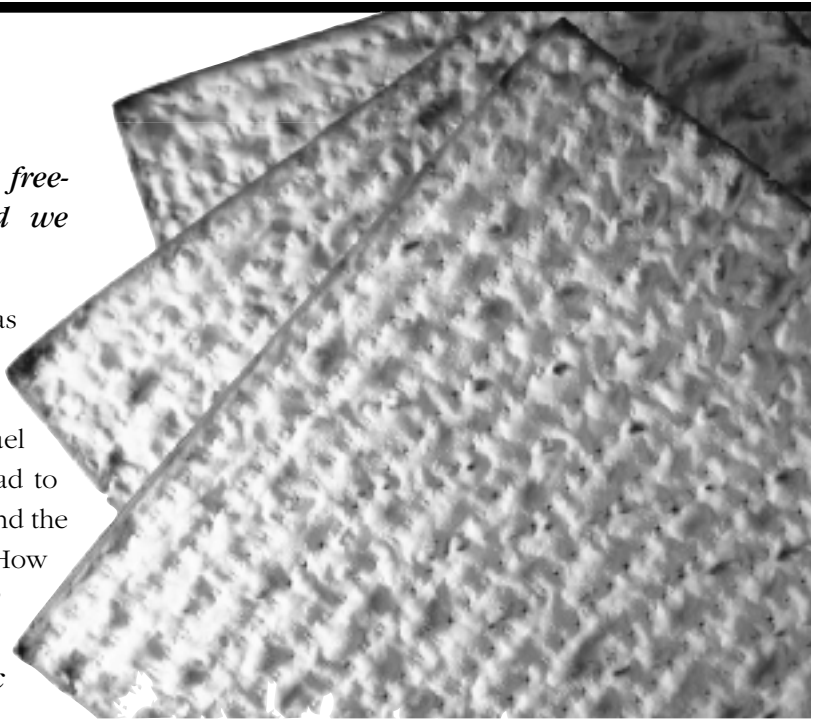
Consider the former Dior designer, John Galliano, who was sitting in a bar in a Jewish section of Paris and announcing his love for Hitler and smiling as he told the people at an adjoining table, who he apparently assumed to be Jewish, that "People like you would be dead. Your mothers, your forefathers, would all be gassed."

Or Charlie Sheen, who claims to be high on Charlie Sheen, attacking his producer by emphasizing the Jewish nature of his original name, Chaim Levine.

Or Oliver Stone telling an interviewer last year that too much attention is paid to the Holocaust because of "Jewish domination of the media." And that Hitler wasn't all that terrible to the Jews.

And we all know about the ranting of Iran's President Ahamadinijad.

Taken together it all seems to add currency to the Haggadah's passage "*V'Hi Sbe-Amdah – It is this promise which has sustained our ancestors and us, for not one enemy has arisen to destroy us; rather in every generation there are those who seek our destruction, but the Holy one, praised be He, saves us from their hands.*" A number of European countries have laws against hate speech, but not the United States. How should we respond?



*What do we consider to be "an act of God?"*

An earthquake and tsunami have devastated Japan. Now, we speak of God taking us out of Egypt with "a mighty hand and an outstretched arm," and then we recite the Ten Plagues, in which nature becomes God's agent. The sea swallows the chariots of Pharaoh: "horse and rider has He hurled into the sea." What do we consider to be an act of God?

*What else should we tell our children about Jewish identity?*

The word *Haggadah* means 'telling'. The text is based on the book of Exodus commanding "*V'Higgadta L'Vinkba – You shall tell your child.*" But the Haggadah says "*Kol HaMarbe L'Sapeyr B'Yitziyat Mitzrayim, Harey Ze M'Shubah.*" and the Night To Remember Haggadah translates the passage this way: "The more and longer one expands and embellishes the story, the more commendable it is." So, what else do we need to tell our children?

Clearly, these are serious questions that go well beyond the traditional "*Ma Nishtanah.*" They are not for every Seder. You need not discuss all or any of them to fulfill the obligation of *Haggadah*. There are at least four types of children at every Seder, or so the Haggadah tells us. Surely, there are at least four types of adults, as well. So, maybe some of this material will stimulate discussion. Or perhaps it will raise even more or different questions. What will you discuss at your Seder? Now, when do we eat?

*Hag Sameyah.*

## SERVICE SCHEDULE

**In observance of Passover, the TBS office will be closed on April 19-20 and April 25-26.**

### **Siyum for First Born**

Monday, April 18, 7:00 am  
No Minhā Ma'ariv Services

### **Erev Passover – First Seder**

Monday, April 18

### **First Day of Passover – Second Seder**

Tuesday, April 19, 9:30 am  
Minhā following Kiddush  
No late services

### **Second Day of Passover**

Wednesday, April 20, 9:30 am  
Minhā Ma'ariv, 7:15 pm

### **Hol Hamoed Passover**

Friday, April 22  
Minhā Ma'ariv, 6:15 pm

### **Hol Hamoed – Shabbat**

Saturday, April 23, 9:30 am  
Minhā Ma'ariv, 7:30 pm

### **Hol Hamoed Passover**

Sunday, April 24  
Minhā Ma'ariv, 6:15 pm

### **Seventh Day of Passover**

Monday, April 25, 9:30 am  
Minhā Ma'ariv with Yizkor, 7:30 pm

### **Eighth Day of Passover**

Tuesday, April 26  
With Yizkor, 9:30 am  
Minhā Ma'ariv, 7:30 pm

## Passover Sedarim

Once again, TBS will be helping to provide home hospitality for those who would like to attend a Passover Seder. This project is known as Kol Dihfin (All who are hungry...) from the verse we recite at the beginning of the Seder inviting all who are hungry to join us. We are particularly reaching out to college students who attend local schools, but whose families are not from this area. If you'd be willing to host some guests, please contact the shul office. We'll try to make matches that result in compatibility between host and guests in terms of kashrut, style of Seder, etc. Think of how welcome a student far from home will feel when invited to your Seder table!

## Pesah Food Drive

### Collection Bins in the TBS Lobby April 6-13

A collection is being held for non perishable, ready to eat, Kosher for Passover food items such as borscht, small jars of gefilte fish, cans of tuna, canned soups, ketchup, mayonnaise, canned fruits, canned vegetables, soup nuts, snacks, dried fruits, candy and desserts. The majority of the recipients are single, elderly people and need "ready to serve and eat" types of foods. PLEASE DO NOT DONATE cake mixes, matza meal, potato starch, etc. Matza donations should be kept to 2 or 3 boxes. Grocery store SCRIP will be gladly accepted to purchase additional food. Purchase SCRIP at the TBS office and Judaica Shop.



**TBS PASSOVER**  
*Wine Sale*  
**SUNDAY, APRIL 3**  
**SUNDAY, APRIL 10**  
**9AM-1 PM**

Special Requests  
or Questions?  
Contact  
Scott Becker at  
**sdbecker342@comcast.net**  
or **856-912-5838**

## Passover Kiddushim

It has been a TBS custom for congregants to make monetary contributions for the Pesah Kiddushim. Can we count on you this year? Please return this form, along with your check, to the TBS Office. Thank You!

### Pesah Kiddushim Sponsorship

Please send this completed form and your check to:  
Pesah Kiddushim c/o Temple Beth Sholom  
1901 Kresson Road, Cherry Hill, NJ 08003

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

Amount Enclosed \_\_\_\_\_

## Selling the Hametz

Any hametz owned by a Jew during the week of Passover is forbidden for actual use forever. If, therefore, one cannot dispose of all hametz before Passover, he must arrange for a formal *mechirat hametz* or sale of that hametz to a non-Jew.

All hametz in your possession should be collected and locked in a spare room, closet or trunk. All hametz dishes and utensils should also be placed in a special room or closet until after Pesah, after having been thoroughly scoured and cleansed.

See the Rabbi personally to authorize a bill of sale. If that's not possible, mail this form to the Rabbi before **Friday, April 15**. It is customary to make a donation for tzedakah as part of this transaction. Mail to: TBS, 1901 Kresson Road, Cherry Hill, NJ 08003

### HAMETZ SALE

I, \_\_\_\_\_, hereby authorize Rabbi Steven Lindemann to dispose of all my hametz wherever it may be stored. This I do in accordance with the requirements and provisions of Jewish Law.

Name \_\_\_\_\_

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

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

### THE FIFTH QUESTION

*Why on this night are millions of people going hungry?*

מדוע בלילה זה מיליוני אנשים רעבים?  
Ma-doech beh-laila zeh mil-yonay ane-shaim re-va'im

Because on this night, like every other night, millions of people living in poverty have no other choice.

Please donate to MAZON and help us rewrite the stories of those less fortunate who struggle with hunger.

**MAZON**<sup>®</sup>

A JEWISH RESPONSE TO HUNGER

10495 Santa Monica Blvd., Suite 100  
Los Angeles, CA 90025 • 800-813-0557

## How can you make this night different from all others?

This Passover, you can help make a difference in the lives of 35 million Americans at risk of hunger. Your support enables them to eat and provides them the tools they need to achieve a better future. So join us. Together, we can make this night different.

- A check made payable to MAZON for the following amount is enclosed: \$ \_\_\_\_\_
- Please charge my credit card: \$ \_\_\_\_\_
- VISA     MC     AmEx     Discover

Credit Card # \_\_\_\_\_

Expiration \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Name of Congregation, City, State

Or donate via our website at [www.mazon.org](http://www.mazon.org).



## תשע"א RABBINICAL ASSEMBLY PESAH GUIDE

by Rabbi Barry Starr and the CJLS Kashrut Subcommittee

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 (בבולעו כך פולטו - *ke-volo kach pol-to*). 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 הגעלה (*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 ליבון (*libbun*), which burns away absorbed food.

Specific items are covered below.

- 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 (הגעלה - *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 הגעלה (*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 הגעלה (*hag'alah*) process, each utensil is rinsed in cold water.
- 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 הגעלה (*hag'alah*). If there is some doubt as to whether a particular item can be kashered, consult your rabbi or religious authority.
- Purely metal utensils used in fire must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire ליבון (*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 ליבון (*libbun*). Metal baking pans and sheets cannot be kashered because they require direct fire, which will cause warping.
- 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 ליבון (*libbun*) and עירוי (*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 הגעלה (*hag'alah*). Glass cookware is kashered in the same method 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 עירוי (*iruy*) (pouring boiling water over surfaces). For עירוי (*iruy*) to be effective for kashering, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye. Plastic laminates, limestone, soapstone, granite, marble, glass, Corian, Staron, Ceasarstone, Swanstone, Surell, and Avonite surfaces can be kashered by עירוי (*iruy*). A wood surface that does not contain scratches may be kashered by עירוי (*iruy*). Ceramic, cement, or porcelain countertops cannot be kashered by עירוי (*iruy*). The potential effectiveness of עירוי (*iruy*) depends on the material of which the 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-Pesah dishes, pots, utensils, and חמץ (*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 חמץ (*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 חמץ (*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 חמץ (*hametz*) to a non-Jew. The transfer, מכירת חמץ (*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 חמץ (*hametz*) at that time is again permitted. (One must wait until certain the repurchase has been transacted.) If ownership of the חמץ (*hametz*) was not transferred before the holiday, the use of any such חמץ (*hametz*) remains prohibited after the holiday (חמץ שעבר עליו הפסח - *hametz 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 חמץ (*hametz*) during Pesah, and since many common foods contain some חמץ (*hametz*), guidance is necessary when shopping and preparing for Pesah.

An item that is kosher all year round, that is made with no חמץ (*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 הכשר (*hekhsher* – stamp of approval) may be problematic. Wherever possible, processed foods ought to have a “כשר לפסח” (“*kosher l’Pesah*”) הכשר (*hekhsher*) from a reliable source. Since that is not always possible, however, our guidelines reflect some acceptable alternatives.

Any food that requires a “כשר לפסח” (“*kosher l’Pesah*”) הכשר (*hekhsher*) must have a label that is integral to the package and should display the name of a recognizable, living supervising rabbi or creditable 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 (חמץ (*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 חמץ (*hametz*). Such products require Pesah supervision.

Ashkenazic rabbinical authorities have added the following foods קטניות (*kitniyot*) to the above list of prohibited foods: rice, corn, soy, 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 חמץ (*hametz*) ingredients. Most Sephardic authorities permit the use of all the קטניות (*kitniyot*) foods other than those that might have come in contact with the prohibited grains. Most Ashkenazic rabbinical authorities also forbid processed products derived from קטניות (*kitniyot*), 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 קטניות (*kitniyot*)” and thus Ashkenazic Jews who do not use קטניות (*kitniyot*) need to be vigilant when purchasing Israeli products for Pesah.

## PERMITTED FOODS:

- a. The following foods require no “כשר לפסח” (“*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 הכשר (*hekhsher*) but if bought during Pesah require a הכשר (*hekhsher*): white milk, Tropicana 100% orange juice, filleted fish, frozen fruit (with no additives), pure white sugar

1901 Kresson Road  
 Cherry Hill, NJ 08003-2580

*Current Resident or*

Steven C. Lindemann, *Rabbi*  
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**Time Value Item: Please Deliver ASAP**



**Pesah Guide** *continued from p 7*

- (with no additives), olive oil (extra virgin only), non-iodized salt, quinoa (with no additional ingredients).
- c. The following products require reliable “כשר לפסח” (*kosher l’Pesah*) 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 קטניות—*kitniyot* in some of these products does not present a problem, as long as there is no חמץ—*hametz*.) In some cases an on-site inspection of a local dairy performed by the מרא דאתרא—*mara d’atra* (religious authority) may suffice to resolve potential questions. Any processed food bought during Pesah must have a “כשר לפסח” (*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 הכשר (*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.