



Dateline : Hollis Hills

Adar II - Nissan 5776

April 2016

Pesah Letter

March 2016

Adar I 5776

Dear Friends:

Of the many messages of *Purim*, one tends to speak loudest: *Pesah* is only a month away!

I do not mean to detract from the festivities of *Purim*, but *Pesah* is supposed to be joyous as well. As we approach Yom Tov, I hope to ease our path to freedom, at least in some logistical areas.

Many of us, no doubt, invite family and friends to the *seder*. If you are hosting a *seder* or two this year, please consider making yourself available to welcome others who may be in need of a place to celebrate this year. **Requests should be filtered through my office, and if you are in need of a place to go or are willing to host extra guests, please contact me.**

Not only are we forbidden from eating *hametz*, or leaven; we are not even permitted to own it. We traditionally try to use up our *hametz* before *Pesah*, but to avoid great financial hardship, the rabbis enabled us to sell our *hametz* to a non-Jew, to whom the prohibitions do not apply, for the duration of Passover.

(Continued on page 8)

April at HHJC

April 2

Wine Tasting

April 3

Hiram & Berdie Kleinstein
Memorial Lecture -
Storm Over Europe

April 6, 13

Adult Education - iEngage 3.0

April 7, 14

Lunch and Learn
with Rabbi Wise

April 11

Adult Education -
Pre Pesach Workshop

April 16

Simcha Shabbat

April 16

Shabbat Mini Minyan

April 17

Sisterhood Women's Seder

April 21

Nursery School Seder

From the Desk of Rabbi David Wise

The Special Relationship



By the time you read this, I will have returned from the annual AIPAC

policy conference, where I expressed my reverence for the special relationship between Israel and the United States among 18,000 other lovers of Israel. I will have heard from Eric Trager, Gil Troy, Yossi Klein Halevi, and many elected officials (and hopefuls). By now, I am even more energized to work to strengthen the bonds between the land where I make my home and my spiritual homeland.

The special relationship gets a great deal of attention, especially when it seems to be in some form of time out. Last year's policy conference, when the AIPAC position on Iran differed from that of the administration, was a good example of one of those apparent valleys. Now, the news that Prime Minister Netanyahu "rejected" an invitation to meet with President Obama is portrayed as evidence that the relationship is frayed. I'm sure that between my writing and your reading of this column, some other "crisis" will arise.

(Continued on page 4)



**See Page 12 for a removable
monthly calendar of events
and service times**





Shabbat Schedule



Friday, April 1, 2016

Candle Lighting 7:02 PM
Mincha 7:00 PM

Saturday, April 2, 2016

Shmini 9:00 AM
Shabbat Parah
Mincha 6:45 PM
Havdalah 8:06 PM

Friday, April 8, 2016

Candle Lighting 7:10 PM
Mincha 7:00 PM

Saturday, April 9, 2016

Tazria 9:00 AM
Mincha 6:55 PM
Havdalah 8:14 PM

Friday, April 15, 2016

Candle Lighting 7:17 PM
Mincha 7:00 PM

Saturday, April 16, 2016

Metzora 9:00 AM
Shabbat Hagadol
Mincha 7:00 PM
Havdalah 8:21 PM

Friday, April 22, 2016

Erev Pesach
Candle Lighting 7:24 PM
Mincha 7:00 PM

Saturday, April 23, 2016

Pesach I 9:30 AM
Mincha 7:10 PM
Havdalah 8:28 PM

Friday, April 29, 2016

Pesach VII
Candle Lighting 7:32 PM
Mincha 7:30 PM

Saturday, April 30, 2016

Pesach VIII 9:00 AM
Mincha 7:15 PM
Havdalah 8:36 PM

Junior Congregation

April 16
10:30 AM - 12 PM

We now have a list in the office of members who will help give rides to doctor's appointments during the week and to synagogue on Saturday morning. If anyone needs help please contact the synagogue office. If anyone else is interested in signing up to help, please contact the office.

★★★★★★★★★★★★★★★★★
★ **The next few months are a** ★
★ **time for many joyful occa-** ★
★ **sions: weddings, engage-** ★
★ **ments, B'nai Mitzvah, etc.** ★
★ **It's just the right time to** ★
★ **sponsor a Kiddush after** ★
★ **Saturday services and** ★
★ **share your *simcha* with the** ★
★ **Temple family! Call the of-** ★
★ **fice and confirm your date.** ★
★★★★★★★★★★★★★★★★★

Handicap Access

We have an operating handi-capped lift. This is available for all who may need access to any level of the building. Please contact the center office to arrange for one of our staff to assist you in its operation. There is also a handicapped restroom located past the Menchel Social Hall.

The House Committee

CENTER ADMINISTRATION

Rabbi

David Wise

Rabbi Emeritus

Dr. H. Joseph Simckes

Cantor

Sol Zim

Ohr Chadash Education Director

Ruth Merrill

Nursery School Director

Robyn Rosenberg

Ritual Director

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Men's Club

Jan Katz

Sisterhood

Beth Diker

Marilyn Teleky

Office & Accounting

Nancy Morse

Lou Ann Boscarino

**OUR DAILY MINYAN
NEEDS YOU!
PLEASE DO A MITZVAH AND
SUPPORT OUR DAILY
MINYAN A COUPLE OF DAYS
A WEEK EVEN IF YOU DO
NOT HAVE A YAHRZEIT.**

Hollis Hills Jewish Center

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Fax: (718) 776-3672

Dateline is Published Monthly

Check out HHJC on the Internet
<http://www.hollishillsjc.org>

The deadline for article and advertising submission is the 10th day of the preceding month. Dateline Editor: Nancy Morse; Please submit articles and letters to the editor via email to: office@hollishillsjc.org. (Word or Publisher format is appreciated)

Notices

Do you receive emails from HHJC including Rabbi Wise's weekly Shabbat notes? Contact the office to subscribe or subscribe on the homepage at www.hollishillsjc.org

If you are bringing pre packaged food into the Synagogue, please consult with Rabbi Wise.

The Bereavement Support Group meets the First and Third Monday night of the month at 7:30 PM with compassionate, caring, warm and concerned friendly people. Refreshments are always served and are complimentary. All faiths are welcome. Led by Rabbi Dr. H. Joseph Simckes and Marty Kevelson.



Cantor Sol Zim



Our Cantor's Voice

Special Shabbat at HHJC

Recently we experienced a very special weekend at HHJC. We shared a beautiful **FRIDAY NIGHT SHABBAT ACROSS AMERICA**. It was truly a unique happening filled with family, tradition, friendship & unity. There was such warmth radiating throughout our entire synagogue. Our *Kabbalat Shabbat* service was filled with prayer, spirituality & song. It was standing room only...couldn't find an empty seat in the White Chapel. Everyone sang *Shalom Aleichem* together in true harmony. We then joined for a delicious Shabbat dinner. There was the "head" of each table who performed the rituals; blessing, *kid-dush*, *Ha-Motzi*, etc. We also had designated people at each table who made sure that the food was ready so that we could all dig in. It was a true family like, participatory experience. This Friday Night Shabbat reinforced how special and unique we are as a community. We are solid, unified and there for each other and our tradition. Thank you to Maris Blechner & Marilyn Teleky for all their superb arrangements and making it happen! Thank you to our Rabbi Wise for his words of inspiration and I am glad I had the opportunity to teach you a new tune (*zemer*) for *Yom Ze*

Mechubad...which I specifically composed for this special Shabbat at HHJC.

To follow, we had our *SISTERHOOD SHABBAT* which was also a spectacular experience. Many of our beloved members (women, of course) led the Shabbat services, from *Birchat Hashachar*, *Psukei D'zimrah*, *Shacharit*, Beginning (Opening) of *Torah Service*, *Aliyot*, *Chatsi Kaddish*, Prayer for Healing, Prayer for Captives, *Hagbah* (lifting and showing of the *Torah*), *Gelilah* (tying the *Torah*), *Maftir*, Prayer for the U.S., Prayer for the State of Israel & *Musaf* and more. A unique group of HHJC's extremely capable, devoted and talented female members took charge and led our entire service. I thoroughly enjoyed working with them before Shabbat to go over the davening. They are incredible! I know the Rabbi also worked with this special crew. Thank you to all who participated. I was so proud of everyone! Thank you to our fantastic Sisterhood Co-Presidents, Beth Sofer Diker & Marilyn Teleky, for organizing such a beautiful Shabbat. Thank you also to Maris Blechner for ordering and arranging the delicious food and choosing just the right stuff.

Let us continue to celebrate and share together in good health!

June and I would like to wish everyone a *Zeesen Pesach!*

See you in shul.

Cantorially always,
Cantor Sol Zim



(Rabbi Wise Continued from page 1)

It's easy to get caught up in specific moments and use them to evaluate their impact on relationships. It's often more difficult to appreciate the long view. That's why I was so keen to read *Doomed to Succeed* for this month's installment of *The Rabbi's Nightstand*. It's written by Dennis Ross, the long-time diplomat who served both Republican (Bush 41) and Democrat (Clinton and Obama) presidents. Now with the Washington Institute for Near East Policy, Ross is one of the most astute analysts of the region in general and of the Israel-US alliance in particular.

The book's title should tell you all you need to know about his sense of the strength of the relationship. His overall evaluation is that every administration that actively sought to pull back from Israel found that the expected benefits—greater ties with Arab states—didn't materialize. What's more, while those administrations may have tilted away from Israel in terms of policy, security agreements were never broken. In fact, they were often strengthened. He points specifically to Eisenhower, Nixon, Carter, Bush 41, and Obama for examples of this phenomenon.

On the flip side, "the decisions to cooperate with Israel did not produce the expected negative fallout with our Arab friends, though the anticipation of dire consequences was very high" (p. 394). The Kennedy, Johnson, Reagan, Clinton, and

Bush 43 presidencies are presented in great detail to support Ross' assertion. The reason such fears turned out to be unnecessary is that the Arab states have their own security and aid concerns that supersede anything the US might do with Israel. "[T]he historical record demonstrates that Arab relations with the United States are guided by their priorities, not ours" (396). This doesn't seem to damage US-Saudi relations, for instance.

Given all this, specific instances when Israel doesn't behave as the President—any president—might prefer do not indicate a rupture in the relationship. Actually, those episodes are the definition of news—a "man bites dog" kind of story, because the relationship is so strong—*Doomed to Succeed*, as it were. So I see AIPAC conferences as moments to celebrate, rather than lament, the state of affairs between the states. Friends, we are lucky to live in these times!

Wishing you a wonderful *Pesah*—a festival of freedom in a free land,

Rabbi David Wise

Temple Family

Mazal Tov to Marina and Alfred Weisz on the birth of their granddaughter, Davina Sadie to, Martin and Katie

Mazal Tov to Marina and Alfred Weisz on the engagement of their daughter, Naomi to Ran Ronen

Rabbi Dr. H Joseph and Chana Simckes are overjoyed to announce the engagement of their granddaughter Maayan Shira, daughter of Dr. D. Elan Simckes and Rachel Schwartz, to Nadav Hirsch, son of Rabbi and Mrs. Hirsch of Philadelphia. Maayan is presently studying for her PhD in Epidemiology at the University of Seattle.

Mazal Tov



Ohr Chadash News

Spring Programs at Ohr Chadash

Purim was a lot of fun and the children made masks and graggers and learned about the “good guys”—Mordechai and Esther and the “bad guys”—Haman and Achashverus.

On Sunday, March 6th, retired IDF officer, Amit Shukar presented a double program to the students of Kitot Aleph through Geshet. Beginning with his popular “Gadna” program he put our students through a 45 minute Boot Camp session, Israeli style. The children reviewed basic Hebrew words associated with the army, learned the “kachol and lavan”, the colors of the Israeli flag and ran an obstacle course. Anyone who failed to listen to directions or took short cuts, paid with 10 or more pushups. The children also participated in a group scavenger hunt. Working as teams, they honed their skills working as cohesive units rather than individuals.

After a very short break, the children were divided into four groups with an adult educational advisor, a/k/a teacher, to locate key cities and points of interest on a 20 foot map of Israel. At the end of the session, children knew that the Negev is in the south, Haifa in on the Mediterranean Sea and Jerusalem is in the middle of Israel.

As Ohr Chadash prepared for Pesach, two special programs enlightened the students. On

Sunday, April 10th, the students of Gan-Katan, Shorashim and Mechina and their parents visited the Chabad Matzah Bakery in Bay Terrace. The children learned the process of making matzah from the time the wheat is harvested until the matzah comes out of the oven. Each child baked a matzah that could be eaten before Passover and took home an individually packaged Shemurah Matzah baked in Israel to be used at the Seder.

On Sunday April 17, the students of Kitot Aleph –Geshet hosted and conducted a model Seder. The older children contributed their own additions to the service. Thank you to Morah Shari for coordinating the Seder meal.

Chag Kasher v'Sameach to all.

Ruth Merrill Education Director

HHJC - Sisterhood Gift Shop



For all your Judaica needs!

Sisterhood

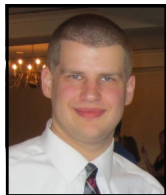
Shalom! On March 5th the Sisterhood led a beautiful Shabbat service. Our membership felt very proud to lead the entire service from start to finish. This spiritually fulfilling Shabbat was followed by a delicious Kiddush.

Our Purim Project, during which we made and distributed ‘Shalach Manot’ baskets, was a huge success again. We helped spread the joy and spirit of Purim with an innovative basket created by Vicky Wolkofsky. Maris Blechner chaired this event once more with her usual efficiency. Thank you Vicky and Maris.

Sisterhood will be celebrating Passover from a women’s perspective at our annual Women’s Seder on Sunday, April 17th at 4:00 PM. The Seder will be led again by Rabbi Ellie Shemov. The women of Sisterhood have created a Haggadah of our own to make the experience especially meaningful. It is inspirational, educational, and entertaining. Please come and celebrate with us.

Our gift Sisterhood Gift Shop has been doing well, and is being restocked with Passover items. Please check out our merchandise before Passover.

On Sunday, May 15th, Men’s Club and Sisterhood are uniting for a special program on “Communicating with Style:



Youth Director

Dan Bacharach

March was a fun-filled month at H2I! Our March programming started off with Couch Potato, a television and movie clip trivia challenge for our younger groups, while our USYers met at Key Food for a "Supermarket Sweep" competition. USYers participated in a scavenger hunt in the supermarket, and purchased all of the items on their lists to be donated to a food drive! The next week, our younger groups took part in a Laser Tag night at Hollis Hills, while our USYers prepared for Purim Carnival! On March 18, we had our first H2I Shabbat program, Friday Night Kabbalat Shabbat and Dinner, and on March 20, we had a fun afternoon of games, prizes, and friends at our annual Purim Carnival. And finally, the next weekend, our USYers had their chapter Shabbaton, spending Shabbat together and participating in some fun and meaningful programs.

April looks to be just as great. We'll start off with our next H2I Shabbat program – Havdalah and Swim & Gym from 8-9:30 PM on April 2 at Hillcrest Jewish Center, and that Sunday, our younger groups will be participating in a "Beat the Clock" night, taking part in a number of mental and physical competitions, all of which will be against another team, and against a timer. That day, our Kadima and USY groups will

be joining with middle and high schoolers from across NYC for a Social Actions day at Sutton Place Synagogue. On April 10, our younger groups will participate in Cupcake Wars, while our USYers will compete for the "Israel Cup," taking part in some awesome Israel activities to see who can win our competition, including blind Israeli v. American food taste tests. Finally, on April 17, all of our groups will have an Ice Cream Passover Seder, a new twist on the classic Chocolate Seder. We're off the remainder of the month, but are looking forward to our annual end of year programs coming up in May!



Have you visited our website lately? The web address is www.hollishillsjc.org.

The site has been given a new look with more up-to-date information. There is a section where you can find Shabbat hours for the coming weekend. There is an events section to keep you informed on all of our exciting programs.

Please check out all the changes and let us know if you have any suggestions to further aid us in putting our best face on the web for current and potential members.

Social Justice Action

Soup Kitchen Server

By Rita Plush

For a long time, I'd wanted to dish out Thanksgiving dinner at a soup kitchen. I'd make the calls and get the information, yet for one reason or another, I didn't make the time for it to actually happen. So when Arne Abramowitz put out a call for temple members to help out in a church-sponsored soup kitchen in South Jamaica, it seemed *bashert* that I was to finally get my chance to serve the needy. There it was: date, time, place. Another temple member would even do the driving. No excuses this time, Rita. "I'll do it once," I thought, and that will be it. But it wasn't it. *It* evolved into a commitment of a couple of hours—that's all it amounts to, "a couple of hours" once a month—to give folks who would otherwise do without, a hearty, nourishing meal.

No doubt about it, it's hard work, two-handed work, toting those heavy trays through aisles of folding tables and chairs, the guests hungry and eager for their dinners. And it takes a time or two at it, to remember that we serve from the back of the hall to the front, not front to back, and that no one gets seconds till everyone gets firsts. But the thing of it is, we're doing something good for those who don't have it good enough. And we're doing it as a temple, as a congregation, as a community. We're doing what Jews do, reaching out, making the world a better place, one hot meal at a time.



Queens Village
Chit Chat 'Bout This & That
By Sue Heppenheimer

Winter is over and now it's Spring,
 We can look forward to the sunshine it will bring
 Let's celebrate Pesach with family and friends,
 And enjoy the good foods until Seder ends.

Happy Birthday wishes to Richard Martin, Ronnie Gersten, Joseph Rosenberg and Marcia Kops, May they all enjoy their special day and celebrate in style. Best wishes, too, to all our other members who will have "special days" during the month.

We hope you will all have a sweet Pesach and all the celebrations that are associated with the week.

See you soon.

(Sisterhood Continued from page 5)

How to be a More Effective Communicator. Mindy Stern will be our speaker. We will begin at 11:00am and conclude with a sushi lunch.

Our year-end event will take place on June 15th at 8:00pm. We are planning a special event. There will be lots of sharing and laughter. We look forward to seeing you at all of our events.

Marilyn Teleky
 Beth Sofer Diker
 Co-Presidents

JUDITH LESNIK
CHESED COMMITTEE

Please note the date change for our Spring workshop on Medicare, Medicaid and Trusts.

DATE: SUNDAY, MAY 22ND
 TIME: 10:00 AM

PRESENTORS:

JOAN ROBERT- KASSOFF,
 ROBERT & LERNER, LLP

WENDY WILLIAMS-
 CONNECTING HAND II

PLACE: MENCHEL HALL

Coffee and cake will be served.

Bring family and friends to this noteworthy event, to see how this information can effect you and those you love.

I want to send a very special "shout out" to former Chesed Chairperson, Rebecca Reich. She and her knitting crafters have been quietly knitting hats for Israeli soldiers in the IDF, USA soldiers, and preemie hats. The patterns and yarn are selected by Rebecca. Instructions and yarn are picked up and dropped off at the Synagogue office. The hats for the IDF are either sent to Chana Koppel in Israel, or delivered by a Synagogue member who plans on visiting. Hats for USA soldiers are sent to Warmth for Warriors for distribution. The preemie hats are being donated to the LIJ hospital neonatal unit. Rebecca reported to me that, last year, she delivered the yarn to a homebound individual who was thrilled to be able

to participate. Recently Rebecca dropped off 35-40 hats to be mailed to USA soldiers. Now that's Chesed!!!! If anyone is interested, don't hesitate to ask for information.

Another Chesed happening: At Purim, committee members brought Purim bags to our shut-ins and stayed for a chat. I wish to thank those members for their help.

On February 24th, I volunteered at the First Presbyterian Church in Jamaica. As you may know, Arne Abramowitz has set up a weekly evening for HHJC volunteers to help serve dinner to the church community. I had the pleasure of being accompanied by Robyn Rosenberg, Ellana, Cooper, and Harper Sanders. We en-

(Continued on page 9)

Cut Out and Save

Contact Information
(in confidence): Leave or Send a Message to Our Support Lines

To Reach the Congregational Nurse
Linda Liederman, R.N.
Phone: 646-598-2974

Email:
nurse@hollishillsjc.org

To reach the office:
 718-776-3500

To reach Rabbi Wise:
 Enter option "3"
 Or: rabbiiwise@hollishillsjc.org

Chesed Committee Chair
 Laura Brodsky:
 lbrodsky@hollishillsjc.org



(Pesah Letter Continued from page 1)

In order to sell your *hametz*, you can appoint me as your agent and sign your name to our congregation's document of sale. Enclosed is a form for you to return so I can serve as your agent. You may sell your *hametz* even before your house is clean. **We are permitted to eat hametz up until 10:40 on Friday morning, April 22.**

Though I intend to re-purchase the *hametz* on your behalf immediately after *Pesah*, it must be noted that this is a very real transaction. Even if you keep the *hametz* in a separate area on your property, the *hametz* belongs to someone else; so improper use of it during Passover is also considered stealing!

It is my honor to serve as your *shaliah*, or agent, in this sacred task. Please avail me of the opportunity to do so. **The form for sale of hametz is enclosed. I must have it in hand by 10 AM on Friday, April 22 in order to include your hametz in the transaction.**

More than ever before, Kosher-for-Passover products are available to us. Virtually everything is being produced and supervised! However, as we well know, these products can be expensive, and not everyone who wishes to buy them is able.

One of the *mitzvot* of *Pesah* is *Ma'ot Hittin*--literally "money for wheat." Jews have always taken care of one another, es-

pecially those in need of the basics for making Passover. I will be making a contribution to a variety of organizations that feed the hungry on Passover, as well as to those in our community who might need assistance. **I encourage you to return the enclosed form with your contribution to the Rabbi's Discretionary Fund, and I will make my donation in your name.**

The Chesed committee is also setting up two bins in the shul in advance of Yom Tov. One will be for kosher, non-perishable *hametz* food items, which will be donated to the American Martyrs Church food pantry. The last day for collection of *hametz* will be Wednesday, April 20th. The second bin will be for kosher-for-Pesah food items, which will be distributed to needy Jews throughout Queens. The final day of the collection will be Thursday, April 14th. **We welcome you to join the Queens Jewish Community Council in packing and distributing kosher for Pesah food to the needy on Sunday, April 17th at 9:00 AM at Ezra Academy, 119-45 Union Turnpike, Forest Hills, NY 11375, Lower Level.**

Though I am not a *bekhor*, a first-born, I am sensitive to those of you who are *bekhorim*, and don't want you to have to fast on *erev Pesah*. This year, the annual *siyyum* (completing a tractate of Talmud) takes place on Friday, April 22 at morning minyan, which begins

at 6:45 a.m. My goal is to share with you as I complete my study of *Avot de Rabbi Natan*. And since an event as joyous as a *siyyum* must be marked with a *se'udat mitzvah*, a festive meal, I'll gladly invite you to join me.

I am available to answer questions pertaining to *Pesah* as it approaches. I am enclosing the updated Rabbinical Assembly's Passover Guide to help get you started; it is newly updated, so read carefully. You'll also find the text of the ceremony of ***Bedikot Hametz, the search for hametz, this year to be conducted on Thursday night, April 21, after dark. Those who wish to burn their hametz at the synagogue Friday morning should come to the 210th street entrance at 11:00 am.***

May we all have an easy preparation and a joyous *Pesah*--one that lives up to the joy of *Purim*!

Hag kasher ve-sameah,

Rabbi David Wise

More Pesah documents can be found beginning on page 15.



(Chesed Continued from page 7)

joyed the idea of doing Chesed for others and the people loved our help. We served from 5:30-6:30. If you are interested, Arne has set up a Wednesday calendar for anyone to attend. It was a good feeling to serve a much needed meal to the men and women of the community.

Chag Sameach
Wishing you a lovely Pesach.

Laura Brodsky

See page 11 for Soup Kitchen photos

PARENTS: PLEASE SIGN UP YOUR CHILDREN FOR OUR PJ LIBRARY PROGRAM FOR CHILDREN AGES 6 MONTHS TO 8 YEARS OLD:

GO TO:

<https://www.pjlibrary.org/communities/queens-hollis-hills/234107>

For more information contact the office at 718-776-3500.



HOLLIS HILLS JC / HILLCREST JC ICCJ

H2I YOUTH GROUP

Three terrific synagogues have come together to create one outstanding youth program! Where do you fit in?

Nitzanim-Students in grades 2 & 3-Meeting Sunday, 5:00-6:15 PM

Thursday Recreation Hour, 6:30-7:00 PM

Chalutzim-Students in Grades 4 & 5-Meeting Sunday, 5:00-6:15 PM

Thursday Recreation Hour, 6:30-7:30 PM

Kadima-Students in grades 6, 7 & 8-Meeting Sunday, 6:15-7:00 PM

Thursday Recreation Hour, 6:30-7:30 PM

USY-Students in grades 9-12-Meeting Sunday, 7:30-9:00 PM

Thursday Recreation Hour, 7:30-8:30 PM

For more information email us at h2iyouth@gmail.com or check out our website <http://www.h2iyouthgroup.org/>

Be Active in HHJC

Be Involved

Join a committee

Membership

Fund Raising

Adult Education

Facilities

Life Long Learning

Chesed Committee

Call the Office Now

Grocery Gelt

Stop & Shop:

All Locations

Dan's Keyfood:

73rd Ave./ Bell Blvd.

105-02 Queens Blvd.

Danny's Drive In Cleaners:

190-05 Union Turnpike

Fairway Supermarket:

242-02 61st Avenue, Douglaston



We need your help with our daily Minyan.

Please join us mornings or evenings!

**Monday & Thursday
6:45am & 7:30pm**

**Tuesday
7:00am & 7:30pm**

**Wednesday
8:00am & 7:30pm**

**Sunday & Legal Holidays
9:00am & 7:30pm**

**Friday Morning 7:00am
Rosh Chodesh 6:30am**



**Remember Our Synagogue
Operating Funds**

HHJC General Fund
Etta Strassfeld Life Long Learning &
Continuing Education Fund
Rev. Frank Strassfeld Synagogue &
Ritual Beautification Fund
Judith Lesnik Chesed Fund
Lena Schwartz Youth Fund
Rabbi's Discretionary Fund
Cantor's Choir Fund
Samuel Schneider Building Fund
Gerald M. Misher Memorial Fund
Harold J. Ross Memorial
Environmental Fund

Nichum Avelim

MAY G-D GRANT CONSOLATION TO
THOSE WHO HAVE SUFFERED A
LOSS IN THE FOLLOWING FAMILIES:

Carole Storch, long time
member and beloved
wife of Herb Storch

Dr. George Axelrad, long time
member and beloved husband
of Beate Axelrad

MAY THEY BE COMFORTED AMONG
THE OTHER MOURNERS OF ZION
AND JERUSALEM

GENERAL FUND

*In memory of Sydney G.
Sparrow*

Marcia & Robert Sparrow

*In memory of Justice Antonin
Scalia*

Suzanne & Nathan Heilweil

In memory of Carole Storch

Suzanne & Nathan Heilweil

Linda & Arthur Liederman

Irene & Michael Borman

Susan & Alvin Deutch

Rosalie & Stephen Roseman

Arthur Barsky & Family

Rose & Sam Solasz

*In honor of Cara & Michael
Trager*

Linda & Arthur Liederman

*In memory of Jeannette
Feirsen*

In memory of Hyman

Donenhirsch

In memory of Sarah Insler

Irving Schnitzer

In memory of Renee Goldberg

Barry M. Lasner

In memory of Alexander Pfau

Ada Gams

In memory of Rebecca

Schoenfeld

In memory of Bernard

Schoenfeld

Arlene & David Schwartz

In memory of Maldo Bacani

Suzanne & Nathan Heilweil

*In memory of Alexander
Selinger*

In memory of Sylvia F. Selinger

Cara & Michael Trager

*In honor of Joan Green's
Birthday*

Tova & Sam Oko

In memory of Alex Levy

Arthur Levy

Rabbi's Fund

In honor of our granddaughter,

Davina Sadie Weisz

Marina & Alfred Weisz

Thank you to Rabbi Wise

The Sanders Family

Prayerbook Fund

In memory of Myra Levy

Arthur Levy

Cantor's Fund

*In honor of the engagement of
our daughter, Naomi Weisz to
Ran Ronen*

Marina & Alfred Weisz

In memory of Carole Storch

Charlotte & David Karsch

Sally & Harvey Goldstein

Sharon & Marty Goldstein

Harriet & Bernd Bildstein

Lena Schwartz Youth Fund

In memory of Carole Storch

Rebecca & Paul Reich

Judith Lesnik Chesed Fund

In memory of Carole Storch

Flo & Bob Gropper

*In memory of the passing of my
grandfather, Raymond Hutt*

Alexis Ludwig & Family

*In honor of Barry Lasner's
birthday*

Carol & Joel Lieber

Wishing Refuah Shelemah to

Norma Brooks

Harriet & Bernd Bildstein

In honor of Janet Hiller reading

*the Haftorah at the Sisterhood
Shabbat*

Flo & Bob Gropper

**Gerald M. Misher Memorial
Fund**

In memory of Carole Storch

Joanne Misher

*Wishing Refuah Shelemah to
my friend Rita Plush*

Joanne Misher



MEANINGFUL GESTURES

Dateline prints "acknowledgements" for not only the recording of social and personal events, but also as a recording of acts of Tzedaka (Charity) and Chesed (Kindness). Please note your tribute will be made public in Dateline for a minimum contribution of \$20. Also the cost of the Etz Hayim Chumash is \$65 and the Sim Shalom Siddur is \$36.

We are now established with "Terracycle", a recycling organization that makes new things out of old. Our team is the "HJR Memorial Environment Fund" and the charity we support is the Hollis Hills Jewish Center. Please send in your old cell phones as soon as possible and let's start collecting, recycling and earning money for the HHJC now!

Please visit our Facebook Page at
<http://www.facebook.com/hollishillsjc>



Adult Education - iEngage 3.0



Social Justice Action Soup Kitchen



Ellana Sanders and Robyn Rosenberg

Cooper and Harper Sanders



Ellana & Cooper Sanders

**Below is a monthly calendar for posting on bulletin boards and refrigerators**

~ April 2016 ~ Adar II – Nissan 5776 ~						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Adar II 22 Morning Minyan 7:00 AM Candle Lighting 7:02 PM Mincha - 7:00 PM	2 Adar II 23 Shmini 9 AM Shabbat Parah Mincha 6:45 PM Havdalah 8:06 PM Wine Tasting - 9 PM
3 Adar II 24 Minyan Times 9 AM and 7:30 PM Kleinstein Lecture - 8 PM	4 Adar II 25 Minyan Times 6:45 AM and 7:30 PM	5 Adar II 26 Minyan Times 7 AM and 7:30 PM	6 Adar II 27 Minyan Times 8 AM and 7:30 PM Adult Education- Engaging Israel 3.0 – 8 PM	7 Adar II 28 Minyan Times 6:45 AM and 7:30 PM Lunch and Learn with Rabbi Wise- 12 PM	8 Adar II 29 Morning Minyan 7:00 AM Candle Lighting 7:10 PM Mincha - 7:00 PM	9 Nissan 1 Tazria 9 AM Mincha 6:55 PM Havdalah 8:14 PM Rosh Chodesh Nissan
10 Nissan 2 Minyan Times 9 AM and 7:30 PM	11 Nissan 3 Minyan Times 6:45 AM and 7:30 PM Adult Education- Pre-Pesach Workshop – 8 PM	12 Nissan 4 Minyan Times 7 AM and 7:30 PM	13 Nissan 5 Minyan Times 8 AM and 7:30 PM Adult Education- Engaging Israel 3.0 – 8 PM	14 Nissan 6 Minyan Times 6:45 AM and 7:30 PM Lunch and Learn with Rabbi Wise- 12 PM	15 Nissan 7 Morning Minyan 7:00 AM Candle Lighting 7:17 PM Mincha - 7:00 PM	16 Nissan 8 Metzora 9 AM Shabbat HaGadol Mincha 7:00 PM Havdalah 8:21 PM Simcha Shabbat -9 AM Junior Congregation 10:30AM –12PM Shabbat Mini Minyan – 11:15 AM-12PM
17 Nissan 9 Minyan Times 9 AM and 7:30 PM Sisterhood Women's Seder - 4 PM	18 Nissan 10 Minyan Times 6:45 AM and 7:30 PM	19 Nissan 11 Minyan Times 7 AM and 7:30 PM	20 Nissan 12 Minyan Times 8 AM and 7:30 PM	21 Nissan 13 Minyan Times 6:45 AM and 7:30 PM	22 Nissan 14 Ta'anit Bechorot Morning Minyan 6:45 AM Candle Lighting 7:24 PM Mincha - 7:00 PM Erev Pesach	23 Nissan 15 Pesach I 9:30 AM Mincha 7:10 PM Havdalah 8:28 PM
24 Nissan 16 Minyan Times 9:30 AM and 7:30 PM Havdalah 8:29 PM Pesach II	25 Nissan 17 Minyan Times 6:30 AM and 7:30 PM Pesach III (CH"M)	26 Nissan 18 Minyan Times 6:30 AM and 7:30 PM Pesach IV (CH"M)	27 Nissan 19 Minyan Times 8 AM and 7:30 PM Pesach V (CH"M)	28 Nissan 20 Minyan Times 6:30 AM and 7:30 PM Pesach VI (CH"M)	29 Nissan 21 Pesach VII Morning Minyan 9:00 AM Candle Lighting 7:32 PM Mincha - 7:30 PM	30 Nissan 22 Pesach VIII 9 AM Mincha 7:15 PM Havdalah 8:36 PM



Rabbi Dr. H. Joseph Simckes
Life After Retirement

"J'ACCUSE!" *

- An open letter to students on American campuses who cry out for boycotts and sanctions of Israel -

I challenge you! Try to openly celebrate Christmas in Teheran or Passover in Isfahan! Try opening a Buddhist Temple or a Bahai meditation hall in any city, town or village in Iran or Iraq...wherever Radical Islam now casts its lengthening shadow. Try if you dare to wear a cross or don a kippah on the back streets of Riyadh...You hesitate? Why?

I will tell you why. There was a time when any stranger...of any faith or creed...who entered under the house beams of a Syrian city dweller...or under the shade of a Bedouin tent in the Sinai desert, knew...he or she just knew...they would be safe.

Why? Because that was the unwritten code of the Middle East. Unless, of course, the home you entered happened to follow the lingering traditions of Sodom and Gemorah which, sadly, still seep through the walls of countless palaces and hovels in that neck of the woodless world, traditions which accept deceit as a legitimate strategy and the sword or the blade of a hidden knife as the solution to controversy.

Do you doubt me? Am I too biased ? If so, walk near the open windows of Arab barber-shops, restaurants or apart-

ments along city squares in the Middle East – even in Aman! What do you hear and what do you see scribbled in Arabic on the walls? "Death to the Infidels!" Do I exaggerate! Alas, I speak the unvarnished truth!

Check out what Dr. Denis MacEoin, a Scotsman, the former senior editor of The Middle East Quarterly has to say on this subject. Read his letter of rebuke** to the Edinburgh Students Association for attempting to push through a boycott of all Israeli goods and services.

Is Israel an Apartheid State?! Hogwash! Point by point, the good professor demolishes each false claim and hate-derived accusation. Indeed, he asks, where have the Bahais, oppressed beyond belief in Moslem lands, chosen to set up their world center? In Haifa, Israel!

Where do Palestinian members of the LGBT community run to escape persecution? To the Israel side of the so-called green line! They know very well, as Dr. MacEoin has aptly pointed out, that death by hanging or stoning is what awaits them in the Arab Moslem community! What will these poor souls find in Israel? Excellent colleges, hospitals, business opportunities, open to all...all who are willing to study, work and share their talents and gifts with others re-gardless of color, creed or faith.

Personally, I distinctly recall one of my son's supervisors in an Israeli Medical Center who

was a lovely Moslem doctor who assured me, "Don't worry, Rabbi Simckes! Your son, Ari, is doing a good job here in Israel."*** The Arab Moslem was "the boss" and the American Jewish doctor was the subordinate!! Indeed, the recent valedictorian in one of Israel's top universities was an Arab (Christian or Moslem, I do not recall!). Look at the reality in Israel not the vicious fabrications.

So, my fine American college students, wherever you are across our blessed land, who have fallen victim to anti-semitism posing as anti-Israelism, I accuse you of intellectual laziness! All you have to do is check out the facts, the actual data about real oppression and brutal bias currently observed in the tormented Middle East. If anything, Israel is the victim not the victimizer! I accuse you of seeing nothing and yet believing everything, everything nasty, false and vicious about the reborn Jewish State, swallowing whole a menu of hate, designed to hook you into a net of ill-informed Israel-Bashers.

Fortunately, at the University where I happen to teach here in New York I have seen little if any phony, trumped up anti-Israel charges, baruch-Ha-Shem. I pray that on the campus which I share with mostly non-Jewish professors and students, I will continue to see and hear fair and balanced discussions about the Middle East

**April Birthdays**

Avery Okin	4/1
Natan Gonen	4/2
Marc Halpern	4/3
Irene Grapel	4/5
Jeffrey Sackett	4/5
Jerry Sandell	4/5
Michele Spiel	4/6
Radim Teplitsky	4/7
Vicki Blumenfeld	4/10
Sorour Yerushalmi	4/10
Janice Costi	4/11
Joel Barsky	4/12
Audrey Shepard	4/14
Irwin Horowitz	4/15
Ellana Sanders	4/16
Marcia Sparrow	4/16
Gary Newman	4/18
Ross Goldfarb	4/21
Mindy Stern	4/21
Jeanette Dauber	4/22
Sheldon Flatow	4/23
Harvey Goldstein	4/23
Greta Margolis	4/23
Steven Teleky	4/23
Allen Gottlieb	4/27
Seth Seidman	4/28
Bonnie Moskowitz	4/29
Maris Blechner	4/30

April Anniversaries

Lisa & Ira Daly	4/2
Ann & Jeffrey Wohl	4/5
Linda & Arthur Liederman	4/12
Marcia & Robert Sparrow	4/14
Robyn & Marc Rosenberg	4/17
Blanka & Leonard Kaplan	4/19
Dawn & Kenneth Michael	4/30

**ALL THE BEST
AND MANY MORE....**

If you see a name missing, or if you are not sure that we have the dates of your Simchas, call the office to insure that we have that information in our database.

(Rabbi Simckes Continued from page 13)

and other controversial subjects.

I salute the founders and participants in Birthright, U.S.Y. Pilgrimage to Israel, Solomon Shechter 8th grade student groups, Bar-Bat Mitzvah families, Synagogue groups, Christian visitors and all who visit the Holy Land to see with their own eyes the miracle of Israel re-born...witnesses to the countless blessings in medicine, science, art, agriculture and economy which Israel shares happily with the rest of the world.

When Alfred Dreyfus, the Jew, was hounded and harried a century ago in Paris, falsely accused of treason, a sharp voice was heard - a Christian voice, may I add- crying out, "J'accuse!"** in defense of the framed and defamed French Jew. So, too, a hundred years later, I raise my voice in defense of a framed and defamed community of Jews, i.e. the State of Israel. Please join me in helping to set aside this new wave of hatred and exposing it for what it truly is---

a danger and a threat to us all.

May this new concretization of the Haggdah's warning, "B'chol dor vador kamim aleinu l'chaloteinu", i.e. "In every generation they rise up to destroy us!" conclude as promised in the ancient words of that beloved Jewish holiday text: "But the Holy One will surely empower

us to secure deliverance from their evil purpose!".

H a p p y P e s a c h ! ! !
Rabbi Dr. Hirsch Joseph Simckes.

* "J'accuse!", as you know, is the title of the famous pro-Dreyfus text (check it out!!!!)

** Dr. MacEoin's original letter is available on the Internet.

*** Our son, Ari, is currently a respected physician serving and guiding in the pediatric nephrology Department at Hadasah Hospital in Jerusalem. His patients include Arab Moslems and Christians who are all treated with equal dignity, respect and compassion.

Daily Service Schedule

Monday & Thursday
6:45am & 7:30pm

Tuesday
7:00am & 7:30pm

Wednesday
8:00am & 7:30pm

Sunday & Legal Holiday
9:00am & 7:30pm

Friday Morning 7:00am

Rosh Chodesh 6:30am

Shabbat Mornings 9:00am



**THE RABBINICAL
ASSEMBLY
PESAH GUIDE תשע"ו**

The Committee on Jewish Law & Standards (CJLS) Kashrut Subcommittee²
Introduction by Rabbi Elliot N. Dorff, Chair, CJLS

Stories play a key role in identifying a religion or nation, especially the ones at the center of a community's history and ritual, the ones taught to members of the community from an early age and repeated often by adults in rituals and prayers. Such master stories express in easily understandable and emotionally compelling terms a community's understanding of its origins, its values, and its goals. If one were to compare the view of life and humanity embedded in the master stories of, for example, Judaism, Christianity, Islam, Buddhism – and the United States, China, and Israel – one would find deep differences in how these various human communities understand who they are as individuals and as a community, what is important in life, and what they should strive for.

Judaism's master story is the Exodus from Egypt, followed by the trek to Mount Sinai and then to the Promised Land of Israel. We leave Egypt not as individuals but as a nation, and we do so only with the help of God. This is very different from the staunch individualism at the heart of the liberalism that has forged most Western countries. At Mount Sinai we engage in a Covenant with God that estab-

lishes the basis of our relationship with God – and the duties of that relationship – for ourselves and all our descendants.

This perception of ourselves, our links to one another and to God, and our mission in life infuses much of our liturgy and many of our holidays, but it is Passover that focuses on this story most graphically. As the Haggadah says, "In every generation we each must see ourselves as if we personally left Egypt." To enable us to identify with that story once again, we reenact the Exodus through story, discussion, and song at the Seder table, and we restrict our diet to remind ourselves of the slavery of Egypt and the need to redeem ourselves and others again and again. The Hebrew word for Egypt, *Mitzrayim*, means "straits," probably because the Nile enters the Mediterranean not as one river but through multiple straits. Jewish interpreters, however, have understood the word metaphorically as well, teaching us that in every generation we must seek to redeem ourselves and others from the straits of life – poverty, ignorance, prejudice, illness, meaninglessness, etc. That is our Jewish mission for life, the charge that God has given us and that the Passover story articulates for us anew each and every year.

This Guide, prepared by the Kashrut Subcommittee and approved by the Committee on Jewish Law and Standards, explains in detail the laws and

customs regarding the dietary restrictions of Passover, the rules that remind us each time we eat of Passover's messages for us. Some of these guidelines are, frankly, quite technical and even complicated; that is the result of the special stringency of the Passover rules in Jewish law and the complex, new ways in which foods are processed in our time. We hope that this Guide will enable Jews to understand what they may eat on Passover and how to prepare their kitchens for the holiday in ways that are clear and understandable. We do not intend this Guide to replace your rabbi's guidance on these matters; on the contrary, any question you have about what is written here or what is missing you should address to your rabbi.

One last, but important, comment. Because Passover involves more dietary strictures than the rest of the year, many Jews become downright compulsive about the rules of the holiday. We should be careful not to use these rules to assert our superior piety over others, and remember that observance of Passover should not come at the expense of the values of honoring our parents and treating everyone with respect. Passover is really important – a central feature of what it means to live a Jewish life. Its very meaning, though, is completely undermined if the dietary rules of Passover lead people to treat each other with disrespect. So

(Continued on page 16)



(Pesah Guide Continued from page 15)

as we explain the dietary rules of Passover below, we fervently hope that they will instead function as they are supposed to – namely, to serve as graphic reminders throughout the holiday of the critical lessons of Passover, of the need to free ourselves and the world around us of all the physical, intellectual, emotional, and communal straits that limit us and others in living a life befitting of people created in the image of God. May we all succeed in making this and every Passover the stimulus for us to fix the world in these ways every day of our lives.

Updated February 2016. This Pesah Guide was approved by the CJLS on January 10, 2012 by a vote of fourteen in favor (14-0-0). Those voting in favor were: Rabbis Aaron Alexander, David Booth, Miriam Berkowitz, Baruch Frydman-Kohl, Susan Grossman, Reuven Hammer, Jeremy Kalmanofsky, Gail Labovitz, Jonathan Lubliner, Daniel Nevins, Paul Plotkin, Avram Reisner, Jay Stein and Loel Weiss.

Pesah is the Jewish festival which requires the most preparatory effort and is the most complex. Yet Jews are committed to doing their best to observe the laws of Pesah. This Rabbinical Assembly Pesah guide is a brief outline of the policies and procedures relevant to the preparation of a kosher for Pesah home. Please contact your local Conservative

*rabbi or local religious authority if you have any questions.*³

With significant changes in the nature and manufacture of kitchen products and food stuffs, new policies are required to maintain a kosher for Pesah kitchen. There are also many significant differences of opinion amongst rabbis regarding the laws of Pesah. We cannot present all of the various approaches.

This guide is intended to help families maintain a kosher for Pesah home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.

KASHERING THE KITCHEN

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 used year to year only for Pesah. This is clearly not possible for major appliances and may not even be possible for dishes and utensils.

There is a process for *kashering* many, but not all, kitchen items thus making them kosher for Pesah:

The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food, כבולעו כך פולטו Ke-volo kach pol'to). This principle operates on the basis of the quality or intensity of how the items absorb food. Things 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, called הגעלה (*hag'alah*). The most intense form of usage is directly on a fire or in an oven and these utensils require the most intense method of *kashering*, namely ליבון (*libbun*), which burns away absorbed food.

Kashering Specific Appliances and Utensils

METALS

To *kasher* **pots, silverware, and utensils wholly of metal not used for baking**, thoroughly clean the item with soap and water, then, following a strict 24 hour waiting period during which they are not used, immerse the item in water that is at a rolling boil (הגעלה – *hag'alah*). For pots and pans, clean handles thoroughly. If the handle can be removed, do so for an even 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 (may be done one section at a time) or filled with water brought to a rolling boil and then a heated stone is dropped into the pot such that the boiling water overflows to cover the sides of the pot. A safer alternative might be let the water boil over the sides of the pot. In the case of silverware every part of each piece must be exposed to the water

(Continued on page 17)



(Pesah Guide Continued from page 16)

at a rolling boil. Following this *hag'alah* (הגעלה) process, each utensil is rinsed in cold water.

Metal bakeware used in a fire or in an oven must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire or an oven at its maximum setting. Thus using a blow torch or putting it in an oven during self-cleaning are two ways to accomplish this purging (ליבון – *libbun*). This is a complicated and a potentially dangerous procedure and may result in discoloration or warping of the metal being purged. Exercise caution when performing ליבון (*libbun*). Metal baking pans and sheets require ליבון (*libbun*) at very high temperatures which may warp the vessel. This may result in a reluctance to submit the vessel to the required temperature.⁴

A **metal kitchen sink** can be *kashered* by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting 24 hours pass during which only cold water is used, and then carefully pouring boiling water over all the surfaces of the sink starting with the bottom first and working up towards the top including the lip.⁵ A porcelain sink cannot be *kashered*, but should be thoroughly cleaned, then Pesah dish basins and dish racks must be used, one each for dairy and meat.

GLASS

Glass dishes used for eating

and serving hot foods are to be treated like any dish used for eating and serving hot food. *Kashering* is effected by cleaning and immersing in boiling water (הגעלה *hag'alah*).⁶

Glass cookware is treated like a metal pot for *kashering* (see paragraph on metal, above). The issues regarding glass bakeware are complex. Some authorities allow it to be *kashered* and others do not.⁷

Drinking glasses or glass dishes used only for cold foods may be *kashered* by a simple rinsing. Some follow the custom of soaking them for three days.⁸

PLASTICS

Heavy duty plastics including dishes, cutlery or serving items, providing 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 particular items can be *kashered*, consult your rabbi.⁹

CERAMIC DISHES

Ceramic dishes (earthenware, stoneware, china, pottery, etc) cannot be *kashered*. However fine china that was put away clean and that has not been used for over one Jewish calendar year may be used after thorough detergent and hot water washing. The china is then considered *pareve* and may be designated for meat or dairy use.

COOKING APPLIANCES

For **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. Then the oven or range should be heated as hot as possible. The oven should be heated at maximum heat for an hour; the range top until the elements turn red and glow. Then parts of the range top around the elements that can be covered should be covered, (usually with aluminum foil). After a general and careful cleaning, self cleaning ovens are put through the full cleaning cycle while empty.¹⁰ Following this process, the oven should be again cleaned to remove any ash. If the oven was very dirty to start, two cycles may be needed to assure a thorough cleaning.

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 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.

Microwave ovens that have no convection option should be thoroughly cleaned. Then an 8 ounce cup of water is placed inside and the oven is turned on until the water almost disappears (at least 6 of the 8 ounces is gone). Heating to complete dryness may damage the oven. A microwave oven

*(Pesah Guide Continued from page 17)*

that has a browning element cannot be *kashered*.

Convection ovens are *kashered* like regular ovens. Make sure that during the cleaning phase you clean thoroughly around the fan.

ADDITIONAL KITCHEN APPLIANCES

A **dishwasher** needs to be cleaned as thoroughly as possible including the inside area around the drainage and filters. Then a full cycle with detergent (with racks in) should be run while the dishwasher is empty. After 24 hours of not being used the dishwasher is again run empty (with racks in) 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.¹¹

Other electrical appliances can be *kashered* if the parts that come in contact with חמץ (*hameitz*) 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 whenever possible that small appliances be used that are strictly for Pesah, thus avoiding the difficulty of *kashering* these appliances.

WORK SURFACES

Tables, closets, and counters should be thoroughly cleaned and covered for Pesah. The

coverings can be contact paper, regular paper, foil or cloth that does not contain חמץ (*hameitz*) (e.g. been starched with *hameitz* starch). Note that the covering material should be made of material that is not easily torn.

Many **counter top surfaces** can be *kashered* simply by a thorough cleaning, a 24 hour wait and ערוי (*iruy* –pouring boiling water over them). To have ערוי (*iruy*) 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, Ceasar-stone, Swanstone, Surell and Avonite surfaces can be *kashered* by ערוי (*iruy*).
- Wood without scratches is also *kashered* by ערוי (*iruy*).
- Ceramic, cement or porcelain counter tops cannot be *kashered* by ערוי (*iruy*).

The potential effectiveness of ערוי (*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).¹² Refrigerators and freezers should be thoroughly cleaned with detergent. If there are places where food can be stuck (e.g. cracks or difficult corners to reach), these areas should be covered.

FOODS

The Torah prohibits the ownership of חמץ (*hameitz*) (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesah.¹³ Ideally we burn or remove all חמץ (*hameitz*) from our premises which may be effected by donations to a local food pantry.

In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale of the חמץ (*hameitz*) to a non-Jew and its repurchase after Pesah:

מכירת חמץ (mekhirat hameitz – the sale of hameitz) 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. This means that non-Passover dishes, pots, utensils and חמץ (*hameitz*) food that have been sold as part of the selling of one's חמץ (*hameitz*) should be separated, covered or locked away to prevent accidental use.

At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the חמץ (*hameitz*) at that time is again permitted. One must wait until one is sure the repurchase has been done. If ownership of the חמץ (*hameitz*) was not transferred before the holiday, the use of any such חמץ (*hameitz*) remains prohibited after the



(Pesah Guide Continued from page 18)

holiday (חמץ שעבר עליו הפסח) – *hameitz she-avar alav ha-Pesah*) and any such products should be given away to a non-Jewish food pantry.

Prohibited foods

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

Prohibited foods (חמץ – *hameitz*) include the following:

- biscuits
- cakes
- coffees containing cereal derivatives
- crackers
- leavened bread
- pasta

These are foods that are generally made with **wheat, barley, oats, spelt** or **rye** (grains that can become חמץ (*hameitz*)). Any food containing these grains or derivatives of these grains must be certified kosher for Pesah. Flavorings in food-stuffs are often derived from alcohol produced from one of these grains which would render that food חמץ (*hameitz*). Such products also need Pesah supervision.

קטניות – *Kitniyot*

Until this year, the CJLS position on *kitniyot* (for Ashkenazim) has followed that of the long-standing Ashkenazi *minhag* of refraining from eating them. These foods included: beans,

corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds. The one exception was an approved permission of peanuts and peanut oil, provided said items have proper year-round kosher certification and do not contain *hameitz* ingredients. **14**

In the fall of 2015 the CJLS passed two responsa which permit the consumption of *kitniyot* for Ashkenazim. To fully understand their positions, which differ in their argumentation, please see:

- David Golinkin, "Rice, beans and *kitniyot* on Pesah - are they really forbidden?" OH 453:1.2015a
- Amy Levin and Avram Israel Reisner, "A Teshuvah Permitting *Ashkenazim* to Eat *Kitniyot* on Pesah" 453:1.2015b

This permission does not come without a few caveats that do appear in the body of the papers. The first is that the CJLS affirms that this new position does not constitute an instruction to consume *kitniyot* during Pesah, but rather a halakhic basis and guideline for those who choose to do so. We recognize that while some individuals, communities, and institutions will utilize this new ruling, others may choose not to do so. Both are equally legitimate and *derekh erez* should be the guiding value with which we hold our communal and interpersonal conversations around this topic. We encourage all decision-making parties to be transparent

in their policies and menus, as well as sensitive to the spiritual and dietary needs of others. For those who do avail themselves of this ruling, it is important to note the following **specific** guidance, **cited in the p'sak halakhah of the responsum by Rab-bis Amy Levin and Avram Reisner:**

- 1) Fresh corn on the cob and fresh beans (like lima beans in their pods) may be purchased before and during Pesah, that is, treated like any other fresh vegetable.
- 2) Dried *kitniyot* (legumes, rice and corn) can be purchased bagged or in boxes and then sifted or sorted before Pesah. These should ideally not be purchased in bulk from bins because of the concern that the bin might previously have been used for *hameitz*, and a few grains of *hameitz* might be mixed in. In any case, one should inspect these before Pesah and discard any pieces of *hameitz*. If one did not inspect the rice or dried beans before Pesah, one should remove pieces of *hameitz* found in the package on Pesah, discarding those, and the *kitniyot* themselves remain permissible.
- 3) *Kitniyot* in cans may only be purchased with Pesah certification since the canning process has certain related *hameitz* concerns, and may be purchased on Pesah.
- 4) Frozen raw *kitniyot* (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-*hekhshered kitniyot*

(Continued on page 20)



(Pesah Guide Continued from page 19)

before Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of חמץ (*hameitz*). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of (*hameitz*) found in the package on Pesah, the vegetables themselves are permissible.

5) Processed foods, including tofu, although containing no listed *hameitz*, continue to require Pesah certification due to the possibility of admixtures of *hameitz* during production.

6) Even those who continue to observe the Ashkenazic custom of eschewing *kitniyot* during Pesah may eat from Pesah dishes, utensils and cooking vessels that have come into contact with *kitniyot* (מי קטניות) may consume *kitniyot* derivatives like oil that have a **KP hekhsheer**.

Permitted Foods

An item that is kosher all year round, that is made with no חמץ (*hameitz*), 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 without a Passover הכשר (*hekhsheer*) may be problematic.¹⁵ Wherever possible, processed foods ought to have a “כשר לפסח” (*kasher l’Pesah*)

הכשר (*hekhsheer*) from a reliable source. Since that is not always possible, however, our guidelines reflect some alternatives that are acceptable.

Any food that you purchase with a “כשר לפסח” (*kasher l’Pesah*) הכשר (*hekhsheer*) must have a label that is integral to the package and it should have 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 labeling, the item should not be used without consulting a Rabbi.

NO PESAH HEKHSHER REQUIRED

Products which may be purchased without a Pesah הכשר (*hekhsheer*) before or during Pesah:

- baking soda
- bicarbonate of soda
- eggs
- fresh fruits and vegetables
- fresh or frozen kosher meat (other than chopped meat)
- Nestea (regular and decaffeinated)
- pure black, green, or white tea leaves
- unflavored tea bags
- unflavored regular coffee
- olive oil (extra-virgin only)
- whole or gutted fresh fish
- whole or half pecans (not pieces)
- whole (unground) spices and nuts

NO PESAH HEKHSHER REQUIRED IF PURCHASED BEFORE PESAH

Products which may only be purchased without a Pesah הכשר (*hekhsheer*) before Pesah. If bought during Pesah they require a Pesah הכשר (*hekhsheer*):

- all pure fruit juices
- filleted fish
- frozen fruit (no additives)
- non-iodized salt
- pure white sugar (no additives)
- quinoa (with nothing mixed in)*
- white milk
- Some products sold by Equal Exchange Fair Trade Chocolate **16**

Frozen, uncooked vegetables may be processed on shared equipment that uses חמץ (*hameitz*). It is preferable to purchase those with a

“כשר לפסח” (*kasher l’Pesah*)

label. One may, however buy bags of frozen non-*hekhsheered* vegetables before Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of חמץ (*hameitz*). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of חמץ (*hameitz*) found in the package on Pesah, the vegetables themselves are permissible.¹⁷

*It has come to our attention that there is a possibility of



(Pesah Guide Continued from page 20)

grains being mixed with **quinoa** if it is not under Pesach supervision. The best option is to purchase quinoa with a Pesach הכשר (*hekhsher*), if it is available. Where that is not available, purchase Bolivian or Peruvian quinoa, marked "gluten free" before *Pesah*. Please make certain that quinoa is the sole ingredient in the final packaging. **18**

PESAH HEKHSHER ALWAYS REQUIRED

Products which require reliable לפסח *kasher l'Pesah* certification (regular kosher supervision being not sufficient) whether bought before or during Pesah:

- all baked goods
 - farfel
 - matzah
 - any product containing matzah
 - matzah flour
 - matzah meal
 - Pesah cakes
- all frozen processed foods
- candy
- canned tuna
- cheeses
- chocolate milk
- decaf coffee
- decaf tea
- dried fruits
- herbal tea
- ice cream
- liquor
- Grade AA butter
- oils
- soda
- vinegar

- wine
- yogurt

Regarding cheeses and non Grade AA butter, an inspection by a rabbi of a local dairy may suffice to resolve potential questions in some cases.

BABY FOOD

Baby food with a Passover הכשר (*hekhsher*) is sometimes available. Of course, home preparation of baby food, using כשר לפסח (*kasher l'Pesah*) utensils and kitchen items is always possible. Pure vegetable prepared baby food that is כשר (*kasher*) the year round is acceptable for Pesah. The use of קטניות (*kitniyot*) for babies is also acceptable with care taken that this baby food does not mix with food from the rest of the family. Separate dishes and utensils are recommended. Most infant formulas are made from soy and the use of קטניות (*kitniyot*) does not apply to infants. Thus infant formula products, כשר (*kasher*) the year round, are acceptable for Pesah. Here as in baby foods, the bottles, nipples and formula should be kept away from the general kitchen area and clean up should be done out of the kitchen area (e.g. a bathroom sink).

MEDICINES

Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with your rabbi.

PET FOOD

The issue of pets on Pesah is a

complicated one. There are several options:

1. The pet is given, for the week of Pesah, to a gentile who can feed it whatever food is available.
2. Since no חמץ (*hameitz*) is allowed in our possession on Pesah, one could feed the pet either כשר לפסח (*kasher l'Pesah*) pet food, pet foods with no grain, or food off your own table which is already כשר לפסח (*kasher l'Pesah*). Incidentally קטניות (*kitniyot*) would be permissible.
3. Some authorities allow for the pet to be sold along with the חמץ (*hameitz*) and, since the pet does not belong to the Jewish owner, regular pet food would be fed. Note that the document of sale would have to include the pet as well as חמץ (*hameitz*). If you have these pet foods in your home be careful to keep them away from the general kitchen area. Washing of pet utensils should be done out of the kitchen area (e.g. a bathroom sink).

NON FOOD ITEMS

Any detergents, cleaners, etc. which are not a food stuff and which are not eaten, may be used for Pesah with no *hekhshered* supervision. This would include:

- aluminum products
- ammonia
- baby oil
- bleach
- candles
- contact paper
- charcoal



(Pesach Guide Continued from page 21)

- coffee filters
- fabric softener
- isopropyl alcohol
- laundry and dish detergent
- oven cleaner
- paper bags
- paper plates (with no starch coating)
- plastic cutlery
- plastic wrap
- polish
- powder and ointment
- sanitizers
- scouring pads
- stain remover
- water with no additives
- wax paper

NOTES:

1 Updated January 2015

2 This guide was prepared by the kashrut subcommittee of the CJLS, chaired by Rabbi Paul Plotkin. We give special thanks to Dr. Regenstein for lending his expertise on matters of food production to our discussions.

3 For Conservative rabbis in your area, see: In the USA: uscj.org/kehilla.aspx
Internationally: masortiworld.org

4 Of course there is nothing inherently wrong with using a warped pan on Pesach. The fear is that the possibility of ruining the pan will cause the owner not to subject the pan to the appropriate heat to effect *kashering*. We thus recommend simply purchasing some new pans specifically for Pesach.

5 The Star-K allows the sink to be used during the 24 hour waiting period provided that no

hot water is used during that time. This alternative is doable **only** if care is taken that any water used is not hot enough to cause our hand to feel pain (*yad soledet bo*).

6 The Committee on Jewish Law and Standards passed a teshuvah on glass bakeware written by Rabbi Kassel Abelson that permits *kashering* of such bakeware. The teshuvah is available on the Rabbinical Assembly website: rabbinicalassembly.org/orah-hayyim#pesach and *koshering*

7 Ibid.

8 Most authorities treat glassware as a non-porous substance and require the same *kashering* process as other dishes or utensils. Those same authorities rely on the principle of *tashmisho* (תשימוש – majority of usage) to determine the status of the item. A glass cup for example, used mostly for cold drinks, only requires *iruy* (ערוי) to effect *kashering*. Only the *Hayyei Adam* (חיי אדם) (125:22) posits the three day soaking ritual. The process of soaking is as follows: Immerse the glassware completely in warm water for 72 hours, changing the water every 24 hours.

9 The manufacture of plastics has changed and many plastic dishes and utensils are made to withstand water at high temperatures. The issue has been that, since some plastic can be ruined in very hot water, the fear was that the owner would not subject any plastic to water hot enough to effect *kashering*. And

lest one think that plastic does not absorb, think of how red sauce, for example, stains a plastic container such that it is difficult to remove the stain. With care, we do feel that proper *kashering* can be effective for many plastic items. (Information on *kashering* of dishwashers made of plastics is found in note 11 below).

10 The racks, however, are left in the oven during the full cleaning cycle.

11 The following paper (not an official paper of the CJLS) by Rabbi Loel Weiss addresses the issues of dishwashers: *Can a Dishwasher be Kashered for Passover?* *Orach Hayim*, 451:2011 Rav Henkin (*Am Hatorah*, cycle 1, Volume 10, page 5), *Tzitz Eliezer* (4:6:3) and *Minchas Yitzchok* (3:67) are all authorities who permit the *kashering* of plastic.

There are four problems associated with *kashering* a dishwasher. They are:

1. Heating element: Water enters a dishwasher and is then heated. The water is then sprayed throughout the entire dishwasher. If this water is considered an *iruy kli rishon* (ערוי כלי ראשון - pouring from a first/primary vessel), then the sides and the racks of the dishwasher absorb the *ta'am* (טעם – taste) of the food being washed e.g. meat, dairy, hameitz. When the next set of dishes is washed, the *ta'am* (טעם) of this food is then absorbed into those dishes.

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2. Filter: While large particles of food can be cleaned from the filter, is it possible to completely clean the filter of all of the small food particles?

3. Sides: Does the sprayed water that carries the particles of food onto the sides of the dishwasher cause the *טעם* (*ta'am*) by the sides?

4. Racks: This is the most serious issue. Since the dishes touch the racks we have a situation of *נותן טעם בר*

נותן טעם (*notain ta'am bar notain ta'am* – i.e., the food is absorbed into the racks).

Psak: If the dishwasher is made of metal or plastic (i.e., the racks and the sides*) and we have *cleaned out any actual food*, we are only concerned about the *טעם* (*ta'am*) of the food. We can ignore the concern for *טעם* (*ta'am*) by waiting 24 hours before *kashering* and running the dishwasher empty at the highest temperature with detergent:

1. With the addition of detergent, the food taste can be considered ruined i.e., *נותן טעם לפגם* (*notein ta'am l'fgam*).

2. Since the *iruy* of a dishwasher is not steady, but is interrupted *שניטק* (*iruy she-nifsak*) we may also consider the *ערוי* (*iruy*) as coming from *שני כלי* (*kli sheni*) and therefore we have another reason to be lenient. The *ערוי* (*iruy*) does not cause the new set of dishes to absorb the previous *טעם* (*ta'am*), but to be certain we rely on the *פגימה* (*pegima*) of

waiting 24 hours and of the detergent, and we retain the assumption that each spray of water *ערוי* (*iruy*) is enough to *kasher* the dishwasher.

3. Since the filter is made out of plastic (sometimes metal), after waiting 24 hours and thoroughly cleaning the filter to remove any visible food particles, it can be *kashered* by *ערוי* (*iruy*) from the water of the cycling dishwasher itself.

*If the dishwasher sides are made of enamel/porcelain, the generally accepted opinion is that enamel/porcelain is *כלי חרס* (*klei heres* – earthenware) and therefore cannot be *kashered*.

12 Many countertops appear not to absorb but actually do. Marble for example is very difficult to clean properly. Also, pouring hot water on countertops may inadvertently cause damage to the floor when the water runs off the counter. The alternative is simply to clean the counters and cover them. As sensitive Jews however we must be aware of the mitzvah of *בל תחשית* (*bal tashhit* – not wasting resources) such that a covering that is thrown away after Pesach is wasteful. A plastic covering that is affixed to the counter, removed after Pesach, cleaned and stored for the future use would be one way to be sensitive to this mitzvah.

13 Technically one of the prohibited grains becomes *חמץ* (*hameitz*) when, during processing, it comes in contact with a leavening agent for more than 18 minutes. Thus, matzah, while made from wheat, is not *חמץ*

(*hameitz*), for in the processing no leavening agent comes in contact with it for more than the specified time before it is baked. *Matzah sh'murah* is made from wheat that has not come in contact with a leavening agent (this could include water) from the time it is harvested, not simply from the time it is processed. (The additional care taken to keep the wheat free from leavening agents from the farm is, in part, the reason for its higher price.) It has become the custom of same Hasidic Jews not to cook matzah or matzah meal in any way that might cause the matzah to be in contact with a leavening agent even in the cooking process. They do not for example eat matzah balls, for those consist of matzah meal cooking in water for more than 18 minutes. They consider matzah balls and all such creations to be *gebracht* and forbidden on Pesach, except for the 8th day which is only celebrated outside of Israel.

14 A full discussion of these issues is contained in the paper entitled "A New Look at Peanuts—From the Ground Up" by Rabbi Ben Zion Bergman, which is an official position of the CJLS. The teshuvah is available on the Rabbinical Assembly website: rabbinicalassembly.org/orah-hayyim#pesach and *koshering*

15 A full discussion of these issues is contained in the paper entitled "Supervision of Passover Food" by Rabbi Paul Plotkin, which is an official position



(Pesach Guide Continued from page 23)

of the CJLS. The teshuvah is available on the Rabbinical Assembly website: rabbinicalassembly.org/orah-hayyim#pesah and *koshering*

16 Rabbi Aaron Alexander. Has determined that the products listed on this website are acceptable. <http://shop.equalexchange.coop/pesach>

17 See note 13

18 After doing research, we have made our ruling based on the following understanding: Quinoa is gluten free and is not *kitniyot*. Quinoa is grown at 12,000 plus foot elevations in regions of Bolivia and Peru. It is grown in very arid conditions which will not support the growth of חמץ (*hameitz*) producing grains. Thus, there is no possibility of field contamination from such grains. In addition, the FDA has proposed a standard for any packaging marked "gluten-free" which will further guarantee that the product does not contain any gluten bearing grains. If, when the package is opened, you find that foreign grain is present, these foreign bodies should be discarded and the quinoa may be used on *Pesah*.

Pesach Service Schedule

Friday, April 22

Erev Pesach

Ta'anit Bechorot (*Fast for First Born*)

and Siyyum 6:45AM

Candle Lighting 7:24 PM

Mincha & Ma'ariv 7:00 PM

Saturday, April 23

First Day of Pesach

Morning Services 9:30AM

Mincha 7:10 PM

Shabbat Ends 8:28 PM

Sunday, April 24

Second Day of Pesach

Morning Services 9:30AM

Mincha 7:30 PM

Havdalah 8:29 PM

Monday, April 25

Tuesday, April 26

Hol Hamoed

Services at 6:30 AM and 7:30 PM

Wednesday, April 27

Hol Hamoed

Services at 8:00 AM and 7:30 PM

Thursday, April 28

Hol Hamoed

Morning Services 6:30 AM

Candle Lighting 7:31 PM

Mincha 7:30 PM

Friday, April 29

7th Day of Pesach

Morning Services 9:00 AM

Candle Lighting 7:32 PM

Mincha 7:30 PM

Saturday, April 30

8th Day of Pesach

Morning Services 9:00AM

Yizkor 10:30 AM

There is no late Yizkor

Mincha 7:15 PM

Yom Tov ends 8:36 PM



MAOT HITTIN

During the holiday season it is customary to offer support to those who need financial assistance in order to celebrate the Passover holiday. Therefore, we urge everyone to contribute to “Maot Hittin” or Passover Needy Fund. You may use the form below:

Hereby enclosed is my personal contribution to the Passover Needy Fund (“Maot Hittin”). Especially during times of economic stress, I recognize my responsibility to reach out and help my brothers and sisters celebrate the festival of Passover in dignity and in keeping with Jewish Law.

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Authorization for the Sale of Hametz

Be it proclaimed that I, _____ hereby fully empower and authorize Rabbi David Wise to dispose of all Hametz that may be in my possession, known or unknown, wherever it may be.

Rabbi Wise has the full right to sell, dispose of and/or conduct all transactions as he deems proper for such a time as is necessary. I affix my signature this _____ day of _____, _____.

Name: _____

Address: _____

Please return this form to the office, attn: Rabbi Wise by Friday, April 22nd at 10 am.



The Night Before the Seder The Search for Chametz

בְּדִיקַת חָמֵץ

1. *The Search for Chametz* (products containing leavened grain) is the ceremonial culmination of several weeks of transforming the house into a sanctified setting for Pesach. The physical efforts help create a psychological readiness for the seder.

2. *Prior to this evening's ceremony, we clean all the rooms where food might have been eaten or stored, so that no chametz is left. We collect all the chametz products (like spaghetti or whiskey) and put them in a cabinet. We seal it, mark it as chametz, and sell its contents to a non-Jew for the duration of the holiday. Generally a local rabbi will serve as your agent for the ritual "sale."*

3. *After dark, on the night before the seder (or two nights before the seder when it falls on Saturday night), conduct a candlelight search for chametz into all the corners of the house. (In Eastern Europe Jews used a candle, a feather to sweep the crumbs and a wooden spoon to collect them. For greater safety you may prefer a flashlight to a candle). We recommend that ten pieces of chametz be hidden before the search begins, to enhance the fun of the search for the children.*

4. *Before the search recite the blessing. After the search recite the Aramaic formula for disowning any chametz still undiscovered in the home.*

The Blessing before the Search in the Evening:

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us by commanding us to remove all the chametz.

Ba-nkhi ata Adonai
Elo-hel-am me-lech ha-olam,
asher kee-d'shu-mu b'chametz-vo-lav
v'tzer-va-ami al bee-ur dia-metz.

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצותיו, וצונו על בעור
חמץ.

The Formula for Disowning Unseen Chametz After the Search:

ALL CHAMETZ in my possession which I have not seen and have not removed shall be nullified and be ownerless as the dust of the earth.



Sfir Halleluyah, Anshinim

כל חמץ וחמיעה דאפא
ברשותי ולא חמץ ודלא
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