

Tikvat Israel Congregation

2200 Baltimore Road
Rockville, MD 20851

תקוות ישראל

(301) 762-7338
Fax (301) 424-4399

Benjamin J. Shull, Rabbi
Howard D. Gorin, Rabbi Emeritus



Rochelle Helzner, Cantor

March 2018 / Adar-Nisan 5778

Chaverim,

The days have grown longer, and winter is loosening its grip. Spring – and Pesach – are just around the corner. Here are a few important notes:

1. **Sale of Chametz** – a form is included in this mailing, and you can also access a PDF at tikvatisrael.org/chametz. *Chametz*, or leavened bread, refers to “food prepared from five species of grain – wheat, barley, oats, spelt, and rye – that has been allowed to leaven... The rule against leaven applies not only to its consumption but also to enjoying any benefit thereof and even to its possession. Therefore, before the arrival of Passover, all leaven must be removed from one’s premises. Nor should one have leaven in one’s legal possession. In a simple economy, not having any leaven in one’s legal possession was easily accomplished. If by chance a bit of leaven was left, it could be disposed of with relative ease. When the economy became more complex, a new solution had to be found – selling one’s *chametz* to a non-Jew for the duration of Passover.” (From R. Isaacs, *Every Person’s Guide to Passover*). Please see the form for more information (deadline and donation).
2. **Fast and Siyyum** – The Fast of the Firstborn is observed on the day before Pesach. It commemorates the salvation of the Israelite firstborns during the tenth of the ten plagues when “God struck every firstborn in the Land of Egypt.” It is a universal custom to break the fast at a *siyyum*, a celebration occasioned by the completion of study of a classical text. Our *siyyum* will take place after 6:45 am Shacharit services on Friday, March 30.
3. **Seder Hosts and Guests** – It is not too late to ask for a place at a seder. We would be happy to find you an eager host. Likewise, if you have a place at your table, please consider hosting. If you need a place at a seder, or if you would like to host, please fill out the enclosed form and return it to the synagogue office or to Hope Kott by Monday, March 26.
4. **Pesach Guide** – The Rabbinical Assembly publishes an annual Pesach Guide to help families maintain a kosher for Pesach home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law. The link to download this year’s Guide may be found at rabbinicalassembly.org/pesach-guide (note their spelling – Pesah) or call the office and request that a copy be mailed to you. Last year I issued a ruling permitting the consumption of legumes/kitniyot during Pesach for Ashkenazim. It is included again in this mailing. In the future it will be available at tikvatisrael.org/kitniyot.
5. **Eruv Tavshilin** – This year, the last two days of Pesach are Friday and Shabbat. On Yom Tov, cooking is permitted, but only to prepare food for that particular day. On Shabbat, it is forbidden to cook at all. Therefore, preparing food for a Shabbat that follows a Yom Tov presents a difficulty. If the preparation is begun *before* Yom Tov, however, it may be continued by cooking for Shabbat during the holiday. A *berakhah* and a declaration (found on page 716 of *Siddur Sim Shalom*) are recited over some foods that have been cooked and baked for Shabbat. This is done on Thursday, April 5, before candlelighting. This food is then set aside, to be eaten on Shabbat, and further preparations for Shabbat may be made during the Festival.

Please see the reverse of this letter for a schedule of holiday services at Tikvat Israel and *chametz* and candlelighting times for Rockville. Stacy joins me in wishing you a *Chag Kasher v'Sameach* – a joyous and proper Passover.


Rabbi Benjamin Shull



Pesach 5778

**Schedule of Religious Services at Tikvat Israel
(with *Chametz* and Candlelighting Times for Rockville, MD)**



Thursday, March 29

Maariv – 7:30 pm

Bedikat Chametz (Search for leaven) – after 8:20 pm

Friday, March 30 – Erev Pesach

Shacharit, Siyyum B'khorim – 6:45 am

Finish Eating Chametz – before 10:47 am

Burn and/or Nullify Chametz – before 11:53 am

Shabbat/Yomtov Candlelighting – 7:12 pm

No Erev Shabbat Service in the Synagogue

1st Seder in homes in the evening

Saturday, March 31 – 1st Day of Pesach

Shabbat and Yomtov Morning Service – 9:30 am

Candlelighting after 8:13 pm

No PM service in the Synagogue

2nd Seder in homes in the evening

Sunday, April 1 – 2nd Day of Pesach

Yomtov Morning Service – 9:30 am

Mincha / Study / Maariv – 7:30 pm

Monday, April 2 – Hol Hamoed Pesach

Maariv – 7:30 pm

Tuesday, April 3 – Hol Hamoed Pesach

Maariv – 7:30 pm

Wednesday, April 4 – Hol Hamoed Pesach

Maariv – 7:30 pm

Thursday, April 5 – Hol Hamoed Pesach

Morning Minyan – 6:30 am

Mincha / Maariv for Yom Tov – 6:30 pm

Yomtov Candlelighting – 7:18 pm

Friday, April 6 – 7th Day of Pesach

Yomtov Morning Service – 9:30 am

Erev Shabbat Yomtov Services – 6:30 pm

Shabbat and Yomtov Candlelighting 7:19 pm

Saturday, April 7 – 8th Day of Pesach

Shabbat and Yomtov Morning Services – 9:30 am – Includes Yizkor and Shir HaShirim

No afternoon or evening services at the synagogue.

Chametz may be eaten after 8:20 pm

2018 PASSOVER INVITATION

Chaverim,

This year Passover Seders will be held on Friday, March 30, and Saturday, March 31, 2018. Passover will continue through Saturday, April 7, 2018. As we begin our Seders we say "All who are hungry, let them come and eat." It is said that Abraham and Sarah placed such great importance on welcoming guests that they kept the walls of their tents open so that they could see potential guests from a long way off and "ran" to prepare for them. At Tikvat Israel, we strive to emulate the example of our ancestors and offer members of our community the opportunity to be either a host or a guest at a Passover Seder.

If you do not have a Seder to go to, or if you have room at your Seder for others, please fill out this form and return it by **Monday, March 26**, to the office (office@tikvatisrael.org / fax 301-424-4399 / mail Tikvat Israel, 2200 Baltimore Road, Rockville, MD 20851) or contact Hope Levy Kott at (301) 921-8268. Completed forms may also be sent to hkott@aol.com.

Name _____

Phone number / email _____

_____ Yes! We would like to host up to _____ people on the _____ first and/or _____ second night.

_____ Yes! We would like to attend a Seder on the _____ first and/or _____ second night.

Please indicate the names and ages (of children) of all who will be attending:

Please indicate as well if your family:

_____ does _____ does not observe the Sephardic custom of eating kitniyot or legumes on Passover.

_____ does _____ does not keep Kosher.

_____ does _____ does not eat exclusively vegetarian meals.

_____ does _____ does not observe traditional Yom Tov restrictions.

Please tell us anything else your host would need to know (allergies, etc.):

Hosts, please let us know if your home is handicap accessible (no stairs at the entrance, Seder area all on one level, wheelchair would fit in bathroom, grab bars available, etc.)

Thank you in advance for participating in our shared celebrations. *Chag sameach!*

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Initial Mailing:

March 2017 • Adar/Nisan 5777

Haverim,

After reviewing the Rabbinical Assembly teshuva/responsum on Ashkenazim eating “kitniyot”/legumes, rice, and corn on Pesach (November 2015), I have come to the conclusion that we will permit the cooking and consumption of kitniyot in the Tikvat Israel Congregation kitchen on Pesach. I also hold that it is halachically permissible for individual members of our community to cook and consume kitniyot on Pesach. Those abiding by this ruling should nonetheless be mindful and respectful of members of our community who will still hold by the traditional Ashkenazic prohibition of kitniyot on Pesach, which is still a valid option.

The following is a brief summary of the teshuvah and my rationale for accepting it:

- 1) It is clear from the Mishna that only five types of grain can be made into matzah and conversely can turn into hametz (by mixing with water and not being baked before 18 minutes). Those are wheat, barley, oats, spelt and rye. The Talmudic discussions confirm that other species do not constitute matzah or, thus, hametz. The subsequent codifiers of Jewish law affirm this position and make clear that “kitniyot” do not constitute matzah or, thus, hametz.
- 2) The prohibition of kitniyot on Pesach by Ashkenazim developed in the Middle Ages, according to legal scholars of that period, due to the concern that wheat (or other prohibited grains) might be accidentally mixed with or confused with flour made out of kitniyot. This was considered a more restrictive ruling enacted because of the concern that some Jews were less knowledgeable about the restrictions of Pesach. Indeed, there were several prominent Ashkenazic authorities over the centuries that argued for the removal of the prohibition, holding that it was an unnecessary stricture and that it placed an economic hardship on Jews because kitniyot were less expensive, but the longevity of the tradition weighed heavily against any change considered a leniency.
- 3) The authors of the teshuvah, Rabbis Avram Reisner and Amy Levin, argue that, even though they are respectful of the weight of tradition to maintain the prohibition, the time has come to remove the prohibition on kitniyot for the following reasons:
 - a) The reasons offered by the halachic authorities of the Middle Ages for prohibiting kitniyot (generally involving inadvertent mixing with wheat and the other four prohibited grains) are no longer applicable since we live in an age with discreet packaging of products under strict government supervision.
 - b) The joy of the holiday would be increased if kitniyot would be permitted particularly in our day when a large number of Jews are vegetarians/vegans and depend on legumes for protein and a healthier diet.

(over)

c) Pesach products are expensive and the ability to substitute kitniyot for processed Passover foods would relieve Jews of the economic burden of keeping kosher for Pesach

d) Maintaining a stricture for its own sake when there is good reason to remove the stricture is frowned upon certain halachic authorities. Also, allowing Ashkenazim to cook and consume kitniyot on Pesach and is certainly keeping with the ethos of Conservative Judaism, “tradition and change”.

I concur with their reasoning, particularly, (a) that the rationale for the prohibition no longer applies and (b) that economic burden is a compelling reason to permit the cooking and consumption of kitniyot by our community.

The following is the Psak Halakhah/ Ruling of Rabbi's Reisner and Levin and some practical details.

Also, please note that “as a matter of law, even those who continue to observe the Ashkenazic custom of eschewing kitniyot may eat from Pesah dishes, utensils and cooking vessels that have come into contact with kitniyot.” (The Teshuvah by Rabbis Reisner and Levin):

Conclusion and Psak Halakhah: In order to bring down the cost of making Pesah and support the healthier diet that is now becoming more common, and given the inapplicability today of the primary concerns that seem to have led to the custom of prohibiting kitniyot, and further, given our inclination in our day to present an accessible Judaism unencumbered by unneeded prohibitions, more easily able to participate in the culture that surrounds us, we are prepared to rely on the fundamental observance recorded in the Talmud and codes and permit the eating of kitniyot on Pesah.

Some Details of This Psak: 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 hametz, and a few grains of hametz might be mixed in. In any case, one should inspect these before Pesah and discard any pieces of hametz. If one did not inspect the rice or dried beans before Pesah, one should remove pieces of hametz 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 hametz concerns, and may be purchased on Pesah. 4) Frozen raw kitniyot (corn, edamame [soy beans], etc.): One may purchase bags of frozen nonhekhshered kitniyot 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 (hametz). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of חמץ (hametz) found in the package on Pesah, the vegetables themselves are permissible. 5) Processed foods, including tofu, although containing no listed hametz, continue to require Pesah certification due to the possibility of admixtures of hametz 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 and may consume kitniyot derivatives like oil.

Please be assured that if kitniyot will be served at Tikvat Israel over Pesah, the dishes will be clearly marked. If you have any questions or concerns about my ruling, please contact me by email (rabbishull@tikvatisrael.org) or phone ([301-762-7338 ext.115](tel:301-762-7338)).

B'shalom,

Ben

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AUTHORIZATION TO SELL CHAMETZ – 5778 (2018)

KNOW ALL PEOPLE BY THESE PRESENTS: that I do hereby make and appoint Rabbi Benjamin Shull my true and lawful representative to act on my behalf, to sell all *chametz* owned and possessed, knowingly or unknowingly, as stated in the *Torah* and defined by the sages of Israel (e.g. *chametz*, *chashash chametz* – suspect *chametz* and all kinds of *ta'arovet chametz* – *chametz* mixtures; also, *chametz* that tends to harden and to adhere to the surface of pots, pans, or other cooking or eating utensils, of whatsoever nature, and to lease all places wherein the aforementioned owned or possessed by me maybe found, especially in the premises located at the address below. Rabbi Shull has the full authority and power to sell said *chametz* and to lease said places wherein said *chametz* may be found, upon terms and conditions as discretion dictates. Rabbi Shull has the full power and authority to assign or appoint a substitute or substitutes to act with all the same powers and authority invested in the rabbi, and I hereby ratify and confirm all that Rabbi Shull or a rabbinic substitute lawfully does or causes to be done by virtue of these presents. This transaction will be in effect for the duration of *Pesach*, which this year begins with sundown on Friday, March 30, 2018, and continues through Saturday, April 7, 2018.

And to this I hereby affix my signature on this _____ day of _____, 2018.

Name (print) _____

Address _____

Signature _____

NOTE: When selling *chametz*, it is customary to give a monetary donation to be used to feed the poor. You may make your check out to Tikvat Israel and bring it or mail it with your form to the office. If you prefer, you may check the “Bill Me” option and bring your form to the office or mail or scan/email the form to us:

Donation \$ _____

Check No. _____ **or** Bill Me _____

***This form must be returned to the synagogue office no later than Wednesday, March 28.
If you are dropping off the form after hours, please place in the gray metal box on the office door.***

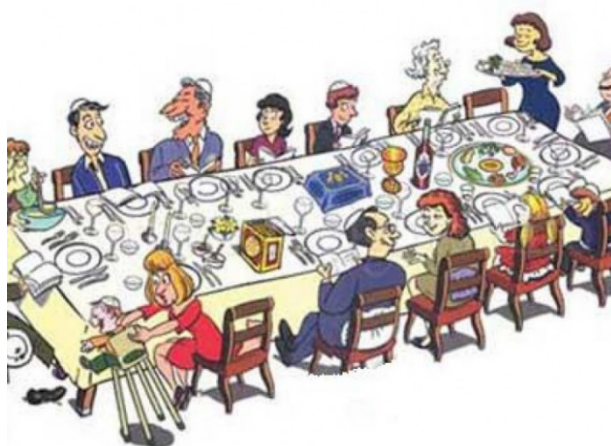
Tikvat Israel, 2200 Baltimore Road, Rockville, MD 20851

FAX: 301-424-4399 • Email: office@tikvatisrael.org

Seder Coaches:

A *Keruv** Initiative of Tikvat Israel

*“Drawing closer”



This update from Rabbi Shull was originally inspired by the University of Virginia basketball team's road to the Final Four. Now all that "Hoos among Jews" can do is dip our hopes in the salt water of tears and say "Next Year in Minneapolis!" (...site of the Final Four 2019)

We have all heard of basketball coaches (like Tony Bennett – not the singer) and football coaches (Jay Gruden – he's still with the Redskins?). You may even have heard of “life coaches.” But have you heard of “**Seder Coaches**”?

Well, here at Tikvat Israel, we are proud to announce the first known listing of “**Seder Coaches**.” These wonderful and well-seasoned veterans are available to assist you, particularly you rookies, in your preparations of the Passover seder. Whether it's

- knowing where to shop
- or how to plan your seder menu
- or how to set the seder table,
- or how to “spice up” your seder,

our “**Seder Coaches**” are the ones in the know. Simply contact them by phone or by email and they will provide you with a steady and reassuring hand and, perhaps, even “an outstretched arm.”

Our “**Seder Coaches**” offer their patient and loving advice for free. The only catch is that we hope this connection draws you closer to the Tikvat Israel community. That's what *keruv* (Hebrew for “drawing closer”) is all about. We want everyone to be part of our team, whether you are new to Judaism or raised at your Bubbe's knee.

So, friends, in this Jewish Road to The Final Four (that's questions, not teams), please know that you are not alone. And now for the “starting line-up:”

<u>Dalit Baranoff</u>	<u>(240) 888-2207</u>	<u>dalit.baranoff@gmail.com</u>
<u>Stacy Lang</u>	<u>(201) 675-7151</u>	<u>drslang1@gmail.com</u>
<u>Melanie Grishman</u>	<u>(301) 231-9642</u>	<u>mgrish7715@aol.com</u>
<u>Jaime Smith</u>	<u>(267) 474-1784</u>	<u>smith.jaime1229@yahoo.com</u>
<u>Fortuna Shiege</u>	<u>(301) 603-0246</u>	<u>fscheige@comcast.net</u>
<u>Jim and Maxine Perlmutter</u>	<u>(301) 871-8535</u>	<u>jimmax2@msn.com</u>



TZEDAKAH FOR PESACH



Let's celebrate our freedom by helping others



★ ISRAEL FREE LOAN ASSOCIATION

www.freeloan.org.il

Nearly a thousand years ago, the sage Maimonides wrote: *"A loan is better than charity, for it enables one to help himself."* Since 1990 the Association in Jerusalem has been bringing this ideal to reality.

★ B'NAI BRITH'S PROJECT HOPE

www.bnaibrith.org/project-hope.html

Answers the call to *"let all who are hungry come and eat"* by providing Passover food or a traditional seder to sick, poor, and elderly Jews.

★ MAZON, A JEWISH RESPONSE TO HUNGER

www.mazon.org

Allocates donations from the Jewish community to prevent and alleviate hunger among people of all faiths and backgrounds.

★ STEPPING STONES SHELTER

www.steppingstonesshelter.org

Our local shelter that provides food and a place to stay for families in need.

★ JEWISH COALITION AGAINST DOMESTIC ABUSE

jcada.org

Help families and victims of domestic abuse by funding programs in prevention, education and support to empower the victims in the Jewish community learn to be free of domestic abuse.

★ AMERICAN JEWISH WORLD SERVICE

ajws.org

Inspired by Judaism's commitment to justice, American Jewish World Service works for human rights and end poverty in the developing world.



Tikvat Israel Congregation • Tzedakah Havurah • 2018/5778