



A Guide to Passover 5777-2017

United Synagogue of Hoboken

Pesach is the most widely observed Jewish holiday, as well as the holiday that involves the most extensive advance preparations. This mailing presents an overview of the traditional observance of Pesach and its preparations, as well as a listing of all our classes, services, and programs relating to the holiday this year. Please feel free to contact Rabbi Scheinberg at the office (201-855-6696 or rabbi@hobokensynagogue.org) with any additional questions about this important holiday – as well as with suggestions for next year's pre-Pesach mailing.

I. When is Pesach? What are the primary observances of Pesach?

Pesach lasts this year from Monday evening, April 10, to Tuesday evening, April 18, 2017. **There are two primary observances of Pesach: (1) refraining from eating and owning *hametz*, leaven; (2) participating in the Seder ritual on the first two nights of Pesach.** (This year, the seders take place on Friday and Saturday night, April 10 and 11.)

II. What is *hametz*?

Hametz, or leaven, refers to food prepared from five species of grain (rye, wheat, barley, spelt, and oats) that has been permitted to ferment and rise (water has been added to them, and the mixture was permitted to stand for more than 18 minutes). The consumption or possession of *hametz*, even in minute quantities, is prohibited by Jewish law during Pesach. The prohibition actually begins on the day before Pesach (this year, Monday, April 10) at about 10 am. (In circumstances when Pesach begins on Saturday night, the traditional approach is to get rid of *hametz* by the previous Friday afternoon.)

Refraining from consuming *hametz* reminds us that, according to the Torah, the Israelites left Egypt in such a hurry that they did not have time for their bread to rise.

Hametz also symbolizes all the things in our own lives which “puff us up,” in the same way that leavening agents puff up our bread. God enters our lives only when we recognize human frailty and dependence. The process of searching for the *Hametz* in our homes is mirrored by an internal process of searching for, and making an effort to remove, our “psychological *hametz*.”

In addition to refraining from eating *hametz*, most Ashkenazic Jews (Jews who trace their ancestry from eastern and central Europe) refrain from eating certain other foods, called *kitniyot*, on Pesach; these foods include beans, rice, corn and peas.

Because of the strictness of the Pesach dietary laws, observant Jews refrain from eating most processed foods during Pesach unless they are marked with a *hekhsher*, a seal that indicates that the product is produced under rabbinical supervision for Pesach.

Included in this section is a Guide to Pesach Observance published by the Rabbinical Assembly of the Conserva-

tive Movement. It indicates which foods require a *hekhsher* and which do not, according to the practice of the Conservative movement.

It is also traditional to refrain from eating Matzah for at least two weeks before Pesach, so that we can experience the taste of Matzah afresh at the Seder.

III. Whew – that's a lot of restrictions!

Yes. This mailing describes a traditional observance of the laws of Pesach. In our congregation, we see the *mitzvot* as analogous to a ladder which we each climb at different rates. Everyone in our community can find a way to incorporate some of the rituals of Passover into their lives this year. For example, someone who is not at the point of requiring a *hekhsher* on every item of food can still incorporate a portion of the Pesach laws in his/her life by refraining from eating overt forms of *hametz* (bread, crackers, cake, cookies, pasta, beer).

A special note for families with children: One of the most important and useful lessons we can teach to our children is that it's okay to be different. With that in mind, I strongly urge families with school-age children to send them to school with special snacks or lunches for Passover (and for adults to take special snacks or lunches to work), whether or not you are keeping a strict observance of Passover at home.

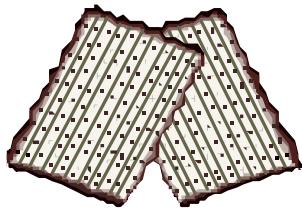
IV. How do we eliminate *Hametz* from our homes?

It's a process with a number of steps:

Step 1: Finishing up / donating as much *hametz* as possible

As in previous years, we will be collecting non-perishable *hametz* foods for donation to the Hoboken Emergency Food Pantry. Please bring all your *hametz* items (open packages are OK, as long as they are at least 1/2 full and you make an effort to seal them up) to 115 Park Avenue, where there is a receptacle for donations. Donations will be accepted until Sunday, April 9, at noon.





Step 2: *Mechirat hametz - the sale of hametz; ma'ot hittim: Passover food for the needy*

It is traditional for Jews to sell their *hametz* for the duration of Passover to someone who is not bound by Jewish law. This permits people to retain particularly expensive forms of *hametz*, such as liquor or certain spices, for the duration of the holiday. (Even though the *hametz* is sold, it remains in your home.)

Since this is a legal transaction, Rabbi Scheinberg needs to be explicitly appointed to perform such a sale on your behalf. You can stop by the office during the weeks before Pesach, or you can send or fax the attached form to the office, or fill out the form at http://bit.ly/hoboken_hametz_2017, or e-mail its contents to the rabbi at rabbi@hobokensynagogue.org, by **Sunday, April 9 at noon**. You can do this even before you clean for Pesach, because the sale takes effect only when the rabbi sells the *hametz*, on the morning before Pesach.

At our congregation, like most congregations, we combine the *mitzvah* of *mechirat hametz* with the *mitzvah* of *ma'ot hittim* – the establishment of a fund to deliver Passover food to the poor and elderly of our community. We cooperate with the Jewish Family and Counseling Service in performing this *mitzvah*. Donations for this purpose are often between \$5 and \$18, but smaller or greater amounts are always welcome! Checks can be made out to the Rabbi's Discretionary Fund, marked for *Ma'ot Hittim*.

The *hametz* is sold for the duration of Pesach and may be eaten again 30 minutes after the holiday ends, at approximately 9:15pm on **Tuesday, April 18**.

Step 3: cleaning and kashering for Pesach

Next is a thorough cleaning of all the places in the home (and office, and car) where *hametz* may have been brought. Additionally, there special procedures for rendering utensils fit for use on *Pesach* ("kashering"). See the Rabbinical Assembly Guide to Passover, included in this section, which should help to provide information about cleaning and preparations. If you have any specific questions, please do not hesitate to contact Rabbi Scheinberg by phone or e-mail.

Step 4: *bedikat hametz – search for hametz*

On **Sunday night, April 9**, the ceremony of *bedikat hametz* is performed. Here's how Yosef Abromowitz and Rabbi Susan Silverman describe it: "Children love this activity! On the night before the seder, families make a symbolic

search for *hametz*. Before the activity, place a bagel or cracker or some other form of *hametz* in an obvious place in each room in your home. Then turn out all the lights. The family goes room to room looking for the *hametz* with a lit candle (make sure an adult is holding it). Give one child a big paper bag and another a feather When some *hametz* is found, the one with the feather gently sweeps it into the bag. The point is to not actually touch the bread. When all the pieces are found, the bread, candle and feather are placed in the bag. The next morning they are safely burned outside. Most *Haggadahs* contain the appropriate blessings for the "search-and-burn" operation." (From *Jewish family and Life: Traditions, Holidays and values for Today's Parents and Children*)

A hint from the Scheinberg-Kalish family: hide lasagna noodles – they are *hametz* but they don't leave any crumbs around your recently-cleaned home.

Step 5: *Bi'ur Hametz: Burning hametz*

It's traditional to burn any remaining *hametz* on the morning before Pesach—this year, **Monday, April 10** in the morning.

VI. What is special about the day immediately before Pesach?

Monday, April 10, is designated on the Jewish calendar as the Fast of the Firstborn. In memory of the slain firstborns of the 10th plague in Egypt, and in gratitude for the salvation of the firstborns of Israel, first born sons and daughters fast on the day before Pesach, unless they attend a *siyyum* – a celebration marking the culmination of a unit of Rabbinic text study. Following the morning service on Monday at 7 am, there will be such a *siyyum*, to which all members of the community are invited – not just the first born!

VII. Is there a congregational Seder?

Yes.... on the second night of Pesach, **Tuesday, April 11**, beginning at 7pm. We expect the seder to sell out completely! Please call the office to reserve your space as soon as possible if you are planning to join us! Please see the reservation form inside this issue of *The Shofar*.

VIII. I'm hosting a Seder for the first time / I'm attending a Seder for the first time – how can I learn a little more about it? / How do I make my seder more kid-friendly?

See <http://bit.ly/sederideasforkids> for seder resources for kids and adults, compiled by Rabbi Scheinberg, Grace Gurman-Chan, and Rachelle Grossman, and the schedule of pre-Pesach classes offered by the rabbi and USH





staff. They can also recommend books, Haggadot, and other Pesach-related resources. In addition, you may wish to check out the following web pages, all of which have educational information about Pesach: www.myjewishlearning.com; www.kveller.com; www.hobokensynagogue.org, which has links to download Rabbi Scheinberg's Seder Songs CD for free, and **IX: What Haggadah should we use at our seder this year?** See [hobokensynagogue.org](http://www.hobokensynagogue.org) for Rabbi Scheinberg's page of Haggadah recommendations and other Seder suggestions!

X: How can I use the Passover ceremonies as a way to help others?

1. **donate your leftover hametz** - see question IV, step 1
2. **contribute ma'ot hittim** - see question IV, step 2

The USH is a partner synagogue with **Mazon, a Jewish Response to Hunger**. One of our partnership responsibilities is to encourage all of our members to symbolically provide for a hungry guest by donating to Mazon the cost of one meal at your Seder. The address is Mazon, 1990 South Bundy Drive, Suite 260, Los Angeles, CA 90025.

3. If you have room at your Seder and can host an individual or a small family who might otherwise be alone, please call the office. If you have no seder to attend, please don't hesitate to call the rabbi and he will arrange for an invitation to a Seder.

Selections from the Rabbinical Assembly Pesach Guide 2017

See the complete guide with this year's updates at

<https://www.rabbinicalassembly.org/sites/default/files/public/jewish-law/holidays/pesah/pesah-guide-5777.pdf>

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.

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 of Kitchen Appliances and Utensils:

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils 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, **כְּבָלִיטָה** (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 **הַגְּאַלָּה** (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 **לִיבּוּן** (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 – **הַגְּאַלָּה** (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 **הַגְּאַלָּה** (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 at a rolling boil. Following this **הַגְּאַלָּה** (hag'alah) 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 – **לִיבּוּן** (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 **לִיבּוּן** (libbun). Metal baking pans and sheets require **לִיבּוּן** (libbun) at very high temperatures which may warp the vessel. This may result in a reluctance to submit the vessel to the required temperature.
- 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 including the lip. 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 – **הַגְּאַלָּה** (hag'alah). 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. Drinking glasses or glass





dishes used only for cold foods may be kasheder by a simple rinsing. Some follow the custom of soaking them for three days.

PLASTICS: Heavy duty plastics including dishes, cutlery or serving items, providing they can withstand very hot water and do not permanently stain, may be kasheder by *הagalah*(hag'alah). If there is some doubt as to whether particular items can be kasheder, consult your rabbi.

CERAMIC DISHES: Ceramic dishes (earthenware, stoneware, china, pottery, etc) cannot be kasheder. 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. 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 *ערוי*(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 that has a browning element cannot be kasheder.

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

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 kasheder for Pesah.

Other electrical appliances can be kasheder if the parts that come in contact with *חמץ*(hametz) are metal and are removable, in which case they may be kasheder like all other metal cooking utensils. If the parts are not removable, the appliances cannot be kasheder. 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*(hametz) (e.g. been starched with hametz starch). Note that

the covering material should be made of material that is not easily torn. Many counter top surfaces can be kasheder 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, Ceasarstone, Swanstone, Surell and Avonite surfaces can be kasheder by *ערוי* (iruy). Wood without scratches is also kasheder by *ערוי*(iruy). Ceramic, cement or porcelain counter tops cannot be kasheder 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 kasheder (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC).

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. Ideally we burn or remove all *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 *hameitz* to a non-Jew and its repurchase after Pesah: Prohibited foods Since the Torah prohibits the eating of *hameitz* during Pesah, and since many common foods contain some *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 foodstuffs are often derived from alcohol produced from one of these grains which would render that food *חמץ* *hameitz*). Such products also need Pesah supervision.

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 *hameitz* food that have been sold as part of the selling of one's *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 *hameitz* at that time is again permitted. One must wait until one is sure the repurchase has been done.

Kitniyot – קיטניות :Until this year, the CJLS position on kitniyot (for Ashkenazim) has followed that of the longstanding 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. 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 eretz 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 Rabbis 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 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 (kitniyot מ כ) may consume kitniyot derivatives like oil that have a KP hekhsher.

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 hekhsher may be problematic. Wherever possible, processed foods ought to have a "kasher l'Pesah" hekhsher 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 "kasher l'Pesah" hekhsher 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 הכהר (hekhsher) before or during Pesah: baking soda bicarbonate of soda eggs fresh fruits and vegetables fresh or frozen kosher meat (other than chopped meat) Nестea (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

PESAH Products which may only be purchased without a Pesah הכהר (hekhsher) before Pesah. If bought during Pesah they require a Pesah הכהר (hekhsher): 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 Frozen, uncooked vegetables may be processed on shared equipment that uses חמץ (hameitz). It is preferable to purchase those with a " לפסח כשר" ("kasher l'Pesah") label. One may, however buy bags of frozen non-hekhshered 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 hameitz found in the package on Pesah, the vegetables themselves are permissible. *It has come to our attention that there is a possibility of grains being mixed with quinoa if it is not under Pesach supervision. The best option is to purchase quinoa with a Pesach הכהר (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.

PESAH HEKHSHER ALWAYS REQUIRED: Products which require reliable לפסח כשר (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; non Grade A butter; oils; soda; vinegar; wine; yogurt. Regarding cheeses and non Grade A 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 הכהר (hekhsher) is sometimes available. Of course, home preparation of baby food, using לפסח כשר (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 קיטנויות (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 קיטנויות (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 - see the full document at rabbinicalassembly.org

NON-FOOD ITEMS—see the full document at rabbinicalassembly.org

Form for the Sale of *Hametz*

(Send, fax, or e-mail this form to the synagogue **NO LATER THAN SUNDAY, APRIL 9 at NOON,**
Or use the online form at http://bit.ly/hoboken_hametz_2017.)

I/We, _____, residing at _____, fully empower and permit Rabbi Robert Scheinberg to act in my behalf to sell all *hametz* possessed by me – knowingly or unknowingly – as defined by Torah and rabbinic law, and to lease all places wherein *hametz* owned may be found.



Community Seder Tues., April 11, 7:00pm

Join us for our community 2nd night seder! People of all ages, and all levels of familiarity with Passover, are welcome to join us for this traditional seder, led by Rabbi Rob Scheinberg. Come ready to participate!

The meal will be catered, but we need your help for the many other tasks that need to be accomplished. Please choose at least one task for which you can volunteer -- this is the only way we can keep the cost down.

Space is limited! Contact the synagogue office by **March 31** (office@hobokensynagogue.org or 201-659-4000).

All reservations must be accompanied by full payment. (Please contact Rabbi Scheinberg, 201-855-6696 or rabbi@hobokensynagogue.org, if the cost of the Seder presents a hardship -- we will do our best to accommodate everyone's needs.)

Name: _____

Address: _____ Phone#: _____

E-mail: _____

Adult members: \$45

Adult non-members: \$50

Children 1-12 (includes babysitting) \$12

Total enclosed: _____

or: to pay by credit card (note: A convenience fee of 3% will be added)

Circle one: VISA MC Discover

Card # _____ Exp date _____ Security code _____

Signature _____

I would like to volunteer for the following:

Helping to kasher the kitchen (Sun., April 9, 10am)

Set up the room for the event (after services, Tues., April 11, 12:30pm)

Pre-seder food set-up (Tues., 5:30pm)

Serve food during dinner

Clean up food as soon as dinner is done

Clean up after seder

Bring leftover food to the Hoboken Homeless Shelter (on Wed. April 12)



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