



Passover 2026 • Pesah 5786

Wednesday, April 1 - Thursday, April 9

Passover Service & Candle Lighting Times

- Tuesday, March 31**
 Complete Bedikat Hametz.....by 11:30 pm
- Wednesday, April 1 - Night of First Seder**
 Morning Services with Siyyum Bekhorim (via Zoom).....7:30 am
 Complete Bi'ur Hametz/Final removal of Hametz.....11:00 am
 Candle Lighting7:12 pm
- Thursday, April 2 - First Day of Passover/Night of Second Seder**
 Morning Services (in-person & via StreamSpot).....9:15 am
 Candle Lighting8:15 pm
- Friday, April 3 - Second Day of Passover**
 Morning Services (in-person & via StreamSpot).....9:15 am
 Evening Services (*Kabbalat Shabbat*/via Zoom)..... 5:30 pm
 Candle Lighting7:15 pm
- Saturday, April 4 - Shabbat Hol HaMoed**
 Morning Services (via Zoom).....9:15 am
- Sunday, April 5 - Hol HaMoed**
 Morning Services (via Zoom).....9:00 am
 Evening Services (via Zoom).....5:30 pm

- Monday, April 6 - Hol HaMoed**
 Morning Services (via Zoom).....7:30 am
 Evening Services (via Zoom).....5:30 pm
- Tuesday, April 7 - Hol HaMoed**
 Morning Services (via Zoom).....7:30 am
 Evening Services (via Zoom).....5:30 pm
 Candle Lighting (Seventh Day).....7:19 pm
- Wednesday, April 8 - Seventh Day of Passover**
 Morning Services (in-person & via StreamSpot).....9:15 am
 Candle Lighting (Eighth Day of Passover).....8:26 pm
- Thursday, April 9 - Eighth Day of Passover**
 Morning Services with **Yizkor** (in-person & via StreamSpot).....9:15 am
 Passover Ends/Hametz Permitted.....8:23 pm

How to Connect to Online Services

StreamSpot Link: venue.streamspot.com/537a8c7b

Also available on the TAY homepage: www.adath.org

Zoom Link for Services: us02web.zoom.us/j/87068479079

Meeting ID: 870-6847-9079 • **Passcode:** 61318

Dial-in Number: +1-929-205-6099

The Board of Directors,
 Rabbi Moshe Saks & Cantor Esa Jafe,
 and the Administrative & Facilities Teams
 of Temple Adath Yeshurun
 wish the entire Jewish Community
 of Central New York a joyous Passover
 filled with light and memory.
Haq kasher v'Sameah

Temple Adath Yeshurun
 450 Kimber Road
 Syracuse 13224
 315.445.0002
www.adath.org
info@adath.org

LUNCH & LEARN

Join Rabbi Saks
 and Cantor Jaffe

MARCH 21
 A BAG OF PLAGUES
 11:30 AM
 AFTER SHABBAT MORNING SERVICES
[REGISTER AT ADATH.ORG](https://www.adath.org)

Water Turn to Blood Exodus 7:14-25	Amphibians (Frogs) Exodus 8:1-15	Gnats (Lice) Exodus 8:16-19	Flies Exodus 8:20-32	Disease on Livestock Exodus 9:1-7
Unhealable Boils Exodus 9:8-12	Hail and Fire Exodus 9:13-35	Locusts Exodus 10:1-20	Darkness Exodus 10:21-29	Death of First Born Exodus 11:4-10



Rabbi Moshe Saks

The holiday of Passover, celebrated by Jews the world over, commemorates the Exodus from Egypt by the Israelites from slavery at the hands of Pharaoh. The special nature of this holiday is exemplified by the ritual of the “*Seder*”, a meal patterned after Greek Philosophical meals of ancient times. At the Seder, the symbols of the holiday (*Matzah*, bitter herbs, mortar - called “*Haroset*”, hard -boiled eggs, green vegetables, and the like) are eaten as a part of the ritual. In addition, the story of the Exodus is told, along with various interpretations from the Rabbis, so as to bring the events to life. So important is the symbolism of Passover that Jews are forbidden to eat anything which contains leaven during the holiday. This requires an extensive spring cleaning and changing of kitchen equipment in preparation for the holiday. The imagery of Passover extends to Jewish life and liturgy throughout the year, as it is to be found in many prayers which are recited year-round. Certainly, then, Passover, with its message of religious freedom and fight against tyranny, has eternal meaning, not only for the Jewish people, but for all the Human Family.

Please accept my best wishes, and those of Meira, Rabbi Ari & Rachel (Jonah and Lilah), Rachel & Rabbi Dan (Eitan, Judah, and Benji), Dani & Nomi (Michaela and Ami), Reena & Oren (Ezra and Nes), and Eliana & Moshe (Yosef), for a happy, Kosher Passover.



Cantor Esa Jaffe

The holiday of Passover has four names in Hebrew, one of which is “*Hag Ha'Aviv*” - the holiday of Spring. As the weather here begins to warm, the sun is brighter and the days are getting longer. Passover reminds us of the cycle of birth and rebirth that happens in the Spring. At our seders we celebrate our freedom from slavery in Egypt as the Israelites began to lead lives that were brighter than they were before. As we reach the Spring season in our own lives, may we all look towards brighter days, filled with hope, happiness and sunshine.



Co-Presidents: Lauren Thirer & Michael Gilman

As spring unfolds around us and Passover approaches, we are reminded of the eternal cycle of renewal that binds our community together. The ancient story of our liberation from Egypt resonates anew each year as we prepare our homes, clear away *hametz*, and ready ourselves for the sacred gatherings that define this festival of freedom.

When we open our doors for the Seder and declare "Let all who are hungry come and eat," we embrace both literal and spiritual hungers. In these challenging times, these words carry special significance. Our communal table extends beyond physical spaces to encompass all who seek nourishment—for the body, the mind, and the soul.

The *Haggadah* teaches us that in every generation, each person should feel as though they personally came forth from Egypt. This year, as we recite these words, let us reflect deeply on their meaning. What are the modern forms of bondage from which we seek liberation? What narrow places—the true meaning of "*Mitzrayim*"—do we still navigate in our individual and collective journeys?

Our tradition offers not just remembrance but active hope. When we taste the bitter herbs, we acknowledge suffering; when we dip them in the sweet charoset, we affirm that bitterness need not have the final word. This dance between acknowledgment of hardship and celebration of resilience defines the Jewish experience across millennia.

We are immensely grateful to share this journey with each of you. The strength of Temple Adath Yeshurun lies in the bonds we forge together—in celebration, in learning, in service, and in times of need. Rabbi Saks, Cantor Jaffe, our dedicated staff, and our entire Board of Directors join us in wishing you a Passover filled with meaningful connection and renewed purpose. May your Seders be filled with lively discussion, your homes with laughter, and your hearts with the knowledge that you are an essential part of our sacred community.

With blessings for a sweet and joyous *Pesah!*

Pesah Guide 5786 תשפ"ד
THE RABBINICAL ASSEMBLY GUIDE

The Committee on Jewish Law & Standards (CJLS) Kashrut Subcommittee Rabbi Moshe Saks
for use by the members of Temple Adath Yeshurun, Syracuse, New York.

Pesah requires the most preparatory effort and is the most complex gastronomically of any Jewish holiday. This guide is a brief outline of the procedures relevant to the preparation of a kosher for *Pesah* home. 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 **ליבוך** (*libbun*), which burns away absorbed food.

KASHERING APPLIANCES AND UTENSILS

Metal: To kasher pots, silverware, and utensils made wholly of metal not used for baking: thoroughly clean the item with soap and water and do not use for a full 24 hour waiting period. Immerse the item in water that is at a rolling boil (**הגעלה** - *hag'alah*).

Pots and pans: clean handles thoroughly. If the handle can be removed, do so. 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 part of the pot at a time) or filled with water brought to a rolling boil and let the water boil over the sides of the pot. Every part of each piece of flatware must be exposed to the water at a rolling boil. Following this **הגעלה** (*hag'alah*) process, rinse each utensil in cold water.

Metal bakeware used in a fire or in an oven: first thoroughly scrub and clean. Then subject it to direct fire or an oven at its maximum setting. Using a blow torch or putting it in an oven during self-cleaning are two ways to accomplish this purging (**ליבוך** - *libbun*).

Exercise caution when performing **ליבוך** (*libbun*) as this is a complicated and a potentially dangerous procedure. It may result in discoloration or warping of the metal being purged.

A **metal kitchen sink** can be kashered by thoroughly cleaning and scrubbing the sink (especially the garbage catch). Let 24 hours pass during which only cold water is used. Carefully pour boiling water over all the surfaces of the sink (start with the bottom and work up towards the top) 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 treated like any dish used for eating and serving hot food. Kasher by cleaning and immersing in boiling water **הגעלה** (*hag'alah*).

Drinking glasses or glass dishes used only for cold foods may be kashered by a simple rinsing. Some soak them for three days, but that is not required.

Glass cookware is treated like a metal pot for kashering (see paragraph on metal, above).

Glass bakeware, such as Pyrex, cannot be kashered for *Pesah*.

Plastics: Heavy duty plastics which can withstand very hot water (dishes, cutlery or serving items) 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, ask a rabbi.

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

Cooking Appliances

- **Ranges:** every part that comes in contact with food must be thoroughly cleaned. Turn the range top elements to high and leave them on high (red and glowing) for five minutes. The parts of the range top around the elements that can be covered should be covered (usually with aluminum foil).
- **Ovens:** The entire oven, including the walls, top and bottom must be fully cleaned with oven cleaner. Then the oven or range should be heated to maximum heat for an hour. This includes the walls and the top and bottom of the oven.
- **Self-cleaning ovens:** Wipe off all surfaces. Put the racks into the oven and run a full cleaning cycle. Remove any ash. If there is still visible dirt, run a second cleaning cycle.
- **Smooth, glass top electric ranges:** Clean the top thoroughly first, and then leave it untouched for 24 hours. Then turn the coils on maximum heat until they are red hot. Shut off the elements and 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:** clean inside thoroughly. Place a full 8 ounce glass cup inside. Run the oven until at least 6 of the 8 ounces of the water has boiled off. A microwave oven with a browning element cannot be kashered.
- **Toasters and toaster ovens** cannot be kashered for *Pesah*.
- **Convection ovens:** kasher like regular ovens. Be sure to clean thoroughly around the fan.

Other Kitchen Appliances

- **Dishwasher:** Clean the interior as thoroughly as possible, including drains and filters. Run a full cycle with detergent [racks in] but otherwise empty. Do not use the dishwasher for 24 hours and repeat the empty wash, this time setting the dry for the highest temperature possible.
- **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.
- **Other electric appliances** can be kashered if parts that come in contact with **המץ** (*hametz*) are metal and removable. Those parts are kashered like all other metal cooking utensils. If the parts are not removable, the appliances cannot be kashered. We recommend, whenever possible, to purchase small appliances dedicated to *Pesah* use, thus avoiding the difficulty of kashering these appliances.

Work Surfaces

- **Tables, cabinets and counters** should be thoroughly cleaned and covered for *Pesah*. The coverings can be contact paper, regular paper, foil or unstarched cloth. The covering material should be something that is not easily torn.
- Many **counter top surfaces** can be kashered simply by a thorough cleaning, a 24 hour wait and **עריי** (*iruy* - pouring boiling water over them). To have **עריי** (*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 as well as wood without scratches can be kashered by **עריי** (*iruy*).
- **Ceramic, cement or porcelain counter tops** cannot be kashered by **עריי** (*iruy*) and should be covered.

FOODS

General Information

The Torah prohibits the ownership of **חמץ** (*hametz*) drink or food (flour, made from wheat, oats, barley, rye or spelt) during *Pesah*. Ideally we burn or remove all **חמץ** (*hametz*) from our premises.

When giving away all food would cause prohibitive financial loss, we arrange for the sale of the **חמץ** (*hametz*) to a non-Jew and its repurchase after *Pesah*. At Temple Adath Yeshurun, **מכירת חמץ** (*mekhirat hametz* – the sale of *hametz*) is accomplished by appointing Rabbi Moshe Saks to handle the sale. This is a valid and legal transfer of ownership. **The items sold must be separated and stored away from all other foods and supplies.**

Non-Passover dishes, pots, utensils and **חמץ** (*hametz*) food that have been sold as part of the selling of one's **חמץ** (*hametz*) should be separated, covered or locked away to prevent accidental use.

At the end of the holiday, the agent repurchases the items on behalf of the owner. One must wait until one is sure the repurchase has been done. If ownership of the **חמץ** (*hametz*) was not transferred before the holiday, the use of any such **חמץ** (*hametz*) remains prohibited after the **שעבר עליו הפסח** (*she-avar alav ha-Pesah*) and any such products should be given away to a non-Jewish food pantry.

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

- Biscuits - Cakes - Crackers - Leavened Bread - Pasta
- Coffees containing cereal derivatives

These are foods that are generally made with **wheat, barley, oats, spelt or rye**, i.e., grains that can become **חמץ** (*hametz*). **Any food containing these grains or derivatives of these grains must be certified kosher for *Pesah*.** Since flavorings are often made from grains which would render that food **חמץ** (*hametz*), such products also need *Pesah* supervision.

Purchasing of Food:

Hierarchy of purchasing: The CJLS formally permitted Ashkenazim to consume *kitniyot* in 2015.

1. Food **requiring no Kosher for Passover certification** no matter when purchased (they are certainly *hametz*-free):

- Baking soda - Pure bicarbonate of soda, without additives - Eggs
- Fresh fruits and vegetables (including pre-washed bagged)
- 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 oils (and other pure oils) - Whole or gutted fresh kosher fish
- Whole or half pecans (not pieces) - Whole (unground) spices and nuts
- OU/Star-K Raisins - Kosher wine - Plain butter, either salted or unsalted
- Unflavored Seltzer Water, Sparkling Water (without additives)

2. The following list of basic foods **should be purchased before Passover**.

The reason for this is that these products present the consumer with a slightly lesser level of certainty (unlike the category #1, for which there is certainty) as to whether an unintentional trace amount of *hametz* may have found its way into the product. However, if the food item is crucial and one cannot procure a marked KP version of food during the holiday itself, one could purchase said item on *Hol haMoed*.

- All pure fruit juices - Filleted fish - Frozen fruit (no additives)
- Plain cheeses (without added flavor morsels) - Non-iodized salt
- Pure white sugar (no additives) - Quinoa (with nothing mixed in)* GF ideal
- White milk - Some products sold by Equal Exchange Fair Trade Chocolate
- Frozen Vegetables (needs to be checked for possible *hametz* before cooking)
- Chopped meat
- Plain, non-flavored almond milk, rice milk, soy milk, cashew milk
- Non-flavored Cream Cheese with ingredients of milk and cream, salt, stabilizers (xanthan and/or carob bean and/or guar gums)
- Non-flavored Yogurt with milk and bacteria, only (which are *Lactobacillus bulgaricus* and *Streptococcus thermophilus*)
- Canned Tuna with just tuna, water or oil, salt, and pyrophosphates
- 100% maple syrup - 100% Agave - Ground Salt and Peppers
- Plain (non-Flavored) Decaf Coffee - Year-round supervised plain margarine
- Pure Honey - Dried fruit, prunes only without potassium sorbate - Club Soda

3. Kitniyot:

Fresh kitniyot: Corn on the cob and fresh beans (like green beans or lima beans in their pods) may be purchased before and during Passover, that is, treated like any other fresh vegetable. Many do not consider green beans to be "*kitniyot*", fresh or otherwise. This is certainly an accepted & longstanding practice among communities. This particular addition would be even for those who do treat green beans as *kitniyot*--i.e., when fresh they should be treated like any other fresh vegetable.

Dried kitniyot (legumes, rice and corn) can be purchased bagged or in boxes and then sifted or sorted before or on Passover. 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 to the extent possible before Passover and discard any pieces of *hametz*. If one could not inspect the rice or dried beans before Passover, one should remove pieces of *hametz* found in the package on Passover, discarding those, and the *kitniyot* themselves remain permissible.

Frozen raw kitniyot (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-*hekhshered kitniyot* before or during (if necessary) Passover provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Passover and discard any pieces of **חמץ** (*hametz*). Even if one did not inspect the vegetables before Passover, if one can remove pieces of *hametz* found in the package on Passover, the vegetables themselves are permissible.

Kitniyot in cans may only be purchased with Passover certification since the canning process has certain related **חמץ** (*hametz*) concerns, and may be purchased on *Pesah*.

4. Requires Kosher for Passover label at any time:

- All baked goods - Farfel - Matzah - Any product containing matzah
- Matzah flour - Matzah meal - *Pesah* cakes - All frozen processed foods
- Candy - Chocolate milk - Herbal tea - Ice cream - Liquor - Soda - Vinegar
- Margarine - Decaf Tea/Coffee - Confectioners' Sugar - Refined Brown Sugar

Another way to potentially find acceptable foods without a specific Kosher for Passover designation during pre-Passover shopping, when the situation demands, is to prefer certified Gluten Free (and oat free) products.

Note: Products that are certified gluten-free may be consumed on Passover based on checking for specific ingredients on the product label.

In an effort to definitively alert consumers to the presence of wheat gluten in packaged foods, the FDA mandates that any product including the words "gluten-free," "no gluten," "free of gluten," or "without gluten" must contain less than 20 parts per million of glutinous wheat, spelt, barley, or rye. This eliminates the possibility of a gluten-free packaged food containing 4 of the 5 *hametz*-derived grains in any quantity that would be viable according to Jewish law. Furthermore, this eliminates concern over any shared equipment that may have imparted *hametz*, since the amount of 20 parts per million is much more stringent than the halachic principle of *batel b'shishim*, nullifying *hametz* in trace amounts (1 part in 60, about 1.6% or less of the total volume).

Oats are the only *hametz*-derived grain not necessarily absent in a gluten-free food. Check for oats if you shop GF.

It has become quite common for many folks to use food-shopping services in which individuals shop on behalf of others and drop products off at the door. While not inherently problematic for Passover, it is not uncommon for shoppers to substitute similar items for others, grocery stores often mismark products with their own signage, and Kosher sections can be confusing for the inexperienced Passover shopper. This is potentially challenging, such that those who utilize these services specify precisely what it is they prefer in the days before Passover, and certainly during the holiday itself. Some services provide options for flagging "no substitutions", which should be utilized whenever possible. We also strongly recommend

those who use those services to be extra judicious in checking their orders for accuracy at delivery.

Lastly, many of us have already opened products in our homes that are *hametz*-free, but used in the course of normal year-round cooking. If one is able to ascertain with a high level of certainty that no *hametz* contaminated the opened product (or at worst a negligible amount), it would be reasonable to set it aside for Passover use for this year (especially if procuring a new package presents a potentially dangerous situation one typically avoids, or is financially prohibitive).

Medicines

•All medications that are needed for illnesses and medical conditions that involve possible life threatening situations are permitted.

•Medications that do not involve life threatening situations are divided into two categories. Those medications, in particular pills which are known remedies in the medical community and are made to be swallowed whole, are permitted, since they are to be considered like a "burnt item" that has lost its relationship to its possible non-kosher origin. Although swallowed, they are considered to be neither food nor (edible) *hametz*.

•However medications for illnesses or medical conditions that do not involve a life threatening situation (including vitamins and supplements) that have been formulated to be edible or semi-pleasant to drink can be problematic. This includes soft gelcaps which often contain porcine gelatin and liquid medicines that often contain glycerin and other additives (which can be made from animals). It is recommended that all such over the counter items be purchased with *hashgacha* (Kosher certification) before *Pesah* and state on their packaging that they contain no starch. If this is not possible, then it is preferable to purchase unflavored liquids and hard capsules, also prior to *Pesah*. If none of these are available, consult your rabbi.

•All prescription or non-prescription drugs in the form of topical medications, including creams, lotions, ointments, foams, gels, drops, patches and

inhalants as well as non-chewable tablets and injections may be owned, used and consumed on Passover, even if they contain *hametz* (המץ) or *kitniyot* (קטניות) (for those who maintain this custom), since they are inedible. This covers most medicines used by adults. All medications for babies may be used.

Baby Food: Baby food with a Passover *hekhsher* (הכשר) is sometimes available. Home preparation of baby food, using *kasher l'Pesah* (כשר לפסח) utensils and kitchen items is possible. Pure vegetable prepared baby food that is *kasher* (כשר) the year round is acceptable for *Pesah*. The use of *kitniyot* for babies is acceptable (see notes above) as the use of *kitniyot* (קטניות) does not apply to infants. Thus infant formula products which are *kasher* (כשר) the year round, are acceptable for *Pesah*.

Pet Food: Sell the pet along with the *hametz* (המץ). Since the pet does not belong to a Jewish owner, regular pet food can be fed. Note that the document of sale needs to include the pet, as well as *hametz* (המץ). If you have pet foods in your home, keep them away from the kitchen area. Washing of pet utensils should be done out of the kitchen area (e.g. a bathroom sink).

Non Food Items: Detergents, cleaners, etc. are not foods and are not eaten. They do not require a *hekhsher* for *Pesah*. This includes:

- aluminum foil and foil pans - ammonia - baby oil - bleach - candles - contact paper - charcoal - coffee filters - fabric softener - isopropyl alcohol
- laundry detergent - dish detergent - dishwasher detergent - oven cleaner
- paper bags - paper plates (with no starch coating) - plastic cutlery
- plastic wrap - polish for silver - powder and ointment - sanitizers - scouring pads - stain remover - water with no additives - wax paper

Complete *Pesah Kashrut* Guide and Addendum via Rabbinical Assembly for 5786:

<https://www.rabbinicalassembly.org/jewish-law/holidays/pesah/pesah-prep-and-resources>

Timing of Passover Preparations - 5786 - 2026

Bedikat Hametz - בדיקת חמץ - (Search for Leaven)

Tuesday Night, March 31 by 11:30 pm

The search for *hametz* (חמץ) leaven takes place after sunset the night before *Pesah* begins. Say the *brakha* (blessing) – found in most *haggadot* – and search the house for any crumbs of *hametz* (חמץ). Traditionally done with a candle and feather, it may also be done with a flashlight and cotton fluffs.

Bi'ur Hametz - ביעור חמץ - (Destroying Remaining Leaven)

Wednesday morning, April 1 no later than 11:00 am

The final removal and destroying the *hametz* (חמץ) should be completed by 11:00 am, 5 rabbinical hours into the day.

Sale of Hametz - מכירת חמץ - (Selling Your *hametz* (*Hametz*) Leaven)

The Torah prohibits the ownership of *hametz* (חמץ) (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 *hametz* (חמץ) 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 *hametz* (חמץ) to a non Jew and its repurchase after *Pesah*. The sale 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 *hametz* (חמץ) food that have been sold as part of the selling of one's *hametz* (חמץ) should be separated, covered or locked away to prevent accidental use.

It is also traditional to make a donation to the **Maot Chitim Fund**, which provides financial help to the Jewish needy to help them with funds for food. Please make checks out to TAY or Temple Adath Yeshurun and include "Maot Chitim" on the memo line. Please find the digital form for Maot Chitim at adath.org or via the paper form on page 7 of the Passover Supplement.



Operation Hametz

Any time of the year is a good time to remember the *Matan B'Seter* (Giving in Secret) Food Pantry, but instead of discarding your *hametz*, why not bring unused, unopened, non-perishable food items to Menorah Park or the Interfaith Community Collective (ICC) food pantry? The Menorah Park pantry is located to the left of the front entrance. Canned and packaged foods are accepted (no perishable or glass items). Contributions to the ICC may be brought to TAY and we will deliver them.

Need Assistance? Contact us in the TAY Office.



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To sell your hametz, please complete this form and return it to the Temple Office no later than 9:00 am, Wednesday, April 1.

I, _____, hereby appoint Rabbi Moshe Saks to act as my agent to sell the hametz that may be in my possession, wherever it might be: home, office, place of business, motor vehicles or elsewhere, in accordance with the requirements and provisions of Jewish Law.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

I am donating \$_____ for the **Maot Chitim Fund**.

Check

Online Payment

Make checks payable to TAY with *Maot Chitim* in the memo line and return with this form to 450 Kimber Rd. Syracuse, NY 13224.

This form and online payment are also available at www.adath.org.



Second Night Seder

at Temple Adath Yeshurun

Thursday, April 2 at 7:00 pm

Led by Rabbi Moshe Saks

\$36 per person (age 13 & older)

\$18 per child (ages 5-12)

Free of charge ages 4 and younger

Catered by Temple Adath Yeshurun

RSVP Deadline Friday, March 20

RSVP at adath.org

Menu

Matzoh and Seder Plate

Chopped Liver

Gefilte Fish

Matzoh Ball Soup

Mandarin Orange Salad

Choice of: Brisket, Chicken, or

Vegetarian/Vegan: Stuffed Tomato

Potato Kugel

Roasted Carrots

Tzimmes

Candied Pears

Flour-less chocolate cake

Passover Wine/Grape Juice,

Coffee & Tea

Catering by TAY Catering



RSVP at www.adath.org Questions? Email info@adath.org





Temple Adath Yeshurun
450 Kimber Road
Syracuse, NY 13224

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Second Night Seder

at Temple Adath Yeshurun

Thursday, April 2 at 7:00 pm

Led by Rabbi Moshe Saks

\$36 per person (age 13 & older)

\$18 per child (ages 5-12)

Free of charge ages 4 and younger

Catered by Temple Adath Yeshurun

RSVP Deadline Friday, March 20

RSVP at adath.org

