



Congregation Ohav Shalom's Passover Guide 5780/2020

PESACH-PASSOVER: FEASTING FOR FREEDOM (*The following passages have been adapted from the highly recommended book by Michael Strassfeld, "The Jewish Holidays: A Guide and Commentary," Harper & Row, 1985. Rabbi Ornstein has also made some additions to the text.*)

PESACH 5780 SERVICES SCHEDULE

Tuesday, April 7

Search for Chametz: After 7:58PM

Wednesday, April 8:

6:45 AM: Morning Service,
Siyum and Fast of the Firstborn.
All forms for the sale of Chametz
(see page 8), must be in the
synagogue office by 10 AM.

Wednesday, April 8: FIRST SEDER NIGHT

There will be no Yom Tov
evening service.
Candle lighting at 7:12PM

Thursday, April 9: (Day 1 of Pesach)

SECOND SEDER NIGHT

Morning Services: 9:30 AM

End of Day 1

Second Seder begins: 8:16 PM.
Candle lighting from a preexisting
flame, 8:16 PM
Sefirat Ha Omer,
(Counting of the Omer), begins.
No afternoon or evening services
at the synagogue.

Friday, April 10: (Day 2 of Pesach)

Note time change

Morning Services: 9:30AM

No afternoon or evening services
at the synagogue.

End of Day 2 Pesach:

and Shabbat candles: 7:14PM

NAMES AND THEMES OF THE HOLIDAY

The name Passover is taken from the Exodus story: During the tenth and ultimate plague inflicted on Pharaoh to break his will, God passed over the Israelites and struck down only the Egyptian firstborn. That night Pharaoh finally agreed to let the Israelites go; and ever since then, we gather together on that night to commemorate that time, and to contemplate the meaning of being freed by the "mighty hand and outstretched arm" of the Holy One.

The central meaning of Passover is liberation, and hence it is also called 'zeman heiruteinu'-the season of our liberation. Another name for Passover is chag ha-aviv-the holiday of spring. The Jewish calendar is set so that certain holidays always occur in a particular season of the year. Thus, the holiday of liberation is also the holiday of spring, not simply by coincidence but by design. Similarly, a people enshackled in oppressive slavery, doomed to a slow process of degradation or even extinction, bursts forth out of Egypt into a new life's journey leading to a land flowing with milk and honey.

The watchwords of both spring and Passover are rebirth and hope. The spirit of renewed optimism is aroused by the sights and smells of spring and is reinforced in a Jewish context

by Passover and the theme of liberation. Passover reminds us annually that no matter how terrible our situation, we must not lose hope. Passover holds out that such change is as intrinsic to human nature as are blossoming trees to the natural world.

Another name for Passover is chag ha-matzot-the holiday of unleavened bread. The mitzvah evokes images of that night when the Israelites ate the sacrificial lamb in fearful and eager anticipation of the future. Around them arose the wails of Egyptians mourning the deaths of their firstborn. Suddenly, the word came from Moses to hurry forth. The Israelites had no time to let the dough rise for bread, and so they carried with them this "matzah" as their only provisions.

Matzah as a symbol of liberation is meant to trigger in our minds the whole story, which began in slavery and ended in freedom. It also reminds us of God's role in the Exodus, for it recalls the faith of the Israelites, who were willing to leave the home they knew and go off into the desert.



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Ohav Shalom**
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Founded 1911

**A Conservative/Egalitarian
Synagogue
affiliated with
The United Synagogue of
Conservative Judaism**

Rabbi Daniel Ornstein

Rabbi Rena Kieval

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Judy Avner

Synagogue Administrator:
Nancy Pandolfo

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Early Childhood Director:
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Cecelia Soloviev

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'You shall tell your children on that
day saying, It is because of what the
Lord did for me when I went free out
of Egypt. For the Holy One redeemed
not only our ancestors; He
redeemed us with them.'"*

JEWISH HISTORY: LIVING IN THE PAST AND PRESENT

Passover marks the beginning of the relationship between God and the Jews as a people. Because it is the crucial event that marks the beginning of our sacred history, the Exodus is referred to repeatedly in Jewish liturgy and thought. At Passover, we are commanded to tell the story of the Exodus. This commandment, unique to this holiday, leads us not only to remember the Exodus but also to expand upon the tale, to explore its complexities and develop its meanings. Thus the Haggadah, the liturgy we use at the Seder, states: In every generation, each person should feel as though she or he were redeemed from Egypt, as it is said: "You shall tell your children on that day saying, It is because of what the Lord did for me when I went free out of Egypt. For the Holy One redeemed not only our ancestors; He redeemed us with them."

The uniqueness of Passover is encapsulated in the above passage. It teaches us that Jewish history is also a timeless present, that Passover is not simply a commemoration of an important event in our past-analogous to the Fourth of July or Bastille Day-but an event in which we participated and in which we continue to participate. We are meant to re-experience the slavery and the redemption that occurs in each day of our lives. It is our own story, not just some ancient history that we retell at Passover.

THE SEDER

The structure of this reliving and retelling is the Seder. The Hebrew word Seder means "order," and the meal ritual has a very carefully constructed order to it. The Seder includes many rituals, such as eating matzah and maror (the bitter herbs), drinking four cups of wine, and eating a sumptuous feast. Its many symbols are meant to remind us, on the one hand, of the bitterness of slavery and, on the other, of the great joy

of our liberation. At the Seder, we recite a special text, the Haggadah. Celebrating the Seder by reading the Haggadah is one of the most widely observed practices in Judaism. Eagerly anticipated, the Haggadah includes such parts as the Four Questions (Mah Nishtanah), the Four Children, the songs (e.g. "Dayyeinu") and the custom of stealing the afi komen matzah. But underlying the fun and the warmth of families and friends gathered together is an important religious drama in which the props are the symbols, the script is the Haggadah, and the actors are our families, our friends, and whoever would understand the drama.

Passover is a family holiday because of the emphasis it places on conveying the story and meaning of Passover to the next generation. It is the children's role to ask the Four Questions; it is our role to impress upon them the significance of the answers, for we understand fully what our children may not: that the future of the Jewish people lies with them. For that people to continue its 4000-year history, in every generation each of us and each of our children must feel as though we ourselves were slaves in Egypt and were redeemed. In this way, each new generation can take its place in the chain of the Jewish people leading down from the Exodus to the present.

PREPARING THE SEDER TABLE

The whole group or family should be involved if possible. Children can help set the table, color place cards, make matzah covers from napkins and take charge of the salt water. The more that people participate, the greater their sense of involvement.

and the lighter the burden on those doing the planning and cooking. Besides the Haggadot and whatever food will be served at the meal, the main items needed for the Seder are the Seder plate, matzot and wine.

THE SEDER PLATE:

The Seder plate-k'arah-contains all the symbols of the Seder. While any dish can be used, many people own special ceremonial plates with places marked for each item. One Seder plate will suffice, but people often lay out individual ones. The foods on the Seder plate are not eaten during the Seder. They are:

1. Karpas: a vegetable, usually green such as parsley, symbolizing spring and rebirth. It is dipped in salt water near the beginning of the Seder.
2. Charoset: a mixture of chopped apples, nuts, wine and spices. We dip the maror into charoset to lessen the bitter herbs' taste. It also symbolizes the mortar that the slaves made from brick in Egypt. Recipes for charoset vary widely among Jews, though the above list of ingredients is the most common among Ashkenzaic Jews. One Sephardic recipe includes bananas, dates, raisins, apples, nut, wine and cinnamon.
3. Bitter Herbs-Maror: Either romaine lettuce or horseradish is used as a symbol of the bitterness of slavery.
4. Roasted Egg-Beitzah: A symbol of the festival sacrifice (Korban Hagigah) offered by each Jew going up to the temple in Jerusalem. The egg should be hardboiled and then, still in its shells, placed on a stove burner until a part of it is scorched.*
5. Roasted bone-Zeroa: Commonly a shank bone, symbol of the Passover sacrifice (Korban Pesach). The bone is roasted and then scorched in a similar manner as the egg to simulate

the Passover sacrifice, which was roasted. For vegetarians and others who prefer not to use a bone, the rabbis have suggested an alternative: a broiled beet.

(Some Seder plates have a sixth symbol, hazeret, which is additional maror to be used for the koreikh sandwich.



MATZAH:

Three matzot (plural of matzah), placed one atop the other, are used during the Seder. Some people use special cloth "matzah covers" that have three compartments. If you are not using a matzah cover, it is customary to cover the matzot with a napkin during the Seder. The matzot are placed next to the Seder plate (as with the Seder plate, anyone can have his or her own set of matzot). The three matzot are seen as symbolic of the three categories of Jews: priests (Kohanim), Levites and Israelites. At the Seder we use the plain flour and-water type matzah, since the Seder requires lehem oni-the "plain bread of affliction." Egg matzah is seen as "rich" matzah that is better tasting and easier to eat and should not be used at the Seder except by those who really cannot digest regular matzah. While most matzot are the square machine-made variety, there are hand-baked matzot that are round and have a special quality all their own. (Also known sometimes as Shemurah Matzah.)

WINE:

"Kosher for Passover" wine is needed for the Four Cups. Since each person is required to drink four cups, everyone should have his or her own glass. The drinking of the four cups is a mitzvah (of rabbinic origin), not an endurance test. The four cups of wine symbolize the four different ways in which God speaks with Moses about redeeming the Israelites from slavery, found in chapter 6 of Exodus.

Since it is important to be fully conscious at the Seder, rather than sleepy or tipsy, you may use "Kosher for Passover" grape juice instead of wine. If, for reasons of health, you cannot drink grape wine or juice, raisin wine or any drink you would serve guests can be used.

OTHER ITEMS AND PRACTICES FOR THE SEDER:

Salt water: We dip vegetables (karpas) into salt water, symbol of the tears of slavery. Some people also dip eggs into salt water at the start of the meal.

Prepare enough bowls of salted water before the Seder.

Elijah's cup: A large goblet is set aside for Elijah since, according to legend, Elijah visits every home on Passover and drinks from his cup.

Reclining: It is a mitzvah to recline during the Seder since reclining while eating was a sign of freedom to the ancient world. We recline to our left side (using an armchair or pillows) when we partake of the four cups, matzah, koreikh and the afikomen. We do not recline when eating symbols of slavery

*The egg is also a symbol of new life and spring, such as maror.

PREPARING FOR THE SEDER

It is not just the menu of the Seder meal that requires forethought. If the Seder is to be a meaningful re-living of the Exodus rather than a rote reading of the Haggadah, then it requires real planning. Think ahead about the content and flow of your Seder.

Following are some general guidelines that one family has found useful over the years: Try to make everyone feel included by encouraging participation, even if only getting people to ask questions about the reasons for the various rituals. Try to keep in mind a general time frame. It is easy to spend so much time on the first few pages that you have to skip or race through the rest of the text. Whatever emphasis you want to give the Seder, try to include all the essential elements—especially the telling of the Exodus story. This could mean skipping ahead while the children are still awake so they can be present for their favorite parts, and then returning later to the bypassed material. The after-the-meal section can be seen as a continuation of the Passover story. This can be implemented by adding material about Jews in later times, ranging from the Middle Ages to Israel and others today. You may also want to include material that looks toward the final redemption and the coming of the Messiah. A recent custom is related to this motif: the matzah of hope—a prayer on behalf of the persecuted Jews in other parts of the world. Some people leave an empty chair and a symbolic place setting for a Jew who cannot join them at the Seder.

CHAMETZ: LEAVENED FOOD

Chametz is a mixture of flour and water that is allowed to rise, thus becoming what we normally call “bread.” The laws of Chametz are very strict, and prohibit not only eating it but even owning it during Passover. Thus, during the weeks before Pesach, we are obligated to dispose

of our Chametz. Most of the processed foods we eat during the year are not considered “Kosher for Passover” without rabbinic supervision. Similarly, we must store away all kitchen utensils used throughout the year and use, instead, pots and dishes reserved for Passover. All the prohibitions on Chametz are meant to mark off matzah as something special. Since we eat matzah in remembrance of the Exodus, we further refrain from eating Chametz to emphasize the importance of matzah and its symbolism. Most important, according to the Torah, the Chametz prohibitions help us to keep in mind the difficulties of slavery when we ate the bread of affliction and our rushed baking preparations when we left Egypt. A common Hasidic interpretation of the Chametz prohibition is that just as we clear out all of the fermented grains foods from our lives for the week of Pesach, so too do we seek to clear out our evil inclinations that “ferment” us with too much arrogance at times. This kind of “inner fermentation” is its own form of slavery, an Egypt from which we need God’s help to liberate ourselves each day.

KASHERING THE HOME FOR PESACH

“What is all this work of yours?” asks the Haggadah. Getting ready for Pesach involves a lot of work, but it’s a labor of love. The following material on how to kasher your kitchen for Passover is based on interpretations of Jewish law made by the Rabbinical Assembly, which is the organization of Conservative rabbis throughout the world. Naturally, there are variations in custom and levels of observance from one individual to the next. If you have specific Passover preparation questions, please do not hesitate to contact Rabbi Ornstein or Rabbi Kieval

REMOVING CHAMETZ

1. Do a thorough cleaning of the house, with special attention to those areas where Chametz might have been eat-

en or stored. Remember to include such places as your car, coat pockets, handbags, baby strollers or under the sofa cushions. If you have small children, the possibilities are endless.

2. If you are certain that no one has brought Chametz into an area-for



example, the cellar, attic or office—you don’t have to clean it.

3. The dining room and kitchen require special attention. The table(s) and counters should be thoroughly cleaned. While some “kasher” their tables by scouring them and pouring hot water over them, others simply wash them and then cover them. It is preferable for all kitchen surfaces—tables, counters and cabinet shelves—used during the year to be covered during the week of Passover.

4. All Chametz should be eaten, disposed of, or sealed in separate cabinets/storage space.

5. All dishes, silverware, pots, food processors, etc., that are used during the year are considered to be “Chametz” and should be put away or koshered if possible.

UTENSILS:

All silverware made wholly of metal, if used during the year, may be used on Passover if left unused for 24 hours, thoroughly scoured and immersed completely in a clean pot of boiling water. Utensils which have attached handles which cannot be removed cannot be made kosher for Passover use.

GLASSWARE:

All table glassware is permitted after thoroughly scouring and soaking. Colored or tinted glass or glass without a smooth internal surface cannot be used.

POTS AND PANS:

All metal pots and pans which are used for cooking purposes only (but not for baking) though used during the year may only be used on Passover if first left unused for 24 hours and then scoured and immersed in boiling water. Utensils, pots and pans used for baking during the year cannot be used during Passover (The method for koshering these is quite complicated and therefore not recommended).

EARTHENWARE, ETC.

Earthenware, china, enamelware, Corningware, porcelain utensils, Pyrex type glass, plastic and wooden vessels used during the year cannot be made kosher for Passover use. Fine, translucent chinaware which has not been used for over a year, may be kashered by scouring and cleaning in hot water.

REFRIGERATORS

The refrigerator and freezer should be emptied of all Chametz and thoroughly cleaned. It is preferable, though not required, to line shelves with foil or shelf paper.

STOVES AND OVENS

Kashering your stove/oven/broiler: The basic principle is that utensils are koshered the way they are used—that is utensils used with heat are koshered by heat. Therefore, an oven must be koshered with heat to draw out the Chametz residue

To kasher an oven:

1. Do not use the oven for twenty-four hours before you plan to kosher it.
2. Clean the oven thoroughly so that no grease or large lumps of burnt food remain.

3. Clean the oven racks and put them back into the oven.

4. Turn the oven to its highest temperature and leave on for one hour. For microwave ovens, follow steps 1-3. Then, turn on the oven, place a cup of water inside and boil until the water disappears. Self-cleaning ovens must first be left unused for 24 hours and then turned on their self-cleaning cycle after they have been scrubbed. Continuous cleaning ovens are considered regular ovens and should be koshered accordingly. The stovetop and burners should be koshered in a similar fashion. They should be left unused for twenty-four hours, thoroughly cleaned, and burners turned to the highest temperature for about one hour. (In addition, some cover the burners and/or the burner pans with foil liners.) If the sink is metal, scour it well and put boiling water over it. If it is porcelain or enamel, pour boiling water on it and then put a sink liner or dish basin at the bottom.*

**If you have only one sink for meat and dairy, even if it metal, separate sink liners and dish basins for meat and dairy must be used at all times.*

The dishwasher may be used for Passover after a thorough scouring with boiling water, running the machine (empty) through a wash cycle, and the use of different racks inside. Some authorities have ruled that separate racks must be used for meat and milk, dishes all year round; similarly, during Passover two different racks are required if you insert meat and milk dishes in your machine during this time. However, the law committee of our movement's Rabbinical Assembly permits the same racks to be used as long as they are koshered inside the dishwasher each time you must kasher the unit.

SALE OF CHAMETZ

While the ideal is to consume or destroy your Chametz, tradition provides us with a process called mekhirat Chametz—the sell-

ing of Chametz. To avoid serious financial loss, mekhirat Chametz was devised to allow the sale of Chametz to a non-Jew. The sale, a complicated legal transaction, is usually done through the rabbi, who acts as your agent. The rabbi needs an authorization from you, which should be in writing but if necessary can be by phone. All Chametz and Chametz utensils are sold. An authorization for Rabbi Ornstein to sell your Chametz can be found on page 8. If you are planning on storing Chametz in your home during the holiday, please return a completed form to the rabbi.

EREV PESACH-THE DAY BEFORE PASSOVER: FINAL STAGES OF CHAMETZ REMOVAL. SEARCH FOR CHAMETZ/ BEDIKAT CHAMETZ:

At nightfall on Tuesday, April 7, we conduct a final search of our homes for Chametz. Many people hide a few pieces of bread so that the searchers will have something to find. The search is conducted at night, since that is when everyone is at home. Some use bedikat Chametz kits including a candle, a feather for brushing the Chametz and a spoon into which the Chametz is brushed. While a candle is customary, a flashlight can also be used. You must search everywhere in the house where Chametz might have been eaten or used during the year. Before the search, we recite the following blessing (found in the Haggadah):

"Praised are You, Lord our God, Ruler of the universe, who has sanctified us through His commandments, commanding us to remove all Chametz."

It is customary not to speak during bedikat Chametz except for matters related to the search. All the Chametz that is found should be set aside for the morning. After the search is completed, the formula of bittul (see next page) is recited.

NULLIFICATION OF CHAMETZ/

BITTUL CHAMETZ NIGHT OF APRIL 7

The formula of nullification is first recited after the search at night: *"All leaven in my possession which I have not seen or removed or of which I am unaware is hereby nullified and ownerless as the dust of the earth."* The formula is written in Aramaic but should be recited in a



language you understand. It declares that the Chametz in our possession is of no value and that we renounce all claims to ownership. According to the Torah, the removal of Chametz requires not only action but also intention—by making a firm declaration of *bittul*, we successfully eliminate Chametz from our possession.

DESTRUCTION OF CHAMETZ/

BI-UR CHAMETZ

The ritual destruction of Chametz should take place no later than the fifth hour on the day of Erev Pesach, Wednesday, April 8 before 11:51 AM. The Chametz collected the night before during bedikat Chametz, plus whatever Chametz is left over from breakfast, is gathered together, brought outside and burned. While other methods of destruction are permitted (e.g. breaking bread into crumbs and scattering it in the wind or flushing it down the toilet), the common method is to burn it. Those unfamiliar with the ritual will discover that it is not easy to burn bread, but at least the Chametz should be rendered inedible (lighter fluid can be helpful). It may be fed to ducks and other animals also. After the burning, the *bittul* formula is recited again:

"All leaven in my possession which I have not seen or removed or of which I am unaware is hereby nullified and ownerless as the dust of the earth." The rest of the day is devoted to preparing physically,

mentally and spiritually for Passover and the Seder. The foods eaten for lunch should be kosher for Passover. However, in order to make the eating of matzah special at the Seder, no matzah is eaten on Erev Pesach. Some people elaborate on this custom and do not eat matzah for two weeks or a month before Passover. In this way, the matzah we are commanded to eat on Pesach is made distinct from any other.

PASSOVER FOOD GUIDELINES

A word to the consumer: some manufacturers and stores exploit Passover stringencies by selling items that either require no supervision or are available from national brands at normal prices. For example, some national brands of apple juice are available with a "Kosher for Passover" label, and therefore it is unnecessary to buy a more expensive "Jewish" brand. Foods that generally require no special supervision for Passover are unflavored and pure coffee, tea, sugar, eggs, kosher meat and fish, fresh fruit and vegetables (except *kitniyot*—see below), salt (some will not use iodized salt, which may contain dextrose), and pure spices. Some authorities also include honey, dried fruits, frozen fruits and vegetables without any additional ingredients (e.g. corn syrup), garlic, pepper, onion and garlic powders, nuts and milk. Such things as aluminum foil, plastic wrap, garbage bags, scouring powder and pads, detergents (all-purpose, laundry, and dishwashing powders and liquids), and metal (silver, etc.) polishes also require no supervision. Some of these foods must be purchased before Passover even without a Kosher for Passover label. When in doubt check with the rabbis. By custom, Ashkenazic Jews do not eat *kitniyot* during Passover. *Kitniyot* are legumes and include beans, peas, lentils, rice, millet, sesame and sunflower seeds, corn, and, according to some authorities, peanuts. Since corn syrup, derivatives of soybeans, etc. are used in

many foods, this complicates the kashrut picture for Pesach.

Among the common foods that may be problematic are ketchup and mayonnaise because of the vinegar in them; confectioner's sugar because it may contain corn syrup; and brown sugar because it may contain yeast. Foods like vinegar, baking soda, baking powder and most liquors are made from grain and are not kosher for Passover. Foods that are kosher if under Rabbinic supervision for Passover include matzos, matzah products, candies, cakes, beverages, canned and processed foods, jams, cheeses, jellies, relishes, salad oils, vinegar, wine and liquors.

Please note, that our Rabbinical Assembly recently ruled that *kitniyot* (legumes) may be consumed during Passover. However, you must ascertain that no Chametz products have been mixed in with these foods.

THE REST OF PASSOVER Several special liturgical events characterize the rest of the Pesach festival. The first day is distinguished by the addition of *Tal*, a special prayer for dew recited as the rainy season ends in the land of Israel. In addition, *Hallel* is recited. At the second Seder, we begin to count the *omer*, commemorating the counting of a measure of the wheat harvest in the days of the Temple. We continue to count seven weeks, bringing us from Passover to the holiday of *Shavuot*. The second day of Passover, like the first, is a full day of celebration with full sanctity and restrictions.

CHOL HA-MOED: THE INTERMEDIATE DAYS OF PASOVER (APRIL 11-14)

The days that lie between the first and last days of Pesach are semi-holidays.

THE 7TH & 8TH DAYS (APRIL 15-16)

These days are full festival days which have the same sanctity and regulations as the first days. The seventh day, according to tradition, marks the crossing of the Red Sea by the Israelites. Yizkor, the memorial prayer for loved ones who have died, is recited on the 8th day. This year, Yizkor will be recited on Thursday, April 16 approximately at 10:30 AM.

WHAT IS A SIYYUM?

There is a tradition that firstborn males fast on the day of Passover eve in gratitude for having been spared during the plague of the firstborn while our ancestors were in Egypt. Some rabbinic authorities require that first born females fast as well. The fast begins at sunrise. The widespread custom is to formally complete the study of a portion of Torah as a way of annulling the fast, since completion of formal Torah study is normally

followed by a formal meal. On Wednesday morning, April 8th , we will hold a siyyum bekhorot, or completion of Torah study in honor of the firstborn. Rabbi Ornstein will complete the study of a portion of traditional Jewish literature. We will begin with morning services at 6:45 AM followed by brief Torah study and a Chametz feast prior to beginning the holiday. If you are a firstborn, or if you would like to come with your firstborn son or daughter, we look forward to seeing you at the service that morning.



Let us connect you to a seder—as a host or as a guest.

Let us know if you would like to attend a seder or host a guest, and how we can contact you. Email us and a Seder Connections volunteer group will be in touch to make your seder connection. **EMAIL: ohavsederconnections@ohavshalom.org**

SERVICES CONTINUED

Shabbat April 11—Tuesday April 14:

Shabbat AM service 9AM

Weekday morning services for Chol HaMoed, (intermediate days of Pesach): 6:45 AM

Tuesday, April 14: No afternoon and evening services for Day 7 of Pesach. Candle lighting for Yom Tov: 7:19 PM

(You may also light candles earlier, up to 1 1/4 hours prior to sunset.)

Wednesday, April 15: (Day 7 of Pesach)

Morning services: 9:30 AM. Note time change. No Yom Tov afternoon or evening services.

End of Day 7

Yom Tov candle lighting: 8:23PM from a pre-existing flame.

Thursday, April 16: (Day 8 of Pesach)

Morning services: 9:00 AM.

YIZKOR: Approximately 10:30 AM. There are no afternoon or evening services held at the synagogue. End of Day 8 of Pesach and Day 2 of Yom Tov: 8:23PM.

Please remember to wait at least one hour after the holiday ends before eating Chametz products in your home so that Rabbi Ornstein can buy back all Chametz sold on behalf of the community before Passover.

OFFICE HOURS

The office will close at 2PM on April 8 as well as be closed all day on April 9, 10, 15, 16 in observance of the Yom Tov days of Passover. The office is open on Hol HaMoed. In emergencies only, please contact Rabbi Ornstein, Rabbi Kieval or Nancy Pandolfo, Synagogue Administrator at home.

PLEASE NOTE: To be safe, please refrain from bringing food to the synagogue during Passover, unless it is a closed, pre-packaged, Kosher for Passover, product.

SUGGESTED HAGGADOT FOR YOUR SEDER: According to one official Haggadah registry, over 3,500 editions of the

Haggadah exist in the world. Each has its own unique features, such as modified text, commentary, artwork, or translation. Often specific ideological predilections or agendas are woven into the text. We suggest the following:

1) Find the Haggadah version(s) which make the seder most meaningful to you, your family, and your guests. Try hard to use one which retains as much of the traditional text as possible, while utilizing modern translations and commentaries. 2) Some suggested Haggadah versions: Rabbinical Assembly, FEAST OF FREEDOM. (Conservative). Zion and Dishon: A DIFFERENT NIGHT. (Hartman Institute.) Silberman: A FAMILY HAGGADAH. (Karben Copies.) You are encouraged to peruse our sisterhood gift shop before the holiday, to find the right

Haggadah for your seder. Please also consider Erica Brown's SEDER TALK

Sale of Chametz

This form should be returned to the synagogue no later than **10 AM on Wednesday, April 8 2020**

I, _____, (acting on behalf of and with authorization of my entire family and associates) transfer authority to sell Chametz, Chametz mixtures, and objects containing Chametz to Rabbi Dan Ornstein of Congregation Ohav Shalom in Albany, New York. As my agent, he should arrange for this sale by 10:00 AM on Wednesday, April 8, 2020. I have placed my Chametz and mixtures and objects containing Chametz in specially designated storage areas within my home and business premises, which are at (please include all addresses):

Signature: _____ Date: _____

Send this form to:

Rabbi Dan Ornstein, Congregation Ohav Shalom, 113 New Krumkill Road, Albany, NY 12208 or drop it off at the synagogue office during normal office hours. You may also copy this form and e-mail it to Rabbi Ornstein at ohavrab@gmail.com You are strongly encouraged prior to Passover to make a donation to: MAZON—A Jewish Response to Hunger— as part of Maot Chitim ; Passover funds for the poor.

MAZON DONATIONS MAY BE ENCLOSED