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PASSOVER -- OUR FESTIVAL OF FREEDOM BEGINS FRIDAY EVENING, APRIL 22

Pesah is one of the most beautiful and dramatic of all our Festivals. It commemorates, in prayer, song and feasting, the flight of the Children of Israel from Egypt. It recalls a time over 3,000 years ago when, as slaves, they were forced to build great cities for the Pharaohs. Moses led the Israelites to freedom on the night of Passover. Ever since, Jews have retold the story at the Seder, fulfilling the mitzvah to "tell your children."

This year the Seders are observed on Friday and Saturday, April 22 & 23. Make it a joyous experience for young and old by sharing family traditions and including new ones. The children of our DuBow Preschool, Martin J. Gottlieb Day School, the Bernard & Alice Selevan Religious School and Setzer Youth Education have learned delightful songs and stories that will add to the joy of your celebration. The Sisterhood Judaica Gift Shop has

everything you need for your holiday table and gift giving. Margo's Catering is also offering delicious Kosher for Passover Takeout Meals.

There are many in our community who will be alone for Passover and would love an invitation to a Seder. If you have room at your table, please call Rose Tincher at 904-292-1000.

On the first night of Passover, Friday, April 22, the Center will host the Annual Congregational Seder led by Rabbi Jonathan Lubliner.

5776 - 2016 Passover Schedule

Thursday, April 21 - Bedikat Hametz

7:10 AM: *Shaharit*

6:30 PM: *Minha*/Ma'ariv

Search for leaven anytime after 8:00 PM

Friday, April 22 - Erev Passover, Fast of the First Born

7:00 AM: Morning *minyan* followed by a *siyyum* concluding the tractate *Sotah* and celebrate with a light breakfast.

No eating of leaven after 11:13 AM

Biur Hametz (Burning of Leaven) by 12:19 PM

6:30 PM: *Minha*/Ma'ariv

7:15 PM: Congregational Seder

7:40 PM: Candle Lighting

Saturday, April 23 - First Day of Passover

9:00 AM: *Shaharit* - Kiddush sponsored by the

Bud Shorstein Kiddush Fund

10:30 AM: Family *Minyan* - Seder Style! for families with children in Kindergarten - 5th grades

11:00 AM: *Gan Pesah*

6:45 PM: *Minha*/Ma'ariv

8:37 PM: Candle Lighting for Second Day (Second Seder)

Sunday, April 24 - Second Day of Passover

9:00 AM: *Shaharit* - Kiddush sponsored by the

Bud Shorstein Kiddush Fund

10:30 AM: *Camp Pesah* for children in Kindergarten - 5th grade

7:45 PM: *Minha* followed by a study session and Ma'ariv

8:37 PM: *Yom Tov* ends

Thursday, April 28 - Erev Yom Tov

7:10 AM: *Shaharit*

6:30 PM: *Minha*/Ma'ariv

7:44 PM: Candle Lighting

Friday, April 29 - Seventh Day of Passover

9:00 AM: *Shaharit* followed by Make-Your-Own-Pizza or Kiddush sponsored by the Bud Shorstein Kiddush Fund

10:30 AM: *Camp Pesah* for children in Kindergarten - 5th grade

6:30 PM: *Minha*/Ma'ariv

7:45 PM: Candle Lighting

Saturday, April 30 - Eighth Day of Passover

9:00 AM: *Shaharit* with *Yizkor* - Kiddush sponsored by the Bud Shorstein Kiddush Fund

10:30 AM: *iPesah* for children in Kindergarten - 5th grade

11:00 AM: *Gan Pesah*

7:00 PM: *Minha* followed by a *Seudah Shlishith* and Ma'ariv

8:42 PM: *Shabbat* and *Yom Tov* ends

Leaven may be purchased/eaten after 9:50 PM

Babysitting, for children ages 1 - 5 is available in the DuBow Preschool from 9:30 AM - 12:30 PM on April 23 and 24, and April 29 and 30.

Call 904-292-1000, ext. 143,
for more information on babysitting.

Contemporary Seder Food for Thought



FOUR CUPS, FOUR ISSUES

The four cups are derived from four expressions of redemption found in Exodus 6:6-7: “I will bring you out;” “I will deliver you;” “I will redeem you;” and “I will take you.” Due to the positive, redemptive focus of each phrase, each cup could come to represent current groups that need to be “brought out, delivered, redeemed, or taken out.” A short teaching can take place before each cup is blessed. Groups for consideration include: refugees and slaves, victims of domestic violence, victims of sexual trafficking, and the poor and impoverished.

The First Cup: Freedom in America

As we lift the first cup, let us consider America – the “land of the free” – For all the blessings we enjoy, do we live in a country in which everyone has a standard of living adequate for the health and well-being of him/herself and of his/her family – including food, clothing, housing, medical care and necessary social services (from Article 25 of the Declaration of Human Rights). If not, why not? What role might we play as citizens in helping America realize her potential as a beacon of hope for the world?

The Second Cup: Deliverance in Israel

As we lift the second cup, we are grateful for the modern day miracle of Israel and pray for her deliverance from the many foes who seek our destruction. We are also mindful of the importance for Israel’s internal stability by fostering the development of the country for the benefit of all its inhabitants. Does Israel “ensure complete equality of social and political rights to all its inhabitants” (from the Declaration of

Independence of the State of Israel, 1948), i.e., both her Jewish and Arab citizens? How can we articulate our love for Israel by supporting full enfranchisement of all streams of Judaism, and not merely one, in our ancestral homeland?

The Third Cup: Redemption from Overwork and Underwork

As we lift the third cup, we envision a world where everyone has work and, without any discrimination, receives equal pay for equal work. We envision a world where everyone also can enjoy rest and leisure, and periodic holidays with pay (adapted from Articles 23 and 24 of the Declaration of Human Rights).

The Fourth Cup: Liberation from Slavery All Over the World

As we lift the fourth cup, we envision a world where no one is held in slavery or servitude... a world without sweatshop laborers, where all workers are able to make a fair wage, regardless of which country they are born into. We envision a world where all products are fairly traded, and no one country or financial institution can dictate trade policies (adapted from Article 4 of the Declaration of Human Rights). From carpets to clothing, coffee to cotton, and diamonds to electronics, our consumer dollars support sweatshop labor and servitude around the world. Should our conscience guide our spending habits? If we cannot solve these problems singlehandedly, does not give us license to do nothing? How might this festival

of freedom encourage us to be more mindful about not inadvertently supporting slave labor in the year ahead?

A Fifth Cup

Some haggadot include a fifth cup in the Seder as an opportunity for additional readings or prayers. This tradition dates back to the early rabbis and commentators, including Rabbi Yitzhak Alfasi (11th century) and Maimonides (12th century), who discussed this possible addition to the Seder. Indeed, Elijah the prophet – herald of the messianic age in which there will be an end to all oppression and the advent of universal peace -- came to be associated with this fifth cup. As we consider our own role as God's partners in hastening humanity's redemption, the fifth cup enables us to call attention to a current social justice issue or recognize a recent victory with regards to a prior injustice. An additional reading with specific hopes or social action goals (like a renewed focus on the homeless or

implementation of a new, long- term tzedakah project) for the coming months can be included at this point.

Discussion: *As wine can serve as a symbol of abundance and luxury, the fifth cup is a perfect opportunity for a discussion on privilege and poverty: Some Jews experience a high degree of privilege. Others are less privileged. A recent study points to 100,000 Jews living below the poverty line in New York City. What are the sources of our privilege? Has your family's economic status changed over the last few generations? In what ways? What does it mean to experience the Haggadah from a place of privilege? From a place of poverty? All are invited to tell a short story of an ancestor who faced economic hardship, or came up against an economic system that did not acknowledge his/her humanity.*



Help us end
hunger among
military families.

Donate today.

MAZON

A Jewish Response
To Hunger

Join your family and friends at OUR Seder Table!

Jacksonville Jewish Center's Congregational Passover Seder



With Rabbi Jonathan Lubliner

Friday, April 22, 2016

6:30 PM Services | 7:15 PM Seder/Dinner

\$36.00 per adult | \$18.00 per child

Ages 4 and under are free.

RSVP by Friday, April 15, 2016



Margo's
CATERING



Congregational Passover Seder

Friday, April 22, 2016 | 6:30 PM Services | 7:15 PM Seder/Dinner

Menu: Preplated salad that includes gefilte fish on a bed of lettuce, 1/2 hard boiled egg, carrots, cucumber and grape tomatoes, garnished with fresh parsley, a buffet dinner that includes traditional matzo ball soup, bone-in chicken marinated in citrus, fresh garlic and herbs, savory matzah kugel, orange scented carrot tzimmes with golden raisins and string beans with roasted grape tomatoes, and assorted mini cakes, cookies and fresh fruit, coffee, hot tea, sodas and water. Vegetarian option available upon request.

Please reserve _____ seats at the Seder table on the First Night of Passover, Friday, April 22, 2016.

Name on Reservation: _____

Email: _____ Phone: _____

Names of Others in your Party: _____

How many vegetarian meals requested? _____

Total Number of Adults: _____ Total # of Children 5 - 12: _____

Total # of Children 4 & Under: _____ Total Amount Enclosed: \$ _____

Return this form and payment by April 15, to the Jacksonville Jewish Center, 3662 Crown Point Road, Jax. FL, 32257. If you have any questions, please contact Rose Tincher at 904-292-1000 or at rtincher@jaxjewishcenter.org

Let's Make Some **MATZAH PIZZA**
WITH RABBI LUBLINER

FRIDAY, APRIL 29
SERVICES BEGIN AT 9:00 AM
PIZZA MAKING TO FOLLOW!

THE ENTIRE CONGREGATION IS
CORDIALLY INVITED TO ATTEND PASSOVER
SERVICES ON THE 7TH DAY OF PASSOVER
AND THEN JOIN RABBI LUBLINER FOR A
FUN, CREATIVE PESAH EVENT MAKING
YOUR OWN MATZAH PIZZA!

Passover is right
around the corner...

For all your Passover needs
visit the
Sisterhood Judaica Shop!

Come in to get your:

Seder Plate Matzah covers & plates
Elijah's or Miriam's Cups Haggadot
Afikomen Bags Haroset dishes
Salt water dishes Hostess gifts
Chocolate Covered Marshmallow Candy
Toys and so much more...



Join us at the Center for a Passover Night Out Dinner & A Movie

Wednesday, April 27

6:00 PM Dinner, 6:30 Minyan, & 7:00 Movie

\$20.00 Per Person (dinner & movie)

\$5.00 Per Person (movie only)

Menu Includes:

Salad,
Potato Crusted
Salmon, Potatoes,
Veggie Medley,
Apple Pie, & Drinks.

Vegetarian Option
available upon
request.

Streit's
and the
MATZO
AMERICAN DREAM
"Leavened with History"
THE WALL STREET JOURNAL



Streit's: Matzo and the American Dream is the story of the last family-owned matzo bakery in America during their final year at their historic New York City factory; the iconic Jewish institution which, for five generations, has been baking matzos from inside four unassuming tenement buildings on New York's Lower East Side.

For more information about Streit's: Matzo and the American Dream, visit <http://www.menemshafilms.com/streits-matzo-and-american-dream>

Passover Night Out - Dinner & A Movie

\$20.00 Per Person (Dinner & Movie) | \$5.00 Per Person (Movie Only)

All reservations and prepayment are due by Wednesday, April 20, 2016.

Name: _____

Email: _____ Phone: _____

Check ONLY One Option:

_____ Dinner & a Movie

_____ Movie Only

Total Number Attending: _____

Vegetarian meals requested? _____

Total Amount Enclosed: \$ _____

If you have any questions, please contact Rose Tincher at 904-292-1000 or at rtincher@jaxjewishcenter.org

JALAPEÑO LIME & GINGER SALMON

FROM PAGE 68 OF PASSOVER MADE EASY

YIELD: 4 SERVINGS

INGREDIENTS:

- 1 tsp finely grated lime rind
- 1/4 cup lime juice (from about 2 large limes)
- 2 tsp vegetable oil
- 1 tsp minced fresh ginger
- 1 jalapeño pepper, seeded and finely minced
- 2 (6-oz) salmon steaks or 4 salmon fillets

DIRECTIONS:

- 1 Preheat oven to 350°F. Prepare the marinade: Whisk together the lime rind, lime juice, oil, ginger, and jalapeño. Set aside a teaspoon of the mixture. Place salmon steaks into a dish just large enough to hold them. Pour remaining marinade over salmon and turn to coat.
- 2 Marinate at room temperature for 15 minutes, turning once. (Do not marinate longer than 30 minutes or salmon will become mushy.)
- 3 Bake for 15 minutes. Turn oven to broil and broil 3-4 minutes. Fish should flake easily with a fork.
- 4 Remove to platter and spoon reserved marinade over salmon. Serve immediately.



MEAT / PARVE / DAIRY

MAIN DISH

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UNBELIEVABLE PESACH BROWNIES

FROM PAGE 243 OF PASSOVER BY DESIGN

YIELD: 18 BROWNIES

INGREDIENTS:

- nonstick cooking spray
- 4 large eggs
 - 2 cups sugar
 - 1 cup vegetable oil
 - 1/2 teaspoon fine sea salt
 - 3/4 cup Dutch process cocoa powder
 - 1 cup potato starch
 - 1/2 cup semi-sweet chocolate chips (optional)

DIRECTIONS:

- 1 Preheat oven to 350°F.
- 2 Spray an 11- by 7-inch brownie pan with nonstick cooking spray. Set aside.
- 3 In the bowl of an electric mixer, beat the eggs and sugar until smooth. Add the oil and salt. Mix. Sprinkle in the cocoa powder and mix to make the batter chocolatey. Add the potato starch and mix to combine. Scrape down the sides with a spatula. Stir in the chocolate chips if using.
- 4 Pour into prepared pan. Bake for 35-40 minutes. Allow to cool before serving.



MEAT / PARVE / DAIRY

DESSERT

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Adapted from the 2016 Rabbinical Assembly *Pesah* Guide

by the Committee on Jewish Laws & Standards (CJLS)

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

The complete guide can be viewed at <http://rabbinicalassembly.org/pesah-guide>

KASHERING THE KITCHEN

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils used year to year only for Pesah. This is clearly not possible for major appliances and may not even be possible for dishes and utensils.

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

The general principle used in *kashering* is that the way the utensil absorbs food is the way it can be purged of that food, כבולעו כך פולטו (*Ke-volo kach pol'to*). This principle operates on the basis of the quality or intensity of how the items absorb food. Things used for cold food can be *kashered* by rinsing since no substance has been absorbed by the dish or glass. Items used on a stove absorb the food and thus need a stronger level of action namely expelling the food into boiling water, called הגעלה (*hag'alah*). The most intense form of usage is directly on a fire or in an oven and these utensils require the most intense method of *kashering*, namely ליבון (*libbun*), which burns away absorbed food.

KASHERING SPECIFIC APPLIANCES AND UTENSILS

METALS

To *kasher* pots, silverware, and utensils wholly of metal not used for baking, thoroughly clean the item with soap and water, then, following a strict 24-hour waiting period during which they are not used, immerse the item in water that is at a rolling boil (הגעלה – *hag'alah*). For pots and pans, clean handles thoroughly. If the handle can be removed, do so for an even more thorough cleaning. To effect (הגעלה – *hag'alah*), the item must be completely exposed to the boiling water. Pots and pans are either immersed in a larger pot of boiling water (may be done one section at a time) or filled with water brought to a rolling boil and then a heated stone is dropped into the pot such that the boiling water overflows to cover the sides of the pot. A safer alternative might be let the water boil over the sides of the pot. In the case of silverware every part of each piece must be exposed to the water at a rolling boil. Following this (הגעלה – *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 blowtorch or putting it in an oven during self-cleaning are two ways to accomplish this purging (ליבון – *libbun*). This is a complicated and a potentially dangerous procedure and may result in discoloration or warping of the metal being purged. Exercise caution when performing ליבון (*libbun*). Metal baking pans and sheets require ליבון (*libbun*) at very high temperatures, which may warp the vessel. This may result in a reluctance to submit the vessel to the required temperature.

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

GLASS

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

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 *kashered* 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 *kashered* by (הגעלה – *hag'alah*). If there is some doubt as to whether particular items can be *kashered*, consult your rabbi.

CERAMIC DISHES

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

COOKING APPLIANCES

For ovens and ranges, every part that comes in contact with food must be thoroughly cleaned. This includes the walls and the top and bottom of the oven. Then the oven or range should be heated as hot as possible. The oven should be heated at maximum heat for an hour; the range top until the elements turn red and glow. Then parts of the range top around the elements that can be covered should be covered, (usually with aluminum foil). After a general and careful cleaning, self cleaning ovens are put through the full cleaning cycle while empty. 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, and 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 *kashered*.

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

ADDITIONAL KITCHEN APPLIANCES

A **dishwasher** needs to be cleaned as thoroughly as possible including the inside area around the drainage and filters. After 24 hours of not being used, the dishwasher is run empty, with racks in, soap in the dispenser and in the main dishwasher, and set on the highest heat for the purpose of *kashering*. If the sides of the dishwasher are made of enamel or porcelain, the dishwasher cannot be *kashered* for Pesah.

Other electrical appliances can be *kashered* if the parts that come in contact with חמץ (*hameitz*) are metal and are removable, in which case they may be *kashered* like all other metal cooking utensils. If the parts are not removable, the appliances cannot be *kashered*. We recommend whenever possible that small appliances be used that are strictly for Pesah, thus avoiding the difficulty of *kashering* these appliances.

WORK SURFACES

Tables, closets, and counters should be thoroughly cleaned and covered for Pesah. The coverings can be contact paper, regular paper, foil or cloth that does not contain חמץ (*hameitz*) (e.g. been starched with *hameitz* starch). Note that the covering material should be made of material that is not easily torn.

Many counter top surfaces can be *kashered* simply by a thorough cleaning, a 24-hour wait and ערוי (*iruy* – pouring boiling water over them). To have ערוי (*iruy*) be effective for *kashering*, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye.

- Plastic laminates, limestone, soapstone, granite, marble, glass, Corian, Staron, Ceasarstone, Swanstone, Surell and Avonite surfaces can be *kashered* by ערוי (*iruy*).
- Wood without scratches is also *kashered* by ערוי (*iruy*).
- Ceramic, cement or porcelain counter tops cannot be *kashered* by ערוי (*iruy*).

The potential effectiveness of ערוי (*iruy*) depends on the material of which the counter was made. A full list of counter materials that can be *kashered* (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC). 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 חמץ (*hameitz*) from our premises, which may be effected by donations to a local food pantry.

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

מכירת חמץ (*mekhirat hameitz* - the sale of *hameitz*) is accomplished by appointing an agent, usually one's rabbi to handle the sale. This must be considered a valid and legal transfer of ownership and thus the items sold must be separated and stored away from all other foods and supplies. This means that non-Passover dishes, pots, utensils and חמץ (*hameitz*) food that have been sold as part of the selling of one's חמץ (*hameitz*) should be separated, covered or locked away to prevent accidental use. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the חמץ (*hameitz*) at that time is again permitted. One must wait until one is sure the repurchase has been done. If ownership of the חמץ (*hameitz*) was not transferred before the holiday, the use of any such חמץ (*hameitz*) remains prohibited after the holiday הפסח שעבר עליו חמץ (*hameitz she-avar alav ha-Pesah*) and any such products should be given away to a non-Jewish food pantry.

PROHIBITED FOODS

Since the Torah prohibits the eating of חמץ (*hameitz*) during Pesah, and since many common foods contain some חמץ (*hameitz*), guidance is necessary when shopping and preparing for Pesah. Prohibited foods (חמץ – *hameitz*) include the following: biscuits, cakes, coffees containing cereal derivatives, crackers, leavened bread, and 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.

KITNIYOT – קטניות

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 erez* should be the guiding value with which we hold our communal and interpersonal conversations around this topic. We encourage all decision-making parties to be transparent in their policies and menus, as well as sensitive to the spiritual and dietary needs of others. For

those who do avail themselves of this ruling, it is important to note the following **specific guidance, cited in the *p'sak halakhah* of the responsum by 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-hekshered *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 *hameitz* (מזיק *hameitz*). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of (*hameitz*) found in the package on Pesah, the vegetables themselves are permissible.
5. Processed foods, including tofu, although containing no listed *hameitz*, continue to require Pesah certification due to the possibility of admixtures of *hameitz* during production.
6. Even those who continue to observe the Ashkenazic custom of eschewing *kitniyot* during Pesah may eat from Pesah dishes, utensils and cooking vessels that have come into contact with *kitniyot* (מי קטניות) may consume *kitniyot* derivatives like oil that have a **KP heksher**.

PERMITTED FOODS

An item that is kosher all year round, that is made with no *hameitz*, and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special Pesah supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesah without a Passover הכשר (*heksher*) may be problematic. Wherever possible, processed foods ought to have a “כשר לפסח” (*kasher l'Pesah*) הכשר (*heksher*) from a reliable source. Since that is not always possible, however, our guidelines reflect some alternatives that are acceptable. Any food that you purchase with a “כשר לפסח” (*kasher l'Pesah*) הכשר (*heksher*) must have a label that is integral to the package and it should have the name of a recognizable, living supervising Rabbi or creditable kosher supervision agency if possible. If the label is not integral to the package or if there are questions regarding the labeling, the item should not be used without consulting a Rabbi.

NO PESAH HEKHSHER REQUIRED

Products which may be purchased without a Pesah הכשר (*heksher*) before or during Pesah: baking soda; bicarbonate of soda; eggs; fresh fruits and vegetables; fresh or frozen kosher meat (other than chopped meat); Nestea (regular and decaffeinated); pure black, green, or white tea leaves; unflavored tea bags; unflavored regular coffee; olive oil (extra-virgin only); whole or gutted fresh fish; whole or half pecans (not pieces); whole (unground) spices and nuts.

NO PESAH HEKHSHER REQUIRED IF PURCHASED BEFORE PESAH

Products, which may only be purchased without a Pesah הכשר (*heksher*) before Pesah. If bought during Pesah they require a Pesah הכשר (*heksher*): 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 *hameitz*. It is preferable to purchase those with a “כשר לפסח” (*kasher l'Pesah*) label. One may, however buy bags of frozen non-hekshered 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 *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 Pesah supervision. The best option is to purchase quinoa with a Pesah הכשר (*heksher*), 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 כשר לפסח (*kasher l'Pesah*) certification (regular kosher supervision being not sufficient) whether bought before or during Pesah: all baked goods, farfel, matzah, any product containing matzah, matzah flour, matzah meal, Pesah cakes, all frozen processed foods, candy, canned tuna, cheeses, chocolate milk, decaf coffee, decaf tea, dried fruits, herbal tea, ice cream, liquor, Grade AA butter, oils, soda, vinegar, wine, yogurt.

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

BABY FOOD

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

MEDICINES

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

PET FOOD

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

NON FOOD ITEMS

Any detergents, cleaners, etc. which are not a food stuff and which are not eaten, may be used for Pesah with no hekshered supervision. This would include: aluminum products, ammonia, baby oil, bleach, candles, contact paper, charcoal, coffee filters, fabric softener, isopropyl alcohol, laundry and dish detergent, oven cleaner, paper bags, paper plates (with no starch coating), plastic cutlery, plastic wrap, polish, powder and ointment, sanitizers, scouring pads, stain remover, water with no additives, wax paper.

Margos
CATERING



PASSOVER TAKE OUT MENU 2016 – 5776

PICK UP ON FRIDAY, APRIL 22

SAMPLE MENU

Herb Crusted Chicken Breast with a Mushroom Marsala

Slow Roasted Brisket with a Sweet Wine Sauce

Quinoa Stuffed Portabella with a Pesto Drizzle

Traditional Herb Baked Chicken

Chili Seared Salmon with a Golden Raisin Chutney

Sweet Carrot Tzimmes

Lemon Zest Green Beans

Squash Soufflé with Herb Matzo Streusel

Matzo Ball Soup

Chopped Beef Liver

Cinnamon Apple Nut Charosets

Chocolate Torte



904-268-4200, Ext. 142

margoscatering@aol.com

www.margoskoshercatering.com

B'DIKAT HAMETZ -- THE SEARCH FOR LEAVEN

The night before the first *Seder*, one is obliged to conduct a final search for leaven. The traditional tools used for this search include a candle, a feather and a wooden spoon. Though modern technology has made the original purposes of the above largely obsolete, their use in this ritual is a time-honored tradition. For your convenience *B'Dikat Hametz* kits are available for sale in the Sisterhood Judaica Shop.

The procedure for the search is as follows. Pieces of leaven are placed around the house so that the search has a purpose. While there is no set number, there is a mystical tradition of using ten pieces of leaven. The candle is lit, and the blessing below recited before commencing the search. After all the pieces are collected, they are placed together with the candle, feather and spoon in a paper bag. The declaration nullifying one's leaven is then recited. The next morning, the bag containing the *hametz* is burnt along with the wooden spoon, etc. This year all leaven should be burnt or otherwise discarded or Friday, April 22, 2016 by 12:19 PM. A declaration nullifying one's leaven is recited at this time also.

The ritual of *B'dikat Hametz* is a great opportunity to involve your children with Passover preparations in a religiously meaningful way. It's easy to do, and can be presented as a family game. "Hide" the pieces and have your children search for them, or vice versa. A few hints: Writing down each "hiding" place will help avoid forgetting where you've placed the pieces of leaven. Don't use leaven products that are very crumbly, and wrap each in a paper towel or napkin so that crumbs are not left behind. Wrap the bottom of the candle in foil so that wax does not drip on to furniture or carpeting.

After "hiding" your leaven and lighting the candle, the following blessing is recited:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

Baruch ata Ado-nai Elo-henu melech ha-olam, a-sher kid-sha-nu b'mitz-vo-tav v'tzi-van-nu al biur hametz.

Praised are You, Lord our God, Ruler of the Universe, Who has sanctified us through God's commandments, commanding us to remove all leaven.

After the search of Thursday evening, April 21, 2016, recite the following declaration:

כָּל חֲמִירָא וְחַמִּיעָא דְאַפָּא בְּרִשְׁוֹתֵי דְלָא חֲמַתִּיה וּדְלָא בְּעֲרַתִּיה
וּדְלָא יִדְעָנָא לִיה לְבָטֵל וְלֹהֵי הַפְּקָר בְּעֲפָרָא דְאַרְעָא.

Kol Hamirah Va-Hamiya D'Ika Virshuti, D'la Hamitay U'dla Va-ahritay, U'dla Yedanah Lay, Libatel V'lehevey Hefker K'afrah D'ar-ah.

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.

On Friday, April 22nd (Passover Eve), the following declaration is made:

כָּל חֲמִירָא וְחַמִּיעָא דְאַפָּא בְּרִשְׁוֹתֵי (בְּחֲזוֹתֵיה וּדְלָא חֲזוֹתֵיה) דְּחֲמַתִּיה וּדְלָא חֲמַתִּיה
דְּבְעֲרַתִּיה וּדְלָא בְּעֲרַתִּיה לְבָטֵל וְלֹהֵי הַפְּקָר בְּעֲפָרָא דְאַרְעָא

Kol Hamirah Va-Hamiya D'Ika Virshuti, (Da Hazitay U'dla Hazitay) D'a Hamitay U'dla Hamitay, D'vi-artay U'dla Vi-artay, Libatel V'lehevey Hefker K'afrah D'ar-ah.

All leaven in my possession, whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth.

The following reflection may also be added after the search for leaven, and/or at the time of its burning/discarding the following morning:

May it be Your will, our God and God of our ancestors, that just as I have removed all leaven from my home and from my ownership, so may I remove the evil inclination from my heart, and may You dislodge all wickedness from the face of the earth.

SALE OF HAMETZ

The Torah tells us that during Passover, “No leaven shall be found in your houses for seven days” (Exodus 12:19). The rabbis understood this to mean that one could not own any hametz during the holiday. To prevent the financial hardship that would result from discarding all of one’s leaven on an annual basis, the rabbis developed a legal mechanism whereby an individual could sell his/her leaven to a non-Jew for the duration of the holiday.

PLEASE REMEMBER that even if you plan to be away from home for the entire holiday, you must still sell all the hametz you own. Similarly, should you own other property, or store leaven products in your office, you must sell the hametz stored in those locations as well.

While there is no charge for the selling of leaven, it is customary to include a charitable contribution with the “Sale of Leaven” form. Checks may be sent to the Jacksonville Jewish Center for Rabbi Lubliner’s Discretionary Fund, or you may send your checks directly to the following causes: the JFCS Food Pantry, and/or MAZON - A Jewish Response to Hunger.

PLEASE FILL OUT THE FORM BELOW and return it to the Rabbi’s office with your tzedakah donation **to be received no later than noon on Wednesday, April 20**. Since Jewish Law requires hametz to be sold no later than Friday morning, the deadline is a firm one of necessity.

A sign up sheet is also available in the Witten Chapel, all Galinsky Academy reception desks and the Jacksonville Jewish Center front reception desk.

CLIP AND RETURN SALE OF LEAVEN FORM

Must be received by the Rabbi’s office no later than noon on Wednesday, April 20, 2016

THE UNDERSIGNED, BY HIS/HER/THEIR SIGNATURE(S), have herewith granted full Power-of-Attorney to Rabbi Jonathan Lubliner of the Jacksonville Jewish Center, concerning the sale of every product containing leaven or its derivatives and all animals that consume leaven or its derivatives in his/her/their possession, effective as of 12:19 p.m., Eastern Daylight Time, on April 22, 2016. This Power-of-Attorney includes the right to rent to the purchaser all storage space, vessels and receptacles wherein such merchandise is currently found, until said purchaser sees fit to remove it to other premises. This contract is valid and binding and may thus be enforced in the most effective manner in accordance with the laws of our Torah, as well in accordance with the civil laws of the State of Florida.

Name: _____

Address: _____

Signature: _____

Please remember to return this form to the Rabbi’s office no later than noon on Wednesday, April 20, 2016



GALINSKY
ACADEMY

Academy Passover Programming

DuBow Preschool

Doobonim & Kofim Classes Passover Experience: Monday, April 18 at 9:30 AM

Parparim Classes Model Seder: Monday, April 18 at 11:00 AM

Tzeeporim Classes Model Seder: Wednesday, April 20 at 10:30 AM

Martin J. Gottlieb Day School

Kindergarten Model Seder: Monday, April 18 at 12:00 PM

1st Grade Model Seder: Tuesday, April 19 at 1:00 PM

2nd Grade Passover Play: Tuesday, April 19 at 9:00 AM

3rd Grade Model Seder: Monday, April 18 at 2:00 PM

4th & 5th Grades (Seder Experience): Tuesday, April 19 at 2:00 PM

Bernard & Alice Selevan Religious School:

Kindergarten & 1st Grade: Sunday, April 17

2nd through 6th Grades: Wednesday, April 13

7th Grade Passover Pottery: Wednesday, April 13

Setzer Youth Education:

Chalutzim, Kadima, and USY Chocolate Seder: Sunday, April 10 at 2:00 PM



TANGY ENGLISH RIBS

FROM PAGE 116 OF A TASTE OF PESACH

YIELD: 4 SERVINGS

INGREDIENTS:

- 4 English ribs **OR**
8 short ribs
- 1 (15-ounce) can tomato
sauce
- 2 cups water
- 5 Tablespoons brown
sugar
- 3 bay leaves

DIRECTIONS:

- 1 Preheat oven to 300°F.
- 2 Place ribs into a 9 x 13" baking pan. Pour tomato
sauce over the meat. Add 2 cups of water.
- 3 Sprinkle the brown sugar over the meat; add bay
leaves.
- 4 Cover tightly and bake for 3-4 hours until the meat
falls off the bone.



MEAT / PARVE / DAIRY

MAIN DISH

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MUSHROOM KUGEL

FROM PAGE 151 OF A TASTE OF PESACH

YIELD: 10 SERVINGS

INGREDIENTS:

- 2 large red onions, sliced
- 3 Tablespoons oil
- 2 pounds mushrooms,
peeled and sliced
- 3 eggs
- ½ cup mayonnaise
- 2 Tablespoons potato
starch
- 2 Tablespoons onion soup
mix
garlic powder, to taste
(about ¼ teaspoon)
pepper, to taste

DIRECTIONS:

- 1 Preheat oven to 350°F. Coat a 9-inch round
baking pan with nonstick cooking spray.
- 2 Heat oil in a skillet and sauté onions till soft,
about 8 minutes.
- 3 Add mushrooms and sauté for an additional 2
minutes.
- 4 In a large bowl, combine mushroom-onion mixture
with remaining ingredients. Stir well to combine.
- 5 Pour mixture into prepared pan. Bake for 45-60
minutes, until top is browned.



MEAT / PARVE / DAIRY

SIDES

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Best Wishes for a
Happy & Kosher
Passover

חג פסח כשר ושםח

From the Clergy,
Board of Directors,
and the Staff of the
Jacksonville Jewish
Center

Please do not hesitate to contact
us if you have any questions or
needs during this joyous holiday!



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