

Passover Guide



The Seder Opportunity

Rabbi Brian Strauss

The wicked one, what does he say? "What is this service to you?" He says to you, but not to him. By thus excluding himself from the community, he has denied that which is fundamental. So you blunt his teeth and say to him: "It is because of this that the Lord did for me when I left Egypt." For me – but not for him. If he had been there, he would not have been redeemed. - From the Passover Haggadah

The treatment of the "wicked" child has always troubled me. Why such harsh punishments for a child? First, should we "blunt the teeth" of a child? Secondly, how could a child not be redeemed?

The tradition considers the child wicked because he wants nothing to do with the Passover service. But is this the fault of the child?

Many things can turn someone off to Judaism, including growing up in a home where Judaism is practiced in a shallow, hollow, or hypocritical way. What are some examples? Pushing a child to give her all for soccer but never expecting her to learn any Hebrew. Demanding that a child love Israel but never discussing the Jewish state's importance. Expecting a son or daughter to establish a Jewish home without having made Judaism come alive in the family.

These and similar actions lead to an estrangement from Judaism. Perhaps this child's "wickedness" is the fruit of a sour Jewish education at home? The "cure" would not be "blunting his teeth" but creating a meaningful Judaism together.

We can start by creating an inspiring Passover Seder. Will you lead the same old Seder you have been for years? Or, instead, can you infuse excitement, joy, and innovation into the evening? Will your Seder be a rote reading of the same old Maxwell House Haggadah? Or, instead, can you use a modern-day Haggadah that brings our ancient story to life? Will you only discuss the Houston Astros and the upcoming NFL Draft? Or, instead, can you explore what it means to be free today and how we can work together to bring freedom to others in need?

Let's not waste the valuable opportunities the Passover Seder provides. If we are blessed to celebrate a Passover Seder with our young, let's do all we can to make the night enjoyable, significant, and memorable. Bringing new life to classic holidays like Passover helps our young not look at their Judaism with disdain. Instead, it helps them become engaged Jews interested in learning more about their faith tradition. It encourages them to become intellectually curious Jewish adults who, like the wise child, will always ask, **"What is the meaning of the testimonies, statutes, and judgments we learn through the Passover story?"**



Do you have room at your seder?

Will you host a member of our congregation who has no family in town or is new to our community, or a college student who cannot go home for the holiday? Please contact Rabbi Strauss' assistant Abby at 713.666.1881 x311 or by email to let her know at AROTENBERG@BETHYESHURUN.ORG .

Second Night Seder

led by Rabbi Steve Morgen & Rabbi Sarah Fort

Thursday, April 6 at 6:00pm

We invite your family to join our Beth Yeshurun family for an interactive 2nd Night Seder led by Rabbi Steven Morgen and Rabbi Sarah Fort. Congregants of all ages are welcome! We will have all of the traditional Passover foods, plus snacks and activities appropriate for our youngest congregants.

\$50 per Adult (13+) | \$20 per Kid (3-12 years) | Under 3 is free

Please register by March 31st. Members must be logged in to register. Questions? Call 713.666.1881 or email us at info@bethyeshurun.org

bethyeshurun.org/event/2ndnightseder2023

Wed. March 29  **7:00 PM**

Click to Register

Community Wide

18TH ANNUAL

MAN'S MOCK SEDER

The MMS is in memory of Philip Brochstein who loved to attend and was instrumental in establishing this event

Located at United Orthodox Synagogue

Early Bird by 3.17.23 Cost 40.00

50.00 3.18.23 and after

UOSH.ORG/EVENT/MANSMOCKSEDER



In Memoriam

Yizkor Service Thursday, April 13TH

Yizkor is soon approaching, a time when we honor the memory of our loved ones. To ensure that the names of your loved ones are memorialized in our 5783 Yizkor Book Addendum, please complete the online Yizkor Book form. Names received after April 3 might not be printed on the Passover addendum, but will be included in the online version of the book available on our website as well as the Shavuot addendum.

BETHYESHURUN.ORG/YIZKOR



What's in a Name?

Cantor Rachel Goldman

It will probably come as zero surprise to anyone, but I am an absolute Hebrew nerd. Because of its age and its structure, it's an incredibly fascinating language with each individual word providing layers of depth and nuance. Sadly, a lot of this nuance gets lost in translation, and

I think of that a lot especially during Pesach. Every year around the seder table, we re-tell the story of the Exodus from Egypt. Remembering where we came from is a critical part of our annual tradition, but the Hebrew nerd in me gets a little sad when we say Egypt in English. It just doesn't give the same depth as the Hebrew, mitzrayim. Unlike the Hebrew, it implies nothing about where we as Jews came from and what the place represented to us.

English has etymologies for words that trace through centuries of other languages, knowing which is crucial to illuminate their meanings. This is especially true for names. Hebrew is far too old for that, and the meaning of Hebrew names come from its own language. Therefore, never take a proper noun in Hebrew for face value.

Back to the word mitzrayim, the word which the Hebrew slaves themselves called Egypt in their own language. If we named it, it must illuminate something further about the place, so let's do a little closer look. For those who don't know Hebrew grammar that well, words that end in -im imply a plural word (either masculine or nongender specific). This means that the Hebrew proper noun that we translate to Egypt actually is a word in plural form in Hebrew, something we already don't get from its English counterpart (this is also true for other places, like Yerushalayim). The literal meaning of mitzrayim? Narrow spaces.

Ah, there's the nuance that we wanted. A tunnel of darkness, a tight claustrophobia-inducing squeeze, a lack of options, even a dead-end job....all of these images can be evoked with narrow spaces. Egypt, our place of enslavement, represented lives of very limited options. Slavery, the original dead-end job, allows for none of the freedoms that we enjoy today, and the Hebrew language paints all that lacking beautifully just with a single name. The word mitzrayim itself therefore serves as its own reminder of where we came from. Every time we hear or say the word, it should evoke gratitude for our freedoms.

So, where did you come from? What darkness have you experienced in your life that you have emerged from? I find it important to link our constant utterances of the word mitzrayim with our own personal journeys as well, to remind us that we are all living personal mini-Exoduses in one way or another. Although Yom Kippur is the perfect time to think of wrongs you want to make right, Passover is a wonderful time to celebrate the wrongs in your life that you already have made right. May all our Passovers this year be ones of many celebrations, and ones that help us appreciate where we are now by reminding us of where we came from. Chag Sameach.



As Passover approaches...

The Beth Yeshurun Sisterhood Gift Shop is here for all your Passover needs!

In stock now are a variety of Haggadot, Seder Plates, Children's Toys, and more

Gift Shop
CONGREGATION
BETH YESHURUN
Sisterhood




Newborn SERVICE

SATURDAY, APRIL 8, 2023
11:00AM

Join us for a special blessing of all newborns born between April 2022 and March 2023.

Questions? Contact Jennifer Rosenzweig at 713.666.1881 or jrosenzweig@bethyeshurun.org

Preparing Your Kitchen for Passover

Preparing one's home for Passover is a major part of celebrating the holiday. In anticipation of Passover, we strive to clean our homes thoroughly, to remove from them all traces of hametz [leaven] in fulfillment of the Torah's injunction.

In addition to the following procedures for "kashering" (making utensils and appliances that we use year-round usable for Passover), families typically take extra care in cleaning their homes in order to create within them a true "Passover feeling." This extends to a careful cleaning of the refrigerator, stove and oven, microwave oven, sink and counters. Many people go further and seek to remove hametz which may have fallen into sofas or under furniture, or which may be in coat pockets or cars. Most people maintain separate dishes and cooking utensils just for Passover use.

EARTHENWARE: (china, pottery, etc.) may not be kashered. However, fine translucent china which has not been used for a year may be used if scoured and cleaned in hot water.

METAL: (wholly made of metal) must first be thoroughly scrubbed and cleansed, and then made as hot as possible. Those used for cooking (silverware) must be thoroughly cleaned and completely immersed in boiling water. The utensils should not be used for a period of 24 hours.

OVENS AND RANGES: every part that comes in contact with food must be thoroughly cleaned. Then, oven and range should be heated as hot as possible for one hour. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.

A MICROWAVE OVEN: can be made usable for Passover. First, it should be thoroughly cleaned. Then a cup of water should be placed in it. The oven should be turned on for about 10 minutes. A microwave oven that has a browning element cannot be kashered for Passover.

GLASSWARE: Two opinions: (a) Soak glasses in water for 3 days, changing the water every 24 hours; (b) Thoroughly wash each glass by hand or in the dishwasher. Either opinion is acceptable.

DISHWASHER: after not using the machine for a period of 24 hours, the empty dishwasher should be run through a full cycle with detergent.

ELECTRICAL APPLIANCES: appliances and/or parts that have come into contact with hametz or been washed with hametz dishes must be kashered for Pesach:

if the parts that have come into contact with hametz are removable, they can be kashered by immersing in boiling water or (if metal) by heat. If the parts are not removable, or would be damaged by kashering, then they cannot be used for Passover.

GAS STOVE: all burners should be thoroughly scrubbed, then run at full flame for 15 minutes.

KITCHEN SINK: a metal sink can be kashered by a thorough cleaning and by pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin or tub must be used.

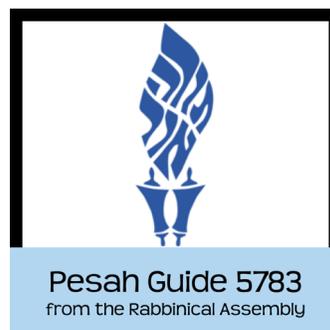
HAMETZ & NON-PASSOVER UTENSILS: should be separated, locked up or covered, and marked where necessary so as to prevent accidental use.

TABLES: should be thoroughly cleaned and used only with a tablecloth. Tablecloths, rags and towels used year-round may be used during Passover after being cleaned in a washing machine.

ADDITIONAL PASSOVER RESOURCES



PESACH: ingredients list is only for products made in the USA and Canada



This Rabbinical Assembly Pesah guide is a brief outline of the policies and procedures relevant to the preparation of a kosher for Pesach home. This guide is intended to help families maintain a kosher for Pesach home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.



Are We Sometimes Like the Pharaoh?

Rabbi Steven Morgen

The Haggadah for Passover instructs us that “In every generation each person is obliged to see himself/herself as if s/he came out of Egypt.”

Telling the story of our people’s exodus from slavery is supposed to be internalized. We are supposed to feel as if we, too, were slaves and are now free. And the Torah teaches us that this imbedded memory should evoke empathy for the poor, the widows and orphans, the stranger who lives among us, and others who are in precarious positions in society. We should treat them with dignity, with respect, and with the honor that is due to them because they are created in the image of God. Part of our identity as Jews, people who have suffered from hatred and persecution all too often in our history, is our obligation to alleviate the suffering of others who are also oppressed, hated and persecuted.

But this year it occurred to me that we can also learn from the Exodus story how not to behave. The Pharaoh, of course, is the villain in the story. And three characteristics of the Pharaoh can teach us what not to do.

First, the opening verses of the Book of Exodus tell us that the Pharaoh was afraid of the Israelites. He didn’t really know them as a people; but he knew they were different from the Egyptians. So he imagined that the Israelites would join Egypt’s enemies to destroy his country. He allowed his ignorance to provide fertile soil in his imagination to grow fearful of these strangers in his land. And his fear led him to anger. And that anger led him to enslave these foreigners.

In Houston, there is tremendous diversity of ethnicities, cultures and faiths. We often don’t know that much about each other. From the Pharaoh we can learn what not to do about that. We learn not to be afraid of people we do not know. Rather we should reach out and learn more about each other to break down the barriers that separate us. Not so that we all become just like one another. But so that we can learn from and understand each other, and to dispel the fear of the unknown.

Second, Pharaoh was stubborn. He withstood 10 Plagues – 10 horrible afflictions that fell upon Egypt, and still he would not relent. I know that none of us are that stubborn. But I, for one, know that I can be pretty stubborn sometimes. From Pharaoh we can learn that being stubborn is not always the best policy. As the saying goes “it is better to be happy than to be right.”

And finally, Pharaoh was insanely egotistical. As the ruler of a mighty empire, he ignored the demands of God. He did not recognize the authority of God. Even with all the plagues he remained unimpressed. He was the Pharaoh, and no one, not even a god (or the God), could dethrone him. Again, I know that none of us are that egotistical. But we can nevertheless learn from Pharaoh to maintain some humility about what we think we know, and what we think is our due. All of us have blind spots in our vision. And we are sometimes susceptible to viewing the world as if it revolves around us.

This year, as we remind ourselves that we were freed from slavery, we should treat everyone with dignity and respect, and not be like the Pharaoh.



Ta'anit bechorot (fast of the first born)

GETTING READY FOR THE HOLIDAY

will take place Wednesday, April 5 at 6:45AM in the J.B. Greenfield Chapel. The fast is broken with a brief study of Mishnah Pesachim led by Rabbi Danny Horwitz and breakfast. All first-born (including children) are encouraged to attend this beautiful service.

Breakfast sponsored by 100 Jewish Men



Passover to Go

A fully kosher meal for your Passover Seder

Members: \$39 per person; Public: \$42.50 per person | \$14 per seder plate

Choice of main entree:

Herb Roasted Chicken Breast with Sauteed Green Beans
Slow Roasted Brisket with Carrots & Potatoes
Vegetarian & Gluten-Free Stuffed Pepper with a Lemon Sauce

Each meal also includes:

Matzah Ball Soup, Gefilte Fish served on Bib Lettuce, Carrot Garnish & Horseradish & Passover Dessert

Seder Plate will include:

Roasted Shank Bone, Parsley, Charoset, Boiled Egg, Horseradish & Lettuce

All meals are supervised by HKA

BETHESHURUN.ORG/FORM/PASSOVER-TO-GO-2023

Passover Assistance Is Offered by the Joan and Stanford Alexander Jewish Family Service

Whether having a seder together or still socially distanced alone, this is a traditional time to assist individuals and families with “Maot Chittim”, Passover Assistance.

They’ve been doing that at Alexander JFS Houston for nearly 100 years. This year, even more than in the past, they need your help in making sure everyone has the resources for a traditional, meaningful seder.

This year as you sit down to your Seder, know that you have helped fellow Jews in Houston for Passover. Please give generously to the Alexander JFS Passover Assistance Program. Last year, Alexander JFS distributed Passover financial assistance to over 1,200 individuals...this year they expect even more requests.

Those wishing to receive assistance should call JFS Case Management (713) 986-7836 (for those speaking Russian, (713) 986-7847) and explain you are calling to apply for Passover Assistance. A staff member will take your information and each family member will be offered gift cards to be redeemed for Passover products and groceries at H-E-B. The H-E-B location in the Meyerland Shopping Center has the largest Passover product selection of their local stores.

To contribute to the JFS Passover Assistance Program, please go to JFSHOUSTON.ORG/FORMS/PASSOVER

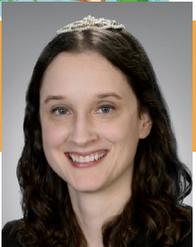
CONGREGATION BETH YESHURUN'S **BIG BREAD BURN**

TUESDAY, APRIL 4
5:00-6:00PM

COME BURN YOUR CHAMETZ!
Stay for pizza dinner, dessert,
crafts, and a fire truck!

BETHESHURUN.ORG/EVENT/BREADBURN2023





Inclusion at the Seder

Rabbi Sarah Fort

Nearly 80% of American Jews participate in a Passover seder every year. That's more than any other Jewish ritual observance—more than lighting Shabbat candles (28%), fasting on Yom Kippur (62%), or keeping kosher (25%). Makes sense! The Passover seder is a multi-sensory, richly Jewish experience. And it's one we do mostly at home, all of us together.

But is it actually all of us? There are many reasons why some might find themselves metaphorically without a seat at the seder table. But with a little awareness and accommodation, our seders can be places for all to re-enact our people's journey to freedom. Some suggestions follow.

The four cornerstones of the seder are the four glasses of wine. What a way to celebrate freedom! Yet there are many folks in recovery/who are sober for whom this is not a "freeing" way to celebrate. Including a nice bottle of grape juice is a classy way for teetotalers to participate without drawing attention to the fact that they're not drinking. Manishevitz and Kedem both produce wine-style grape juice bottles that blend in on any table. Halachically, there is no requirement to use wine over grape juice with such considerations.

Like the siddur, over the course of thousands of years, the haggadah has become thicker and thicker! That means the font can be quite small, which is tough on some eyes. Consider keeping handy a large-print haggadah (the New Revised Edition is one, and there are a few less-traditional others). Or print key songs and passages out ahead of time in large font.

Speaking of the words in the haggadah, do you have folks who are primarily Spanish-speakers joining you? Artscroll has a Spanish version of their haggadah. ¿Alguno de ustedes tienen familiares que son hispanohablantes? Artscroll tiene una versión en español. Russian-speakers at your seder table? CCAR makes a Russian haggadah. Русскоязычные у вас на седере? CCAR печатает агаду на русском языке. Most of us know how it feels to be a little lost in the language at seder. Seeing a language you're a little more at home with can be a real comfort.

Folks with sensory sensitivities may find the seder a bit too much. Leaving space to pace or otherwise stim is gracious. All that social stimulation may disincite some to physical interaction, so maybe ask before hugging some kids and adults. Items that provide tactile stimulation can be plague-themed for smooth integration.

We've just scratched the surface here. You may want to ask your seder attendees what they need to have a good seder experience, and go from there. After all, the Torah tells us that 'a mixed multitude went with the Israelites as they journeyed from Egypt' (Exodus 12:37-38). The Israelites were a mosaic of humanity, each with their own needs and accommodations. What could be more in line with the Passover story than to ensure our seders are a place for all to feel free and included?

Women's Chocolate Seder

SUNDAY, APRIL 2
2:00PM

Join other Jewish women for a special retelling of the Passover story through chocolate, highlighting the many important roles of women along the way. Our Chocolate Seder is a special way to get ready for Passover, and reminds us that freedom is sweet!

For Jewish women (Bat Mitzvah and older)
\$18 per member | \$25 per non-member

[BETHYESHURUN.ORG/EVENT/WOMENSCHOCOLATESEDER2023](https://bethyeshurun.org/event/womenschocolateseder2023)

SERVICE SCHEDULE

Wednesday, April 5

[1st Seder Tonight]

6:45A J.B. Greenfield Chapel Service
Ta'anit Bechorot (Fast of the First Born)
6:00P J.B. Greenfield Chapel Service

Thursday, April 6

[Passover 1st Day] [2nd Seder Tonight]

8:30A J.B. Greenfield Chapel Service
9:30A Main Sanctuary & Museum Minyan Service
6:00P J.B. Greenfield Chapel Service

Friday, April 7

[Passover 2nd Day]

8:30A J.B. Greenfield Chapel & Combined Service
6:00P Shabbat Renewal
6:30P J.B. Greenfield Chapel Service

Saturday, April 8

[Intermediate Day of Passover]

8:30A J.B. Greenfield Chapel Shabbat Morning Service
9:15A Museum Minyan Shabbat Morning Service
9:30A Main Sanctuary Shabbat Morning Service
7:15P J.B. Greenfield Chapel Service

Sunday, April 9

[Intermediate Day of Passover]

8:00A J.B. Greenfield Chapel Service
6:30P J.B. Greenfield Chapel Service

Monday, April 10

[Intermediate Day of Passover]

6:45A J.B. Greenfield Chapel Service
6:30P J.B. Greenfield Chapel Service

Tuesday, April 11

[Intermediate Day of Passover]

6:45A J.B. Greenfield Chapel Service
6:30P J.B. Greenfield Chapel Service

Wednesday, April 12

[Passover 7th Day]

8:30A J.B. Greenfield Chapel & Combined Service
7:45P J.B. Greenfield Chapel Service

Thursday, April 13

[YIZKOR] [Passover Last Day]

9:30A Main Sanctuary & Museum Minyan Service
Yizkor - Dedication of Memorial Plaques purchased last six months
8:30A J.B. Greenfield Chapel Service
7:45P J.B. Greenfield Chapel Service

PASSOVER ENDS
Thursday, April 13 at 8:10P



The Torah prohibits the ownership of hametz during Pesach. Ridding oneself of hametz is a three-step process:

1. MECHIRAT HAMETZ (SELLING OF HAMETZ)

can be arranged anytime up until 10 A.M., Wednesday, April 5. The hametz is sold via the Rabbi to a non-Jew in a valid and legal transfer of ownership. At the end of the holiday, the Rabbi arranges for the reversion of ownership. Any hametz that is "sold" must be stored out of sight (and of course, not used), since it technically now "belongs" to the person who bought it. Merchirat Hametz can only be arranged online by completing the online form [BETHYESHURUN.ORG/FORM/SELLYOURHAMETZ](https://www.bethyeshurun.org/form/sellyourhametz).

2. BEDIKAT HAMETZ (SEARCHING FOR HAMETZ)

takes place this year at sunset on Tuesday, April 4. At this time we check that all hametz and hametz products are stored out of sight and that our house is ready for the start of Passover. The search for hametz is traditionally done by the light of a candle, with the assistance of a wooden spoon and feather. It's a beautiful way for parents and children to go through the kitchen and see that everything is really ready for the holiday.

3. BI'UR HAMETZ (BURNING OF HAMETZ)

takes place no later than 10 A.M. on Wednesday, April 5. At this time we burn any hametz which may be found, and which will not be put away, given away or sold.

At the time you sell your hametz, it is customary to make a charitable donation to the Maot Hittim Fund of Congregation Beth Yeshurun for the benefit of others in our congregation and community who may need help purchasing Passover food.

**For everything you need to know about
Passover at Beth Yeshurun,
visit the Passover section on our website
[BETHYESHURUN.ORG/PASSOVER](https://www.bethyeshurun.org/passover)**