



## **Preparations before Pesach**

### **Mechirat Chametz**

Any large quantities of Chametz which cannot be disposed of in the above manner, are then put into a separate closed and marked location and completely sold to a non-Jew. Please note, one should preferably physically dispose of all actual Chametz (bread, cereal, etc.) rather than include such substances in the sale. That which cannot be disposed of, however, will be included in the sale. Any of the Rabbis can act as an intermediary in the selling of Chametz to a non-Jew for the Passover period. When this is done, the seller should remember not to eat the Chametz in question for some time after Passover is over in order to allow the Rabbi the opportunity to repurchase the products from the non-Jew. (This year such Chametz should not be eaten before 9:00pm).

To maintain social distancing, please fill out the online form available for members: click [here](#). All forms must be received by April 7<sup>th</sup> at 12:00pm. The custom is to make a donation to the Rabbi's Discretionary Fund when submitting a contract. Click [here](#) to make donations.

### **Maot Chitim**

Maot Chitim is a long-held tradition to contribute generously towards funds that ensure that everyone who is in need has the means to celebrate Pesach properly. Give the current economic impact of the pandemic, the needs of many families are far greater this year. Please click [here](#) to donate to our Maot Chitim fund.

### **Shmurah Matzah**

Ideally, one should use hand-made Shmurah Matzah to fulfill the mitzvah of eating Matzah at the Seder. Only in a case of great need, what is called in halachah a Sha'at haDechak, can one make use of machine-made Shmurah Matzah. This year certainly qualifies as a Sha'at haDechak since it will be far more difficult to obtain hand-made Shmurah Matzah.

Therefore, if one cannot find hand-made Shmurah Matzah one may use machine-made Shmurah Matzah for the Seder. It is best to use machine-made Shmurah Matzah whose wheat has been watched from the time of harvesting (k'tzirah). If one can find only Machine-made Shmurah Matzah whose wheat has been watched from the time of grinding (t'chinah) this is acceptable as well.

## **Kitchen Preparations**

### **Englewood Keylim Mikvah**

The Keylim Mikvah is open during this time, even though the shul is closed. The Keylim Mikvah can be accessed Monday - Thursday 9:00am - 4:00pm and Friday 9:00am - 12:00pm. Please press the intercom button for "Administrator" for entry to the building. For Sunday hours and updates, please visit the Englewood Mikvah website at <https://www.Englewoodmikvah.org>.

### **Communal Keilim Kashering**

There will be no Communal Keilim Kashering. See 'Kashering the Kitchen' below for written instructions. [Click here](https://youtu.be/OA3P1shmhME) (https://youtu.be/OA3P1shmhME) for video demonstrations.

### **Pesach Kashrut Guides**

The Kashrut industry has produced a number of high-quality, easy to follow guides. The following guide produced by the Chicago Rabbinical Council is one of the most user-friendly and most in line with our community's standards and practices.

The following are the most relevant portions for preparing your home and shopping for Pesach:

[Kashering the Kitchen](#) (pdf) or type in <http://bit.ly/KasherKitchen>

- Which Items Can Be Kashered?
- Countertops
- Tevillas Keilim

[Shopping Guide](#) (pdf) or type in <http://bit.ly/CATshopping>

[Medicine and Cosmetics](#) (pdf) or type in <http://bit.ly/MedCosm>

[Pets](#) (pdf) or type in <http://bit.ly/PesachPets>

[Click here for the complete Guide](#) (large pdf file) or type in <http://bit.ly/CRCPesachGuide>

### **Erev Pesach**

**Bedikat and Biur Chametz** - The home, car and any area in which Chametz has regularly been eaten should be fully cleaned during the weeks preceding Passover. All Chametz found during this cleaning must be properly disposed of. On Tuesday night, April 7, as soon as possible after 8:10 p.m., the home is carefully searched by candlelight or by flashlight for any remaining Chametz. The blessing for this search can be found in a Siddur or a Haggadah. All Chametz found during the search (which we have not sold; see below) is then burned on Wednesday morning, April 8 by 11:53am. The latest time to *eat* Chametz is 10:47am.

There will be **no Communal Biur Chametz** this year. One should burn their small pieces of chametz used for the Bedikat Chametz using as much caution as possible. One can burn them in your BBQ grill. An alternative, safer method is to flush the small pieces down the toilet.

**Bitul Chametz** - In addition to physically destroying the Chametz of which we are aware, as an added precaution we also nullify our ownership over any Chametz which we may have missed. The formula for this nullification (Kol Chamira) is found in the siddur or Haggadah and is recited after the search at night and on Wednesday morning before 11:53am, immediately after the burning of the Chametz. As this formula deals with the legal concept of ownership, we must fully understand what we are saying and have full intent to nullify our ownership over any remaining Chametz. The English text of the Kol Chamira can be said as follows: "All Chametz and leavening that may still be in my property which I have or have not seen, which I may have or have not removed, of whose existence I have or have no knowledge, shall be considered ownerless and deemed as valueless as the dust of the earth."

## **Seder Starters**

**Torah nuggets and thought questions from the CAT Spiritual Leadership Team to inspire discussion and reflection at your Seder table.**

### **Stranger Things at the Seder**

#### **Rabbi Poupko**

The Pesach Seder is designed intentionally with strange behaviors. There are a number of *mitzvot* and *minhagim* that we perform that make this night different from all other nights for very specific reasons. In fact, we pause and declare that this night is different than all other nights. Many of the things that we do that are strange, have very good reasons for them. It's easy to understand why we eat the bitter *maror*, why we break the middle *matzoh*, or why we have the *charoset*. There is one practice that we have, though, that is not just strange - we're not even sure why we do it. *Karpas*, the dipping of a vegetable into saltwater before the meal begins, is one of the most mysterious rituals of the evening. Indeed, according to some there is no deeper reason or symbolism behind it other than to look strange...to arouse the curiosity of the children. One novel approach suggests that it is a veiled reference

to the events that initiated the entire story of *Yetziyat Mitzrayim*, events which are not referred to in the Haggadah at all. Karpas is also one of the colors used by Rashi to describe the *Ketones Pasim*, the coat of many colors dipped in blood by the brothers of Yosef to convince Yaakov that he was dead. That series of events eventually led to Bnei Yisrael coming down to Egypt. Therefore, the Karpas is dipped as well to recall the brothers' actions.

Questions for reflection and discussion:

- Do you think the Haggadah intentionally or unintentionally left out the story of the family's descent to Egypt? Why or why not?
- Should everything we do at the Seder have a specific reason or is "to arouse the curiosity of the children" reason enough? Why?
- If you had to write the story of *Yetziyas Mitzrayim* in your own words, with what event would you start it?

## Please and Thank You

### Rabbi Goldberg

The Gemara in Pesachim (116b) presents a fascinating machloket between Rabbi Akiva and Rabbi Tarfon regarding the bracha that we recite over the second cup of wine as we conclude Maggid. According to Rabbi Tarfon the bracha should read:

ברוך אתה ה' אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו הלילה הזה לאכל-בו מצה ומרור

**Blessed are You, Lord our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matsa and marror.**

However, according to Rabbi Akiva, the bracha must continue from there with the words:

כן ה' אלהינו ואלהי אבותינו הגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר הגיע דמם על קיר מזבחתך לרצון, ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה ה', גאל ישראל.

**so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are you, Lord, who redeemed Israel.**

We, of course, follow the position of Rabbi Akiva. But it is worth considering the different approaches expressed by these two sages. For Rabbi Tarfon, the summation of Maggid is a simple expression of gratitude. For Rabbi Akiva, on the other hand, we conclude Maggid with more than gratitude. We conclude with a prayer for future redemption, which reflects our current state of exile.

Questions for reflection and discussion:

1. How does this machloket represent a broader tension on Seder night?
2. Does Rabbi Akiva's concluding prayer undermine the expression of gratitude that precedes it?
3. How can a person express deep gratitude without becoming complacent and accepting the status quo?
4. How can a person make requests of Hashem and yearn for a better world without displaying a lack of gratitude for all of the good that God has already bestowed upon him/her?

# Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS  
AND FOR THE HEROES OF THE GHETTO UPRISINGS

*Perform this Ritual  
after the THIRD of the Four Ceremonial Cups,  
just before the door is opened  
for the symbolic entrance of the Prophet Elijah.*

*All rise,  
and the leader of the Seder recites the following:*

בְּלֵיל שְׂמוּרִים זֶה נֶעְלָה בְּדַחֲלוֹ וּרְחִימוֹ אֶת זֶכֶר שֵׁשֶׁת מְלִיוֹנֵי אֲחֵינוּ  
בְּגוֹלַת אִירוּפָּה, אֲשֶׁר נִסְּפוּ בְיַד עֲרִיץ וּמֹזִיד אֲשֶׁר הִרְעָה לְעַמּוֹ  
שִׁבְעָתַיִם מִפְּרָעָה.

וְזֶה דְּבַר הָעֲרִיץ לְשִׁלְיָתוֹ מִזִּמְתּוֹ: לָכוּ וְנַכְחִידֵם מִזֵּי וְלֹא יִזְכָּר שֵׁם  
יִשְׂרָאֵל עוֹד. וְיִהְיֶה חֲמִימִים וְשֹׂהָרִים, אֲנָשִׁים וְנָשִׁים וְטָף, בְּאֲדִירֵי עַל  
וּבְמִשְׁכַּן פְּתוּדֵי דָבָשׁ. וְלֹא נִרְבָּה לְסַפֵּר בְּרַע מַעֲלָלֵיהֶם פֶּן נַחֲלֵל אֶת  
צֵלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלִשְׁת עִמָּנוּ בְּנִשְׁאֹת וּבְמַחֲנוֹת־הַשְּׂמֵד מִסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם,  
וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקַדְּמוּ נֶגֶד הַרְשָׁעִים וַיִּפְּלוּ בָהֶם  
חֲלָלִים. וּבְלֵיל הַתְּקִדָּשׁ חָג הַפֶּסַח קָמוּ שְׂרֵי דֵי הַנֶּטוּ בְּנֹרָא וַיִּלְחָמוּ  
עִם הַטֹּמָאִים בִּיהוּדָה הַמִּכְבָּד בְּשִׁעְרוֹ. הַנְּאֻהָבִים וְהַנְּעִימִים בְּחֵינֵיהֶם  
וּבְמִתָּתָם לֹא נִפְרְדּוּ וְאֵת כְּבוֹד יִשְׂרָאֵל עַל נֶס הַרִימּוּ.

וּמִמַּעֲמָקִים פָּתְחוּ הַקְדוּשִׁים אֶת פִּיהֶם בְּשִׁירָת אֲנִי מֵאֲמִין בְּבִיאַת  
הַמָּשִׁיחַ.

*All sing ANI MAAMIN ("I Believe"),  
the song of the martyrs in the ghettos and liquidation camps:*

אֲנִי מֵאֲמִין בְּאִמּוֹנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:  
וְאֵף עַל פִּי שִׁיתְּמַהֲמָה, עִם כָּל זֶה אֲנִי מֵאֲמִין!

*English rendition of the Hebrew:*

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

*All sing ANI MAAMIN ("I Believe"),  
the song of the martyrs in the ghettos and liquidation camps:*

I believe with perfect faith in the coming of the Messiah:  
And though he tarry, none the less do I believe!

## ANI MAAMIN ("I Believe")

A-ni ma-a-min be-e-mu-no sh'le-mo  
B'vi-as ha-mo-shi-ah, v'af al pi  
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.

*Issued by  
SEDER RITUAL COMMITTEE  
15 East 84 Street : New York 28, New York*

