



The North Eastern Jewish War Memorial Center Inc

Presents

Your Pesach Guide

13 - 20 April 2006
15 - 22 Nissan 5766





Table of Contents

INTRODUCTION	2
PREPARING FOR PASSOVER	2
SIYUM FOR THE FIRST BORN	3
CHAMETZ (LEAVEN)	3
THE SELLING OF CHAMETZ	4
KITNIYOT	4
FRUIT AND VEGETABLES	5
MEDICATIONS / VITAMINS / BABY FOOD / COSMETICS / TOILETRIES / PET FOODS	5
BEDIKAT CHAMETZ - THE SEARCH FOR LEAVEN	7
BURNING THE CHAMETZ	9
KASHERING FOR PESACH	10
CANDLE LIGHTING FOR PESACH	10
THE SEDER	11
Setting the Passover Table	12
SEDER REQUIREMENTS	12
SETTING UP THE SEDER PLATE	13
MATZAH - THE FOOD OF FAITH	19
QUESTIONS & ANSWERS	20
"SFIRAH" - "THE COUNTING OF THE OMER"	21
SOME LAWS CONCERNING THE SFIRAH PERIOD	23
IMPORTANT NOTICE TO ALL MEMBERS	23
PESACH HUMOUR	24
PESACH RECIPES	26
Kid-dish : Fun for Kids	27
PESACH WORD SEARCH COMPETITION	27
Pesach Timetable - Pesach 2006 / 5766	29



INTRODUCTION

There are **POSITIVE** and **NEGATIVE** commandments which apply today for the Festival of Pesach.

The **POSITIVE** commandments are:

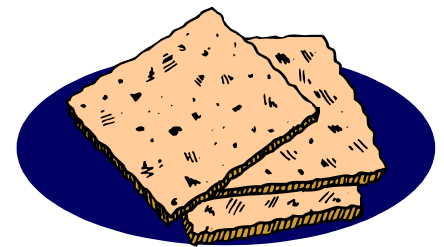
1. To dispose of all Chametz (leaven)
2. To eat Matzah on the first night of Pesach.
3. To relate the story of the Exodus of Egypt on the first night of Pesach, and in the Diaspora on the second night as well.

The **NEGATIVE** commandments are:

1. The prohibition of eating Chametz (leaven) on all seven days of the festival of Pesach, and in the Diaspora on the eighth day as well.
2. The prohibition of eating food mixtures containing Chametz (leaven) on all seven days of Pesach, and in the Diaspora on the eighth day as well.
3. Chametz (leaven) should "not be found... and not be seen in your possession" the entire Festival of Pesach.
4. Chametz (leaven) may not be in your ownership even if it is totally out of sight e.g. in some drawer or cupboard.
5. The prohibition of eating Chametz on the day of Erev Pesach (the 14th Nissan, which corresponds to 12th April 2006) from midday onwards.

PREPARING FOR PASSOVER

It is customary to refrain from eating Matzah from at least the beginning of the month of Nissan, which corresponds this year to Thursday night, March 30. This is in order to differentiate between the obligatory Matzah that we have to eat and the Matzah that we eat for "pleasure".



Observing the laws of Kashrut on Passover is somewhat different from observing Kashrut throughout the year. The joy of keeping the Passover will be realized when you are seated at your Seder table knowing that you have prepared your foods in the traditional manner. This spirit of rejoicing will erase from your minds any memories of labors you undertook to observe the Passover rules. The rules and procedures for preparing the house are according to the Committee on Jewish Law and Standards of the Rabbinical Assembly.

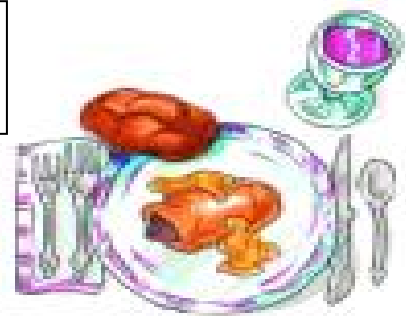


The whole house and all outbuildings must be thoroughly cleaned. After cleaning, care must be taken that no Chametz is brought back into these areas.

SIYUM FOR THE FIRST BORN

THE TRADITIONAL SIYUM AND SEUDA (Ta'anit Bechorim) for the first-born will take place at the Synagogue on Wednesday, April 12, after Shacharit at 6:15 am.

The "Siyum" Service for the first-born is held in gratitude to G-d for sparing the first-born sons among the children of Israel when the Egyptian first born were smitten. It is conducted at the Synagogue on the day immediately preceding Pesach (erev Pesach). This Siyum will be followed by the S'eudat Mitzvah and all first-born who participate in this meal do not have to fast



When G-d slew the first born in Egypt, He spared the first born of the children of Israel. Therefore, all the first- born sons of the Jewish people, or fathers of the first born whose son is less that 13, are required to fast on the day before Pesach, in gratitude to G-d.

It has, however, been a custom for many centuries that this fast day is broken by a festive meal in celebration of the conclusion of the study of a book of the Talmud. This takes place in the shule, after the Shacharit services. If a first born (or the father of a first born minor) does not attend such a meal which is deemed a "mitzvah" meal they may not eat until nightfall.

CHAMETZ (LEAVEN)

The prohibition of Chametz on Pesach applies only to foodstuffs made from the five species of grain i.e. **Barley, Oats, Rye, Spelt and Wheat**, all of which become Chametz when in contact with water.

Heat and other additives may speed up the leavening process.

Some examples of forbidden foods are: Beer, Biscuits, Bread, Cakes, Cereal, Flour, Pasta and Whiskey.





THE SELLING OF CHAMETZ

A Jew who keeps leavened food in his possession during Pesach is transgressing a serious Torah law which prohibits such possession. One may not derive benefit from such leaven even after Pesach, even if they declared it null and void before Pesach began. Therefore, if we have any leaven in our possession which we are unable to get rid of physically, we are required to sell it to a non-Jew **before Pesach**, during the time when we are still allowed to derive benefit from it. This is an effective legal way of getting the chametz out of our possession (ie. ownership), and constitutes adequate compliance with Torah's requirements.



All such left over chametz should be placed in a spare room, cupboard or the likes, which then must be locked or sealed not later than early morning Erev Pesach. Once all your chametz has been locked and stored away, you authorise the Rabbi, through filling out the attached form, to arrange for the transfer of ownership of your chametz to a non-Jew. The Rabbi, acting as your agent may repurchase the chametz after Pesach. However, you must wait for approximately half an hour after Pesach is over before using your chametz again to enable the repurchase to take place. (NB The sale also includes any pets or livestock that consume chametz, as well as their food and utensils).

Please note that business premises, offices, factories, etc. belonging to a Jew must also be cleaned and any chametz disposed of or sold.

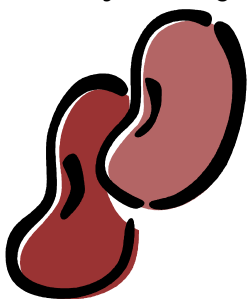
CHAMETZ REMAINING IN THE POSSESSION OF A JEW OVER PESACH MAY NOT BE USED, EATEN, BOUGHT OR SOLD EVEN AFTER PESACH.

A DELEGATION OF POWER FOR SALE OF CHAMETZ forms must be lodged in the Office by Monday 10 April 2006. A copy is provided in this guide.

KITNIYOT

Another prohibited food species is Kitniyot (legumes/pulses).

Kitniyot are grains that can be ground into flour and baked or cooked similarly to Chametz (grains), but do not have the same Halachic status as Chametz.



The "Beit Yosef" (Rabbi Yosef Karo) permits Kitniyot on Pesach; hence Sephardi Communities (who follow his ruling) use Kitniyot on Pesach.



The "Ramah" (Rabbi Moshe Isserlis) prohibits Kitniyot on Pesach, therefore Ashkenazi Communities (who follow his ruling) do not eat Kitniyot.



FRUIT AND VEGETABLES

All fresh fruit and vegetables may be eaten on Pesach, except for the above (listed as Kitniyot). Some have the custom of peeling all fruit and vegetables used on Pesach.

MEDICATIONS / VITAMINS / BABY FOOD / COSMETICS / TOILETRIES / PET FOODS

Vitamins

Kosher vitamins require a Pesach hechsher.

Medicine

- Please consult your Rabbi regarding your specific medication requirements.
- All liquid and chewable medications that have kitniyos may be consumed by one who is ill. However, a healthy person who only has a slight discomfort should consult with a reliable list for approved medication.
- All liquid and chewable medications that have chametz or questionable chametz should not be used. Important: Before discontinuing liquid or chewable medicine, you must consult with your Rabbi and Doctor.



Cosmetics and Toiletries

- All varieties of body soaps, shampoos and stick deodorants are permitted for use on Pesach regardless of its ingredients.
- All types of ointments, creams, nail polish, hand lotions, eye shadow, eyeliner, mascara, blush, foot and face powders, ink or paint may be used regardless of its ingredients.
- Colognes, perfumes, hairspray, shaving lotions and deodorants that have denatured alcohol, SD Alcohol, Alcohol, Denatured Alcohol or Ethyl Alcohol) cannot be used on Pesach unless they appear on a reliable list. This only applies to products in a pure liquid state.
- Lipstick, toothpaste and mouthwash that contain chametz should not be used.

Baby Food

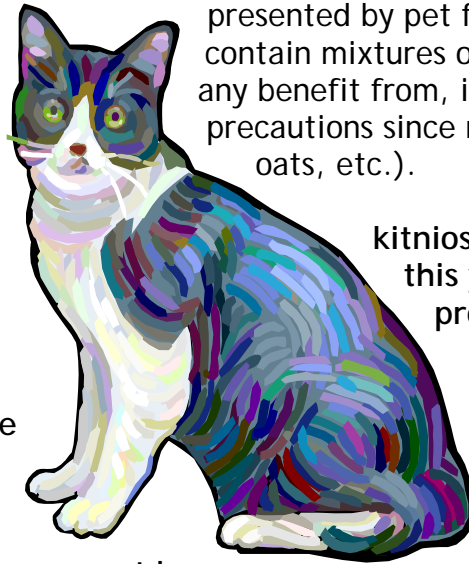
Baby food that is Kosher for Pesach should be used. Where unobtainable, Kitniyot e.g. Rice Flour, Corn Flour and Isomil may be used, using separate vessels, utensils and washing up facilities.





PET FOODS

There are many potential problems more so on Pesach. Many pet foods are forbidden by Torah law to derive. For Pesach we must take extra actual chametz ingredients (wheat,



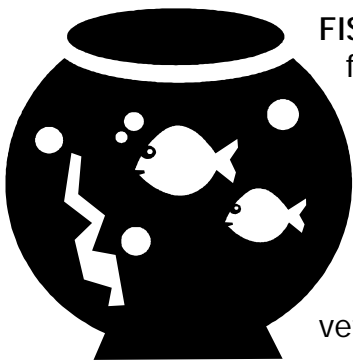
presented by pet foods all year, and even contain mixtures of meat and milk, which any benefit from, including use as pet food. precautions since many pet foods contain oats, etc.).

Note: Some of the items contain for animal consumption. Be careful and milk whey found in many

kitnios, which is acceptable this year for wheat gluten products.

Pet foods generally contain chametz. labels. Some acceptable varieties have similar to unacceptable formulations. chametz such as wheat, wheat barley, oats, oat fiber, pasta, or rye listing both meat and dairy ingredients may not be year. Feed available at zoos is often chametz and should not be purchased or fed to the animals on Pesach. After Pesach, pet food with chametz may be purchased only from stores which are non-Jewish owned or Jewish owned but have sold their chametz.

Make sure to check all names which are very There should be no starch, wheat gluten, listed. A product used any time during the



FISH: Fish food and Vacation blocks often have chametz. Goldfish and Tropical fish can have tubular worms, frozen brine shrimp, freeze dried worms (if they do not contain fillers).

Mixes sold in stores often contain chametz. It is advisable to mix regular and Pesach food together one to two weeks before Pesach before switching completely to Pesach food. The ratio of regular and Pesach food should be changed slowly to get the animal used to the new diet. Check with your veterinarian before changing diet.

BIRDS (PARROTS, PARAKEETS, COCKATIELS, MACAWS):

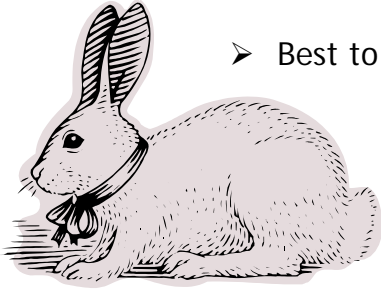
- Millet, sorghum, wild bird food (check for chametz ingredients) as main diet.
- Peanuts, sunflower seeds, safflower seeds can be given.
- Larger birds such as parrots can eat pure alfalfa pellets (make sure it is pure alfalfa since it is common to add grains) or dry dog food (see above for list).
- Smaller birds can also have pure alfalfa pellets; Crush before feeding.





- Can supplement with sliced grapes, cottage cheese, rice cakes (birds like these), small pieces of lean meat, matzah, berries, eggs, canned baby fruits. All large food should be shredded before serving. These items should be given sparingly.
- For minerals, can have oyster shells (calcium) or mineral block

HAMSTERS, GUINEA PIGS & RABBITS:



- Best to feed pure alfalfa pellets. Make sure it is pure alfalfa since it is common to add grains. Dried alfalfa may also be given.
- Can supplement with mixture of cut-up fruits and vegetables - carrots, broccoli, grapes, apples, melon, parsley, oranges, celery, dry corn, sunflower seeds and cabbage. Can also give some matzah. If not accustomed to these items, give sparingly.
- Guinea pigs especially will benefit from parsley and oranges.
- Hamsters especially will benefit from apples.
- Guinea pigs need vitamin C added to diet.

BEDIKAT CHAMETZ - THE SEARCH FOR LEAVEN

The search for Chametz must be made on the night Erev Pesach, (this year 12th April 2006 14th Nissan 5766). By this time the house should be ready for the Festival. The chametz required for the search and for eating, should be kept well secured. Chametz used for the search should be wrapped so that crumbs do not fall out.



Some of the areas to be searched:

- | | | |
|----------------------------------|-------------------------------|--|
| Bar | Fish tanks | School cases, desks & lockers |
| Behind major appliances | Garages | Shelves |
| Benching cards (clean and store) | High chairs | Shopping baskets |
| Birdcages | Kennels and cat baskets | Storerooms |
| Books | Knapsacks | Study |
| Breadbaskets | Luggage | Toaster (clean and store) |
| Briefcases/attaché cases | Lunch boxes | Toys and toy chests |
| Bookcases | Medicine chests | Vacuum cleaner bags |
| Cabinets | Picnic baskets | Workshop/office |
| Cake and biscuit containers | Playpens | Cars (including cubby hole, boot and seats) |
| Cookery books (clean & store) | Pockets and cuffs of clothing | Storage area for computer discs, CD's, tapes etc |
| Cosmetic boxes | Porch/veranda | |
| Cots | Prams | |
| Cupboards, Desks, Drawers | Purses and handbags | |
| | Rubbish bins | |



How To Search for Chametz (Bidikat Chametz)

The Torah says: "Lo yera'eh lecha chametz, velo yeraeh lecha se'or bechol gevulecha". This translates to "Neither chametz (result of grain that ferments) nor se'or (highly fermented sourdough that is used to make another dough ferment) shall be visible to you in all your boundaries.



The night before the Passover Seder, we search our homes to find edible chametz which we will destroy.

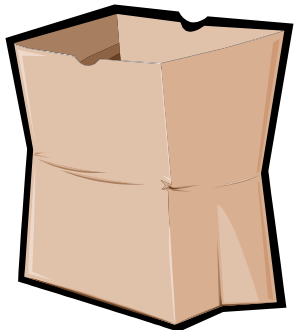


THE SEARCH FOR CHAMETZ (BEDIKAT CHAMETZ) IS DONE ON TUESDAY NIGHT 11 APRIL 2006 AND KOL CHAMIRA IS SAID.

The custom is to use a single candle, a feather, a wooden spoon and a receptacle e.g. paper bag, cardboard container etc.



The search must be conducted in a serious fashion. The search is done with the light of a candle (with the lights in the room turned off). The pieces of chametz are swept on to a wooden spoon with the help of a feather. The pieces are then placed in a paper bag. The bag must be well sealed and placed in a place where it is out of reach. This bag will be burned the following morning (see later).



Prior to the search one must make a blessing. This blessing can be found at the beginning of the Haggadah. After the search we are required to make a statement in which we proclaim that all the chametz which we have not found and are unaware of is effectively ownerless and does not belong to us. This is a very important statement as it ensures that we do not possess chametz during Pesach. It is essential that we understand the meaning of what we are saying and is therefore preferable that it be said in English as well as Hebrew so as to make our statement binding and legal. The declaration can also be found in the Haggadah:

The Blessing is as follows:

"BARUCH ATA ASHER KIDSHANU B'MITZVOTAV V'TZIVANU AL BIUR CHAMETZ."

"BLESSED ARE YOU O L-RD OUR G-D, KING OF THE UNIVERSE WHO HAS SANCTIFIED US WITH HIS COMMANDMENTS AND HAS COMMANDED US CONCERNING THE REMOVAL OF LEAVEN."



There should be no interruption between the blessing and the declaration after the search, unless the interruption has to do with the search.

The Search then proceeds through the entire house and the Chametz found is placed in the receptacle. During the search verbal interruption is prohibited unless relevant to the search. Upon completion of the search the following declaration of annulment is made:

Those who do not understand Hebrew must say the following in English:

"ALL MANNER OF LEAVEN IN MY POSSESSION NOT SEEN OR NOT REMOVED OR NOT KNOWN, SHALL BE NULLIFIED AND BECOME OWNERLESS AS THE DUST OF THE EARTH."

The receptacle containing the Chametz should be placed in a **CONSPICUOUS** spot so as not to forget to burn it the following morning.

BURNING THE CHAMETZ

THE SEARCH FOR CHAMETZ (BEDIKAT CHAMETZ) IS DONE ON TUESDAY NIGHT 11 APRIL 2006 AND KOL CHAMIRA IS SAID.

The next morning, **April 12**, one is permitted to eat bread until **10:27 am**. After this time no more chametz or chametz products may be eaten. Later, **but no later than 11:24 am**, all the left over chametz that we had from the morning must be burned, as well as the paper bag with the ten pieces of bread from the previous night. At the burning, a further statement of nullification is said, also to be found in the Haggadah :



"ALL MANNER OF LEAVEN IN MY POSSESSION NOT SEEN OR NOT REMOVED OR NOT KNOWN, SHALL BE NULLIFIED AND BECOME OWNERLESS AS THE DUST OF THE EARTH."

All kashering for Pesach must be concluded . The changeover may be done



KASHERING FOR PESACH

Pesach requires its own set of culinary equipment e.g. cutlery, crockery, kitchen utensils etc.

If this is not possible Halacha (Jewish Law) allows for a kashering procedure for most vessels and utensils.

There are five different methods of kashering depending on the type of vessel and on the manner in which it was used for Chametz.

- | | |
|-----------------|---------------------------------------|
| 1. HAGALAH | - Immersing in bubbling boiling water |
| 2. IRUI | - Pouring bubbling boiling water over |
| 3. MILUI V'IRUI | - Soaking in cold water |
| 4. LIBUN KAL | - Making hot through fire |
| 5. LIBUN GAMUR | - Making <u>red</u> hot through fire |



ALL KASHERING PROCEDURES MUST BE COMPLETED BY 10.30 AM ON THE MORNING EREV PESACH. (This year on Wednesday 12th April 2006)

Some Shuls provide Kashering facilities. Should you wish to kasher your vessels and utensils in your own home the following is a general guideline on how to Kasher. Please contact Rabbi Glasman or the Kashrut Authority for more details.

After cleaning, items must not be used for a minimum of 24 hours.

HAGALAH - Immersing in bubbling boiling water

The vessel used to kasher, be it milk, meat, parev or non-Kosher, must itself be kashered before being used. It must be thoroughly cleaned, not used for 24 hours, filled to the brim with water and boiled allowing the boiling water to run over the sides and then the vessel should be rinsed with cold water. Should you wish to use this kashering vessel for Pesach, IT MUST BE REKASHERED.

CANDLE LIGHTING FOR PESACH



Candle lighting on Yom Tov, as on Shabbat, is the privilege and responsibility of the woman of the house. If she is unable to do so, it is the responsibility of the husband or any other member of the family.

There are various customs as to the number of candles lit, the minimum being two (for a single girl at home who lights candles, only one is necessary).



It is customary to give *TZEDAKA* (charity) before lighting candles on *erev* Shabbat and *erev Yom Tov*.

On the second night of Yom Tov candles may be lit only after the termination of the first day and from an existing flame.

When Yom Tov is on Friday, the candles for Shabbat must be lit before the commencement of Shabbat.

Blessings for Pesach Candle Lighting

The blessing for lighting candles on Shabbat and Yom Tov is Found in the Siddur.



Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech Ha-olam A-sher Ki-de-sha-nu
Be-mitz-voh-tav Ve-tzi-va-nu Le-had-lik Ner Shel Yom Tov

Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech Ha-olam
She-heh-che-yah-nu ve-ki-ye-ma-nu Ve-hi-giy-a-nu Laz-man Ha-zeh

Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech Ha-olam A-sher Ki-de-sha-nu
Be-mitz-voh-tav Ve-tzi-va-nu Le-had-lik Ner Shel Sha-bat Ko-desh (for Shabbat)

THE SEDER



The word Seder means "order" or "procedure" i.e. the order of events by which the night of Pesach is celebrated

Most of the preparation for the Seder should be completed before the onset of Yom Tov. You may lay the table on Yom Tov but it is preferable if this is done before. The table should be beautifully laid out with ones best "pesachdik" crockery, silver ware and other beautiful vessels and utensils, in honour of the Festival.



Setting the Passover Table

The following is needed to set the table for the Passover Seder:

- Festive tablecloth and napkins
- Kosher for Passover dishes, flatware, water glasses, and wine glasses
- Small dishes of salt water for dipping
- Enough bottles of Kosher I'Pesach wine and grape juice for each person to have four cups
- A special wine cup reserved for Elijah
- A plate with 3 pieces of matzah on it and a cover over it.
- Seder plate
- Haggadot

Each place setting should include a plate, flatware, a water glass, a wine glass, and a Haggadah. Soup bowls can be kept in the kitchen and used to serve the soup. The salt water dishes and wine or grape juice bottles should be spread out on the table so everyone can reach them. An empty wine glass should be placed in the middle of the table for Elijah. On the plate of the person who will lead the reading of the Haggadah, first place the plate with the three pieces of matzah, and then put the seder plate on top.



SEDER REQUIREMENTS

WINE

All kinds of Kosher I'Pesach wine are acceptable for the four cups. It is preferable to use red wine (sweet, semi-dry or dry). Kosher sparkling wine is also acceptable for the four cups. Kosher I'Pesach grape juice for either mixing with wine or drinking neat for the four cups for those who are unable to drink wine is also acceptable. (All wines and grape juice for Pesach must have a reliable Hechsher).



MATZAH

One should purchase enough Matzah not only for the Sedarim but also for the whole Festival. Ensure that you have enough SHMURAH Matzah, either hand made or machine made for the Sedarim. Some people have the custom of eating Shmurah Matzah the entire Festival of Pesach.

MAROR

Romaine Lettuce, Raw Horseradish, Endives etc.

HARD BOILED EGGS

THE SHANK BONE

Many people use the neck of a chicken, which should be well roasted.

KARPAS

Parsley, potato, onion, celery, radish etc.

CHAROSET

This is a mixture of ground fruit, spices, wine and nuts.

SALT WATER

ADDITIONAL REQUIREMENTS

A Seder Plate, Kiddush cups for all members of the family, Haggadot for all members of the family (the Jewish bookshops have a variety of Haggadot with excellent translations, explanations and diagrams for a more meaningful Seder.) Cushions for reclining.

SETTING UP THE SEDER PLATE

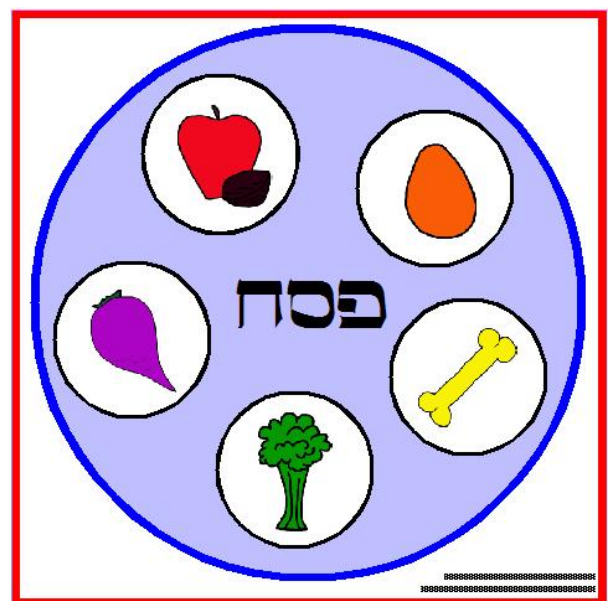
There are two opinions as to the order of placing the symbols on top of the Seder Plate.

The first is according to the **ARI'ZAL**.

The Seder Plate is placed before the head of the household (the one who conducts the Seder).

Three Matzot are placed in the three compartments of the Seder Plate.

The top Matzah represents the **COHAIN**,
The middle Matzah represents the **LEVITE**
The third Matzah represents the **ISRAELITE**





- ❖ **TOP RIGHT - THE SHANK BONE**, which represents the Pesach sacrifice.
- ❖ **TOP LEFT - THE HARD BOILED EGG**, which represents the usual Festival sacrifice.
- ❖ **IN THE MIDDLE, JUST BENEATH THE TWO TOP SYMBOLS - THE MAROR (BITTER HERBS)** which can have a combination of the various species of Bitter Herbs.
- ❖ **BOTTOM RIGHT, JUST BENEATH THE BITTER HERBS - THE CHAROSET.**
- ❖ **BOTTOM LEFT, JUST BENEATH THE BITTER HERBS - THE KARPAS (VEGETABLE).**
- ❖ **IN THE MIDDLE, AT THE BOTTOM - CHAZERET (AGAIN BITTER HERBS - a combination of the various species of Bitter Herbs can be used).** This is to be used for Korech in the Hillel Sandwich.

The second opinion is according to the **RAMA'H.**

The Seder Plate is placed before the head of the household (the one who conducts the Seder).

- ❖ **TOP RIGHT - THE SHANK BONE**, which represents the Pesach Sacrifice.
- ❖ **TOP LEFT - THE HARD BOILED EGG**, which represents the usual Festival sacrifice.
- ❖ **BENEATH THE SHANK BONE - THE MAROR (BITTER HERBS)** which can have a combination of various species of bitter herbs.
- ❖ **UNDERNEATH THE HARD BOILED EGG - THE CHAROSET.**
- ❖ **IN THE MIDDLE BENEATH THE MAROR AND CHAROSET - THE THREE MATZOT.**
- ❖ **BOTTOM RIGHT - THE KARPAS (VEGETABLE).**
- ❖ **BOTTOM LEFT - THE SALT WATER.**

For children and others make sure to have Kosher I'Pesach grape juice.

Don't forget to provide a Cup for Elijah - which some fill with wine from each participant

FOR EACH PARTICIPANT:

- ❖ Provide the same Haggadah for all in order to follow conveniently.
- ❖ Provide an additional Haggadah, each with a different commentary at each place.
- ❖ Each one to have their own kiddush cup
- ❖ A pillow for each participant who wishes to really recline

HOW "LONG" IS A "GOOD" SEDER?

A "great" Seder is one in which everyone has a chance to participate, and using a good Haggadah will facilitate each member of your family and friends to take part in the Seder.



There are fifteen symbols that help us conduct the Seder in its proper order.



KADEISH - Make Kiddush

The Kiddush cup must have a minimum of 86ml. All Kiddush cups are now filled with wine, grape juice or a mixture thereof for the first cup. We begin the Seder with the reciting of the Kiddush, which is sanctifying the Holy Day. After the Kiddush is recited everyone drinks the first of the four cups of wine and it is drunk in a reclining position. (We recline to the left).

A minimum of more than half of the cup must be drunk to fulfill one's obligation. It is preferable to drink the whole cup therefore it is preferable to use a smaller cup (that contains a minimum of 86 ml) and drink the whole cup, than to have a larger cup and drink the majority. Everyone stands and recites Kiddush together. Now get ready for some serious relaxing - remember to recline to your left side while you drink.



URCHATZ - Ritual Washing of Hands

Fill a cup with water. Pour some water over your right hand three times, then over your left hand three times. (When we wash our hands again before eating matzah, we'll recite a blessing. But not now.)

We ritually wash our hands similar to before the eating of bread but we do not make the blessing of "AL N'TILAT YADAYIM". (We may talk between washing our hands and eating the vegetable)



KARPAS - Vegetables

Dip a SMALL piece of the vegetable in salt water, recite the blessing ".....BORAI P'RI HA'ADAMA" (Haggadah) having in mind the Maror to be eaten later on in the Seder.

The saltwater represents the tears of our people, beginning with our slavery in Egypt. We taste harshness again in order to give us the humility necessary for freedom.



YACHATZ - Breaking the middle Matzah

Take the middle matzah from your Seder Plate and break it into two. Put the smaller piece back between the two complete matzahs.

This piece is the "poor man's bread" over which we will recount the story of our Exodus. The larger piece becomes the Afikoman (see step 12); put it in a bag and set aside until the Seder's end.



MAGGID - Reading the Haggadah

The Seder Plate is moved aside and the second cup of wine is filled. The story of our Exodus is now retold. It should be read in the original Hebrew and then can be translated and explained in any language. Many people have the custom of all reading the Hebrew together and then different individuals reading the translations and explanations. Before the four questions are recited, the second cup is filled. The Haggadot have instructions for the various procedures of when to lift the cup of wine and when to pour wine from the cup etc.

Children ask the Four Questions, found in the Haggadah. No children at your Seder? Have an adult ask. Alone? You be the child and G-d, the Father. The Exodus from Egypt was much more than just an historical event. Rather it is a dynamic process that occurs daily as we emancipate ourselves from our own limitations and strive to grasp the divine. To retell the story is to express our essential self; to come face to face with who we really are. At the end of this reading, say the blessing over the second cup.



ROCHTZAH - Ritual Washing of Hands

We now prepare ourselves to eat matzah by again washing our hands. Pour some water over your right hand three times, then over your left hand three times.

We ritually wash our hands as we will be eating Matzah which has the same law as bread and we recite the blessing "..... AL N'TILAT YADAYIM" (See Haggadah). One may NOT talk between making the blessing and the completion of eating the Matzah.



MOTZI MATZAH - Blessing on the Matzah

The one with the Seder plate takes hold of all three Matzot and recites the blessing "..... **HAMOTZI**" (Haggadah). Then leave the bottom Matzah, holding the top whole one and the middle half and make the next blessing "..... **AL ACHILAT MATZAH**" (Haggadah).

From the top whole Matzah, pieces should be given to each member of the family and they should add additional Matzah to that. The minimum requirement of eating Matzah this first time is 29 grams, the equivalent of 3/4 of a square Matzah. It is preferable to eat 58 gram, which is equivalent to one and a half Matzot. The Matzah should be eaten in a reclining position.



MAROR - Bitter Herbs

Maror is the bitter taste of our slavery in Egypt. The one conducting the Seder takes the Maror from the Seder plate and everyone else takes Maror which is dipped into the Charoset and the following blessing is recited "..... **AL ACHILAT MAROR**" (Haggadah). The Maror is **NOT** eaten in a reclining position.

The minimum amount of Maror to fulfil ones obligation is 29 grams. You may combine the various types of Maror e.g. Romaine lettuce and raw horseradish etc.



KORECH - The Hillel Sandwich of Matzah and Maror

The one conducting the Seder takes the bottom Matzah, breaks off two pieces and places the Maror (bitter herbs) from the bottom of the Seder Plate in between the two pieces of Matzah, dips into the Charoset, and says the relevant prayer found in the Haggadah.

Everyone should also take two pieces of Matzah and place Bitter Herbs in between, dipping into the Charoset and saying the relevant prayer. The minimum amount of Matzah and Maror is the same as above. This too is eaten in a reclining position.



SHULCHAN ORECH - Eating the Festive Meal



It is the custom of some to begin the meal with eating the egg on the Seder Plate, dipped in saltwater. The egg symbolizes the cycle of life and is also a sign of mourning. At every festive occasion, we mourn the destruction of Jerusalem. Now you can eat. Only during the meal may additional wine be drunk other than the four cups.



TZAFUN - The Afikoman - Out of Hiding

After the meal is completed the hidden Afikoman is taken out. A piece of the Afikoman, supplemented by Matzah, is eaten in a reclining position. The minimum amount is 3/4 of a square Matzah. (On the first night the Afikoman must be eaten **before 12.20 am**. **On the second night, there is no time restriction**). After the Afikoman, nothing else may be eaten.



BAREICH - Grace after meals

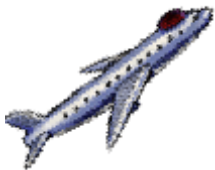
The third cup is now filled. We say the grace after the meal and then the appropriate blessing for wine; drink this cup while leaning to your left.



Hallel - Songs of Praise

At this point of the Seder we fill a special goblet in honour of Elijah the Prophet, and set it in the middle of the table. Open the front door of your home to welcome Elijah and recite the prayer, "Pour out Your wrath . . ."

The fourth cup is filled and the balance of the Haggadah is recited commencing with the opening of the front door for Elijah the Prophet. At the end of the Haggadah we drink the fourth cup of wine in a reclining position and we then sing all the beautiful Pesach Haggadah Songs.



Nirtzah - Acceptance

After having completed the whole Seder service accurately and conscientiously, we are assured that it has been accepted by the Almighty and that next year we shall celebrate it in Jerusalem.



MATZAH - THE FOOD OF FAITH

Matzah! Some people love it, others hate it, but everyone has to eat it on Pesach. In fact one of the reasons that we do not eat Matzah the day before Pesach (some people have the custom of not eating Matzah from Rosh Chodesh Nissan) is in order that we can look forward with relish to eating Matzah at the Seder.

The Torah refers to Matzah as **LECHEM ONI**, the "bread of affliction". Another meaning of **LECHEM ONI** is "bread of austerity" which is a very plain and simple food. The Matzah contains no enriched ingredients whatsoever, other than flour and water, not even salt is added. Consequently Matzah that is Kosher for Pesach is plain and bland, containing no flavouring or seasoning etc. so that is why it is called 'poor man's bread' which is not only flat in appearance but also in taste.



Yet this simple bread is our staple food over Pesach, so much so that the festival is called Chag Hamatzot, the "Festival of Unleavened Bread". Interestingly enough our "Holy Zohar" calls Matzah the "food of faith". In what way is Matzah connected with faith? and how does it symbolise faith? One of the answers found in the Torah is that the Children of Israel baked their dough as flat, round, unleavened cakes because they were driven out of Egypt and couldn't tarry. They took no other provisions with them (Exodus 12:39). Our ancestors left Egypt in a great hurry to go into the wilderness, yet not one of them asked Moses, "how are we and our children and our livestock going to survive in the desert?" They put their complete trust in G-d. The Matzah reminds us of this faith and inspires us with similar faith in G-d. But this is only one side of our faith and our trust in G-d's ability to provide for our needs under any circumstances.

We may be sure that G-d will fulfil his obligations to us (although G-d does not really owe us anything). We must also ensure that G-d will trust us that we will fulfil our obligation to Him. This we can do only if we recognise G-d as our King and Master whom we must obey without question. In order to fulfil our obligation in the best possible way, we must have absolute faith in the one G-d, our Creator and in His Torah and Mitzvot. This faith too is symbolised by Matzah. Faith is an inner feeling, which in its pure form is very simple. It has no intellectual ingredients; it is not based on knowledge. Faith begins where knowledge ends. In our relationship with G-d, faith is the beginning of knowledge. We begin with the realisation that no human being, however wise, can fully understand the Creator. To be sure faith is sweet and pleasant, this is only because it satisfies our hungry soul. In itself faith is without any enriched ingredients, not even a grain of salt.

The basic ingredients of faith are humility and submission. Humility comes from the realisation of our "nothingness". We ourselves are nothing and we have nothing of our own.



All we are and all we have is from G-d. Submission comes from the realisation of our intellectual poverty in the face of the infinite wisdom of our Creator. We can see how faith is the spiritual counterpart of Matzah. What Matzah is as a physical food, faith is as a spiritual food. The whole purpose of the liberation from Egypt and as our Torah tells us - was to receive the Torah at Mt. Sinai; that we may be free from our service to Pharaoh in order to serve G-d. G-d made this clear to Moses when He spoke to him from the burning bush, "When you will bring out my people from Egypt you will worship G-d at this mountain" (Exodus 3:12).

This was the message that Moses brought to Pharaoh again and again in the name of G-d "let my people go that they may serve me".

In order to impress this on the minds of the Children of Israel and to teach them the first step in divine service they were commanded to eat Matzah on the eve of their liberation from Egypt. Matzah as explained above is the symbol of faith (the bread of faith).

If we want to become true servants of G-d we must begin with faith, pure and simple faith in G-d and in his Torah and Mitzvot. Our own reasoning, understanding or will must be put aside in order to do the will of G-d. If one should say "I want to know all about the Mitzvot before I practice them" - he is not likely ever to come to a point of fulfilling G-d's commandments. Even if he finally realises that he has taken the wrong path, the time lost cannot be retrieved.

This is an essential lesson of the Matzah the "food of faith". Our actual fulfilment of the Mitzvah of eating Matzah on the first two nights of the Sedorim and throughout Pesach strengthens our true faith and helps us attain a greater measure of freedom to serve G-d throughout the year.

QUESTIONS & ANSWERS

WHAT IS THE AFIKOMAN?

It is a piece of the middle matzah set aside at the beginning of the seder (yachatz) as a substitute for the Paschal lamb and eaten at the conclusion of the meal. It is hidden during the seder to keep the children awake and interested during the middle of the seder.

WHY DO WE DIP HERBS TWICE?

We dip parsley in salt water because it reminds us of the green that comes to live again in the springtime. We dip the maror, or bitter herbs, in the sweet charoset as a sign of hope. Our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

WHY DO WE RECITE THE HALLEL?

We recite Hallel because of our awareness that the freedom is given by G-d, and we relate our exodus from Egypt to G-d's power.



**WHY DO WE POUR A LITTLE WINE OUT OF OUR CUPS AS WE SAY THE 10 PLAGUES?**

Even though the Egyptians persecuted us, we still feel sorry that they suffered so much through the plagues. We, therefore, diminish our joy by pouring out the wine.

WHY TWO BLESSINGS OVER THE MATZAH?

One is the usual blessing for bread (matzah is bread which has not risen). The other blessing is specifically for the matzah which is eaten on Pesach Eve.

WHY DO WE EAT BITTER HERBS A SECOND TIME IN A SANDWICH?

We do it out of respect for the great scholar Hillel whose custom was to eat the maror with matzah. Since we recited the blessing already, we only mention why we are eating the sandwich.

WHY DO WE EAT HARD BOILED EGGS?

They symbolize the festival sacrifice. The longer the egg is boiled, the harder it becomes, paralleling the ability of the Jewish People to become increasingly strong in the face of increasing oppression.

WHY DO WE SAY "L'SHANAH HA BA'AH BEE-RU-SHA LA-YIM?"

"Next year in Jerusalem." This wish has always been associated with a future of perfect peace and a desire to visit Israel soon.

"SFIRAH" - "THE COUNTING OF THE OMER"**WHAT IS IT'S SIGNIFICANCE?**

The Sfirah period connects the Festival of Pesach with the Festival of Shavuot. We begin counting the days of the Omer from the second night of the Festival of Pesach, which commemorates the exodus from Egypt when we were liberated from slavery and continue to count for forty-nine days.

The next night the Festival of Shavuot commences when we re-live the giving and receiving of our Holy Torah. The purpose of counting or measuring any quantity is to ascertain the exact number or measure of a certain thing. The quantity of which is variable.





A census of the population for example is taken from time to time since the population can either increase or decrease and we want to ascertain its progress. Similarly statistics are kept for various factors, conditions etc. Were such factors stationary and unchangeable or were they uncontrollable there would be no real purpose served in going over such statistics periodically. Now time is something over which man has no control or influence, time just marches on and we can neither slow its march nor speed it up, nor can we make an hour last more or less than sixty minutes. From this point of view the idea of Sfirah would seem incomprehensible, moreover even where things of variable quantity are concerned; the idea of counting or measuring signifies importance. We are not merely satisfied with an estimate or general appraisal, but wish to establish the exact number of units.

We have said that unlike most other things which are changeable in quantity time is unchangeable and beyond our control. But this is true only superficially; actually time holds out for us possibilities that do not exist in other things, for while man's influence over things under his control is limited his influence over time is in a sense unlimited. Time is like a "vessel" which is highly elastic and with an infinite absorptive capacity. It has the power of expanding or contracting depending on how much or little we put into it. We can fill our time with unlimited content or waste it away and the very same unit of time may mean infinity to one or shrink to nothingness for another. Its true measure varies in direct proportion to what is achieved in it.

Herein lies the special significance of Sfirah - of counting the days to the time of receiving the Torah on Sinai.

For the Torah "whose measure is longer than the earth and broader than the ocean" containing the infinite wisdom of G-d was given to finite beings, men limited to a life-span of short duration of "three-score years and ten, or, if in strength, four-score years" at most his days shall be one-hundred-and-twenty years. Can a being so limited in time do justice to such an unlimited gift? Can a finite being like man have any grasp of the infinite Torah?

That is why in preparation for receiving the Torah we are commanded to count the days in order that we should be impressed with the significance of time. It is thereby emphasised that although we cannot alter the flow of time either by stretching it or by retracting it this is only superficially. In reality each particle of time even a day gives us almost infinite possibilities, therefore although human life is limited on this earth to a certain number of years, one is not limited in one's possibilities of using them to accomplish as much as it would take others many, many years. Although formally time is fixed and can only be measured but not influenced, nevertheless if it be measured in terms of its content and our accomplishment in the sphere of our infinite and eternal Torah and Mitzvot we are able not only to "stretch" time but even to turn it into infinity and eternity. In other words we can transfer and elevate our own time beyond and above time. This in essence is the significance of Sfirah, the Counting of the days to the Festival of Shavuot as a preparation for receiving our Holy Torah.



SOME LAWS CONCERNING THE SFIRAH PERIOD

The period of Sefirah is one of semi-mourning, commemorating the death of 24 000 students of Rabbi Akiva at this time. There are different ways of observing this period. Lag Ba'Omer, Yom Ha'atzmaut and Yom Yerushalayim interrupt the mourning, but it is to be noted that on Yom Ha'atzmaut and Yom Yerushalayim only functions appertaining to the celebration of these days may be held. Weddings are NOT permitted.

We may not:

1. Have weddings
2. Have simchas with music
3. Listen to joyous music and attend cinema, play houses, operas, symphonies, etc.
4. Watch TV or entertaining videos
5. Purchase new garments
6. Shave and cut hair

EXCEPT on Lag Ba'Omer.

It is a mitzvah to COUNT the Sfirah each evening starting from the second night of Pesach and culminating forty-nine days later. If you have missed out a twenty-four hour period without counting, you may continue to count but **WITHOUT** the Blessing. If you remembered before sunset the next day you count **THAT** day **WITHOUT** a Blessing and continue the following days **WITH** a Blessing.

NOTICE

IMPORTANT NOTICE TO ALL MEMBERS

We ask for the cooperation of all members to ensure the proper observance of Pesach within our Centre by not bringing in or serving any food of any nature within Centre grounds during the entire festival - ie, from 10:20 am, Wednesday April 12, until after 7:00pm Thursday, April 20, 2006.

If you would like an invitation to a Seder, or know any family or individuals who would like such an invitation, please contact Rabbi Glasman on 0425 796 628



PESACH HUMOUR

A WOMAN'S PRAYER FOR PESACH

By Esther Blaustein 1971

Let not the line at the supermarket be too long
Let the produce be fresh and crisp and let there be
Just one more jar of Kosher-for-Passover mayonnaise left.

G-d, please let everyone be well for the two Seder nights
And while You are at it, could you please make it the rest of the year, too?

Let the children behave at the seder table
Sing the Mah Nishtanah and the Chad Gadya in abundant glee and wisdom.

I will never get all these dishes changed
And Everyone's clothes ready, and all the chametz out of the house in time.

So remember, Dear Lord,
To please make sure that the cleaning woman shows up.

Let each year have our table be fuller
Not only with Your bounty, but with people.
All our loved ones, dear friends, new babies

Let me not,
In the hustle and rush of preparation,
Forget what the Passover really means.

A Jewish doctor makes a great medical discovery for which the Queen has decided to grant him knighthood. At the ceremony, as she touches his shoulders with the sword, he is supposed to recite an ancient Celtic blessing. However, for all his medical genius, the doctor cannot seem to memorize the required Celtic words. On the day of his investiture, the nervous doctor waits his turn as several others are being knighted before him. As he listens to one after another correctly recite the Celtic blessing, he grows more and more nervous.

Finally, when he kneels before the Queen of England and she taps his shoulders with the sword, the good doctor completely forgets the Celtic words, and substitutes the first words that pop into his head: "Ma Nishtahnah Ha Lailah Ha Zeh."

The Queen, clearly confused, looked to the gathered crowd, and says,
"Why is this Knight different from all other Knights?"



DELEGATION OF POWER FOR SALE OF CHAMETZ

I, the undersigned, fully empower and permit Rabbi Yaakov Glasman to act in my place and stead, and on my behalf to sell all Chametz possessed by me, knowingly or unknowingly, as defined by the Torah and Rabbinic law (eg. Chametz, possible Chametz and all kinds of Chametz mixtures). This includes Chametz that tends to harden and adhere to inside surfaces of pans, pots or cooking and useable utensils, and all kinds of live animals and pets that have been eating chametz or mixtures thereof. Rabbi Glasman is also empowered to lease all places wherein the Chametz owned by me may be found, particularly in the premises located at:

..... and elsewhere.

The approximate value of all Chametz etc. referred to is: \$

Rabbi Glasman has full right to appoint any agent or substitute in his stead and said substitute shall have full right to sell and lease as provided herein. He also has the full power and right to sell all my Chametz, Chametz mixture etc. as delineated above. This power is in conformity with all Torah, Rabbinic and Civil laws.

Name

Signed

Address

.....

Date

**Please fill out this form and return it to Rabbi Glasman at
The NEJWMC, PO Box 102, Doncaster, 3108, or Fax 9857 4430 ensuring that it arrives
before Monday 10 April, 2006.**



PESACH RECIPES

Poached Pears with Almonds

Make this recipe ahead of time and serve it all week.

- ❖ 4 to 6 red-skinned pears (may be underripe)
- ❖ 1/2 cup sugar
- ❖ 4 cups orange juice
- ❖ 2 tablespoons lemon juice
- ❖ 2 teaspoons grated lemon rind
- ❖ 1/2 teaspoon ground ginger
- ❖ 1/4 cup sliced almonds
- ❖ whipped cream



Peel pears and scoop out core from bottom end with a melon baller. Don't remove the stem. In saucepan, mix sugar, orange juice, lemon juice, lemon rind, and ginger. Bring to a boil. Place pears in syrup. Bring to a second boil. Cover and simmer 10 to 15 minutes, depending on ripeness of pears, until barely fork tender. Remove, cover surface with plastic wrap, and refrigerate. Serve one pear with sauce and garnish with a bit of flavored whipped cream and sliced almonds or any tasty fruit sauce.

Charoset

Ingredients

- ❖ 1 1/2 cups chopped apples
- ❖ 1/2 cup finely chopped walnuts
- ❖ 2 Tbsp Kedem Concord wine
- ❖ 2-3 Tbsp honey
- ❖ 1/2 tsp Cinnamon
- ❖ Pinch Nutmeg
- ❖ 2 Tbsp Lemon Juice



Method

- ❖ Mix all ingredients together
- ❖ Makes two cups

See our website www.nejc.com.au/recipes for more delicious Pesach recipes



Kid-dish : Fun for Kids



PESACH WORD SEARCH COMPETITION

Hi Kids - Pesach can be heaps of fun. Not only do you get a reward for finding the Afikoman, but here is a chance to score another reward in our PESACH WORD SEARCH competition.

Hidden in the grid are all the words listed below. It's a bit tricky - the words can run up, down, backwards or diagonally. Get Mum or Dad to help you, and while you are solving the puzzle, see how many of the words you understand. You can look in your Haggadah if you don't know the meaning of a word, or who a person may be.

Once you have found all the words listed, there is one hidden word that remains in the grid. All you have to do is write down this hidden word, together with your name, age, phone number and email address (if you have one), and send it by mail, email, hand delivery, or even carrier pigeon if you wish to the Centre office BEFORE YOM HAATZMAUT (3rd May 2006). All entries will go into a barrel, and there are great prizes to be won for the first TWO correct entries drawn at the Yom Haatzmaut function at NEJC on 3rd May 2006.

A clue - a clue - you want a clue? OK!

Finding *something* during your seder can be very rewarding!

A _ _ _ _ _



R	S	A	H	A	Z	T	R	I	N	N	M	I	D	M	Z	H	H
A	S	M	A	G	G	I	D	R	S	A	A	L	I	R	T	H	E
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T	R	H	I	Y	U	E	A	V	I	K	A	I	B	B	A	R	O
Z	A	A	E	A	I	H	A	N	A	T	H	S	I	N	H	A	M
A	F	D	B	A	T	S	S	N	N	Z	M	H	O	A	C	B	I
H	A	G	G	A	D	A	H	O	R	O	C	E	M	Z	Z	B	T
C	H	A	D	G	A	D	Y	A	H	E	R	I	A	C	T	I	Z
H	S	E	D	D	A	K	F	N	R	E	Y	A	H	E	A	E	R
E	C	H	A	D	M	I	Y	O	D	A	Y	A	H	E	H	L	A
C	M	E	A	E	K	M	N	R	L	S	Z	I	Z	A	C	I	Y
H	H	T	R	O	R	A	Z	A	L	E	I	B	B	A	R	E	I
A	N	Z	M	O	H	H	H	O	R	K	L	N	H	B	U	Z	M
R	A	A	R	C	K	S	E	E	U	A	A	L	R	N	A	E	A
O	N	F	L	B	U	I	S	I	R	R	S	O	A	E	A	R	U
S	H	U	C	R	O	E	L	Y	T	P	R	R	K	H	D	A	A
E	H	N	E	R	A	B	B	I	T	A	R	F	O	N	B	E	N
S	T	Y	A	C	H	A	T	Z	M	S	H	B	M	Y	M	I	S

Aharon

Mishkan

Mitzrayim

Barech

Moshe

BeisHaMikdash

MotziMatzah

Beitzah

Nirtzah

ChadGadyah

RabbiAkiva

Chametz

RabbiElazar

Charoses

RabbiEliezer

Chazeres

RabbiTarfon

EchadMiYodayah

RabbiYehoshua

Haggadah

Rachtzah

Hallel

Seder

Kaddesh

ShulchanOrech

Karpas

Tzafun

Korech

Urchatz

MahNishtanah

Yachatz

Maggid

Yerushalayim

Maror

Zroa

**Pesach Timetable – Pesach 2006 / 5766****Tuesday April 11**

Bedikat chametz After 6:26 pm

Wednesday April 12 - Erev Pesach

Shacharit and *Siyyum bekhorim* 6:15 am

Latest time to eat *chametz* 10:27 am

Bi`ur chametz and *Bittul chametz*
(*Destruction of Chametz and Declaration of Nullification*) Before 11:24 am

Remember to prepare an *Eruv Tavshilin*

Candlelighting 5:40 pm

Maariv 6:15 pm

Latest time to eat *afikoman* (First night only) 12:20 am

Thursday April 13 - Pesach I

Shacharit 9:15 am

Minchah & Maariv 5:40 pm

Candlelighting and *seder* preparation After 6:36 pm

Friday April 14 - Pesach II

Shacharit 9:15 am

Candlelighting 5:37 pm

Minchah and Kabbalat Shabbat 5:40 pm

Shabbat April 15 - Shabbat Chol Ha-Mo`ed

Shacharit 9:15 am

Minchah & Kabbalat Shabbat 5:40 pm

Shabbat ends 6:20 pm

Sunday April 16 - Chol Ha-Mo`ed

Shacharit 8:30 am

**Monday April 17 - Chol Ha-Mo`ed**

Shacharit	8:30 am
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Tuesday April 18 - Erev Yom Tov

Shacharit	6:30 am
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Candlelighting	5:32 pm
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Minchah & Maariv	5:35 pm
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Wednesday April 19 - Pesach VII

Shacharit	9:15 am
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Minchah & Maariv	5:35 pm
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Candlelighting and Yom Tov preparation	Not Before 6:28 pm
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Thursday April 20 - Pesach VIII

Shacharit	9:15 am
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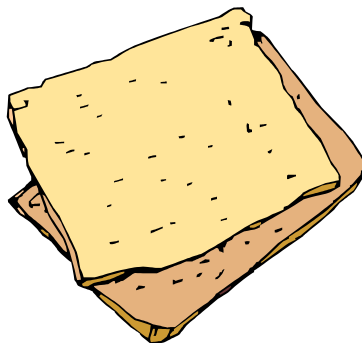
Yizkor	Approx. 10:30 am
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Minchah	5:35 pm
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Yom Tov ends	6:14 pm
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<i>Chametz</i> sold before Pesach may be eaten	Not Before 6:50 pm
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CHAG PESACH KASHER V'SAMEACH



HAVE A HAPPY AND KOSHER PESACH