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COMPACT
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COMPACT

Enriching the Lives of Conservative Jews

Jews enlightening Jews.
Jews mentoring other Jews.
Jews spiritually enhancing their own lives.

COMPACT's mission is to aid in Jewish self-growth, which affirms the *brit mitzvah* covenant of the Torah's commandments within each Jew.

NISAN 5768

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DVAR TORAH

YOUR FATHER'S IMAGE: *DYUKNA D'ABBA*

Rabbi Moshe Edelman

When Yosef wound up in Mitzrayim, he found himself in the household of Potiphar. It was Potiphar's wife who attempted to seduce Yosef. Tempted as he was, Yosef struggled to decide how he would behave. Suddenly, says the Midrash, Yosef saw *d'yukna d'abba*, the image of his father, the visage of Jacob.

Then Yosef knew how to behave. Then Yosef knew how to respond.

When we gather on the eighth day of Pesach for Yizkor, a day and a service which calls on us to remember our past - do we see the image of a mother, the picture of a father; do we hear the voice of a grandmother or grandfather?

If Judaism is to continue, then we must be guided by strong Jewish family values from our past. The devotion to Jewish survival which held the heart of our ancestors must become the inspiration for our deeds. It's not sufficient to be nostalgic, it's insufficient only rely on the piety of the past. It's of limited value to invoke our family *yichus* (pedigree) of yesterday.

If your mother lit *Shabbos* candles, that's important, but do you? If your grandfather was a learned Jew, be proud of that fact, but do you study regularly? If your family had prominent donors to *tzedaka*, has that set an example for you? If Pesach recipes bring a tear to your eye (not because of the *maror!*) but you have only a holiday supper, then it's time to take a self-evaluative look. If a set of *tefillin*, or an old Mahzor, or a fraying *talit* or a tattered *siddur* is in a brown bag, then the dust of decay must be blown away and a fresh breeze of belief and behavior is needed.

Jewish living is Jewish learning and learning must be followed by Jewish living.

Basic to Judaism is the way to go, the way to do, the way to walk. We refer to *halakha* as our path to Judaism's value system and *mitzvah* connection to God.

Increasingly we find liberal Judaism embracing traditional observance. Increasingly we Conservative Jews are realizing that our best and brightest young people from Hebrew High, from USY, from KOACH, from NATIV, and from Ramah are drawn to traditional observance. Observance and intellect must be the hallmark of Conservative Judaism. We require three styles of Jews. Those who are observant *halakhic* Jews and those who are *halakha*-striving Jews, and we must love all other Jews who are to be welcomed, encouraged, educated, integrated, initiated and acknowledged in their journey.

At the conclusion of the seder, we recite *Hasal Sidur Pesach* --- "so ends the Pesach seder" --- and then we say *K'hilkhata*, "according to the way of Jewish law." We have followed traditional observance.



The Belzer Chasidim follow the custom of not reciting the final paragraph of the Hagadah until the 8th day of Pesach. They are only prepared to say we have done the way of our people, our law, and our observance at the true conclusion of *Yom Tov Pesach*.

Our perspective must continue to be one of *halakha*. Our goal must be to increase the *halakhic* dimension of our lives each day. Just as the Belzer push off a final statement of completion and achievement, so too must we say there is another day to observe. There is another *mitzva* to fulfill. There is another page to study. There is another *tzedaka* to support. There is another *tefilla* to recite. There is another aspect of Shabbat to do.

May the images of our fathers and mothers inspire us to dedicated living and to traditional Jewish observance. May their memories live vibrantly in our deeds. *Hag Kasher V'Sameach*.

OR LA YEHUDIM NISAN 5768

(A Light to Our Fellow Jews in the Month of Nisan)

THE BREAD OF AFFLICTION AND FREEDOM

Rabbi Shlomo Riskin, Chief Rabbi of Efrat

Former Rabbi at The Lincoln Square Synagogue, New York

The bread affliction, *lechem oni*, which we read about on Pesach, is the 3,500-year-old means by which we re-experience the flight of our people from Egypt, teaching us that the easy way to remember what it means to be a Jew is that we never forget what it means to be a slave.

Although it may be difficult to fathom why this “cracker” should provide a journey to the past, especially since its price seems so incongruous for “bread of affliction”, Jews can bite into the *matzah* and trace the path of the Jewish people from under the shadows of the pyramids of Egypt toward the light of the Torah at Sinai.

At the beginning of the seder we declare, “here is poor bread that our ancestors ate in the land of Egypt,” the tasteless, unaesthetic dough bread that an exhausted Jew would bake after a hard day at the pyramids, when what they really wanted to do was sleep. But the seder goes on to explain that this same *matzah* -- the not completely risen dough which the Jews took with them in the middle of the night when they left Egypt on the road to Sinai and freedom -- is also the bread of redemption.

How can the same tasteless cracker be a symbol of both degradation and independence at the very same time?



KEEPING THE FAITH

Did you hear the story about a wealthy man who every so often would wear the same ragged clothes worn when he was poor? It confused everyone but he was too wealthy with whom to be disagreed. Sure enough, a day arrived when he was again forced to wear the same rags, but this time out of need. And his children, who had never been allowed to forget where their father had come from, still respected him and didn't feel suddenly alienated by a pauper in their midst. Furthermore, they never lost faith that he would one day regain his wealth.

So it is with us. Even though we're not slaves anymore, we are never out of danger of being enslaved again.

Yet the bread of affliction reminds us not only that Israel was chosen when its fortunes were low, but that God will never entirely forsake us. That's why this *matzah* is also a *matzah* of faith.

Interestingly, the myths of the ancient people who lived at the same time as our forefathers made every attempt to trace their ancestry back to heroes and gods. But we devote a whole book of the Torah to recount our emergence as a people out of slavery and oppression, a fact most other nations would hide in shame. It's our deep belief that the Almighty marked us for slavery to teach us that we must understand slavery to comprehend redemption.

BUILDING A BETTER WORLD

As long as this memory is carved into our souls, the suffering of other people becomes meaningful to us as we protect the stranger, the widow, the orphan, and the slaves. The *matzah* you bite into may look like just another cracker, but in those ridges and slopes are the memories of a nation slaving in the sun, learning from the inside out the meaning of suffering and the pain of slavery. The faith of the Jewish people has been in remembering that degradation and never giving up hope; redemption is what we may be worthy of if we help eliminate slavery from the world.

There is a story about Rabbi Yisroel Salanter, who founded the *Musar* (ethics) movement in the 19th century. During one of Lithuanian's freezing winters, his yeshiva had no money to buy fuel and the students had to study in the numbing cold. Early one morning, dressed in a warm fur coat, Rabbi Yisroel went to the home of a wealthy, but not very philanthropic, householder. Still in his dressing gown, the man invited the Rabbi in, but the sage remained in the doorway and, seemingly unaware, that the householder was shivering from the cold, began a lengthy Talmudic discourse.

The host's teeth were chattering and, before long, his lips had turned blue. Feeling that he was about to faint, the man finally interrupted the rabbi and persuaded him to come in. As they warmed themselves before the stove, Rabbi Yisroel continued, "I am sure that you are wondering about my strange conduct. The students are freezing; we need the money for fuel. If I had asked you to help while you were warm,



you would not have even begun to understand what it means to study in an unheated room in subzero weather. Now that you felt what they feel, I am sure that you will help me.” And indeed, the wealthy man provided fuel for the yeshiva

Similarly, if we are to understand the message of Pesach, we must identify personally and directly with the Jews who left Egypt, testifying that the great events of Jewish history happened to each of us, that they flow through our veins and that we are one with our ancestors. Only through this total identification with the Jewish people can we ensure the historical continuation of our legacy from Sinai.

ACT AS A JEW TO IMPROVE THE WORLD

C H I L D R E N

A T

Rabbi David Golinkin, Head of the Schechter Institute in Jerusalem, reminds us that children play a central role both in the Exodus from Egypt and at the Pesach Seder.

In Exodus Chapter 1, Pharaoh tried to kill all of the Jewish boys. When that failed, he commanded: “Every boy that is born you shall throw into the Nile ...” (v. 22). In Exodus Chapter 2, we read the story of the infant Moses who later helped redeem the Children of Israel. In Exodus Chapter 10:8-11 Pharaoh asks: “Who are the ones to go?” Moses replies: “We will all go young and old” and Pharaoh refuses: “No! You men folk go”. They both understand that the future of the Jewish people hinges on “the young”.

It is therefore not surprising that the Sages placed the child at the center of the Seder. Children are required to drink four cups of wine even though they are exempt from most *mitzvot* (Talmud, Tractate Pesachim 108b-109a). The Talmud also teaches that parents give them parched corn and nuts in order that they stay awake and ask questions. “They pour him the second cup of wine and here the child asks the parent. And if the child has no understanding, the parent teaches *Mah Nishtanah* ... and according to this understanding the parent teaches the child.” (Pesachim 1 16a in the Mishnah).

In other words, after pouring the second cup, the child asks the parent anything about the Exodus and the parent replies according to the child’s ability to understand. The parent only teaches the child *Mah Nishtanah* if he has no understanding, in order to arouse her curiosity.

The centrality of the child to Pesach reaches its climax in the midrash of the four sons. The sages juxtaposed four verses which deal with educational aspects of the Exodus and explained in the Haggadah and elsewhere that: “The Torah spoke of four children: one who is wise, one who is wicked, one who is simple, and one who does not know how to ask”. In other words, each verse is referring to a different type of child.

A different explanation of the four sons is hinted at in a 14th century illuminated Haggadah. In those



illustrations, the son who does not know how to ask is depicted as a young boy, the simple son as a young adolescent, the wicked son as a soldier with a sword in his hand, and the wise son as an old man with a book in his hand. Mira Friedman proved a number of years ago (*Journal of Jewish Art* 11, 1985, pp.16ff.) that these illustrations are borrowed from popular illuminations of the six “Ages of Man” and, if one ignores the first two ages, there is a striking resemblance between the two sets of illuminations.

In any case, these illuminations can lead us to another explanation of the four children: they do not represent four types of children, but four stages in the life of the same child. In other words, a young child aged three does not know how to ask (Exodus 13:8). The next stage is a “simple” child aged six or older who asks simple, unsophisticated questions (ibid., v. 14). The next stage is an adolescent who rebels against parents and God saying: “What do you mean by this rite!” (Exodus 12:26). The final stage is a mature young adult who has reached the age of wisdom, and who asks out of a desire to understand (Deuteronomy 6:20).

This interpretation teaches us an important lesson. There is a tendency to read the text of the Haggadah quickly in order to get to the meal, but whoever does so has not fulfilled the obligation of “You shall tell your child”. In order to fulfill that *mitzvah*, parents must explain the story of the Exodus to their children in a manner befitting their age and character, as we learn in the Mishnah cited above: “and according to his understanding, his parent teaches him”. Let every adult at the Seder tell the story in a manner which fits the children present so that the children may truly understand the meaning of the Exodus.

Rabbi Dov Peretz Elkins

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LIVE THE JEWISH CALENDAR

WHEN PESACH BEGINS ON SATURDAY NIGHT

Rabbi Kassel Abelson

*This paper was passed unanimously on December 8, 1993 by the
Rabbinical Assembly Committee on Law and Standards.*

SHE’ELAH

W h a t p r a c t i c e s a r e t o b e f o l l o w e d

TESHUVAH

Many *of* the practices that are usually performed on the night or the day before the *Seder* are moved back to Thursday or Friday. This is done to assure the proper observance of Shabbat.



- *Siyyum Bekhorim*- Thursday Morning
A first born (whether of the mother or of the father) should fast on the day before Pesach in commemoration of the deliverance from Egypt. It is the custom for synagogues to make a *siyyum* (a public completion of the study of a tractate of the Talmud) on the morning before Pesach. Since the *siyyum* is followed by a *seudat mitzvah* (a festive meal which follows the performance of certain *mitzvot*), a first born who is present may eat, and having eaten need not fast that day. Since a fast for the firstborn cannot take place on Shabbat or be moved to Friday, the *siyyum* and the *seudat mitzvah* are held on Thursday morning.
- *Bedikat Hametz* - Thursday Evening
Bedikat Hametz (search for leaven) is customarily done on the night before Pesach immediately after sunset. When Pesach begins on Saturday night, the *bedikat hametz* is done on Thursday night. The blessing for *bedikat hametz* is recited. One may elect to keep enough *hametz* for the Sabbath meals. If so, the *kol hamira* ("All the *hametz*...") formula for nullifying unseen *hametz*, should not be recited at this time, since one does not want to nullify the *hametz* reserved for Shabbat. However, if the intention is to use *matzah ashirah*, then the *kol hamira* is recited Thursday evening.
- *Biur Hametz*- Friday Morning
This day should be treated as an ordinary *Erev Pesach* in regard to *biur hametz* (removal of *hametz*). The burning of the *hametz* should be completed by the fifth hour after sunrise. The stove should be kashered for Pesach. All cooking should be done in Pesach pots and only Pesach utensils should be used. Food required for Shabbat as well as for the first *Seder* should be cooked at this time.
- Shabbat Meals
There are two traditional practices that present complications when the first *Seder* is held on Saturday night :
 1. It is customary to refrain from eating *matzah* on the day before, so that one will eat the *matzah* with appetite at the *Seder*.
 2. It is customary to eat three meals on Shabbat. At least two of these meals should include food over which *Hamotzi* is recited.

There are two acceptable ways of dealing with these complications:

- a. Set aside enough *hametz* for the Sabbath meals. A *hametz* dish should be provided for the *hallot*. Care should be taken to prevent any crumbs from coming into contact with the other dishes. To avoid such a problem, it is recommended that plastic paper plates and cutlery be used at both the Friday night and Shabbat morning meals.

No *hametz* may be eaten on *Erev Pesach* beyond a time approximately four hours past sunrise. Hence, on Shabbat morning, the Shabbat services should be



completed early enough to allow for the *Seudat Shabbat*, including *hallah*, to be eaten in time. After the meal, the residue of the *hametz* should be flushed away or otherwise disposed since, of course, nothing can be burned on Shabbat. The tablecloth should be carefully removed from the table, shaken outside of the house, and then stored with the other *hametz*.. The *kol hamirah* formula should now be recited.

Synagogues that do not have a congregational *seder* or serve *kiddishim* during the *Pesach* holiday may have services early on Shabbat morning, and if they choose, serve a *hametz* meal, have non-Jewish staff dispose of the *hametz*, and keep the kitchen locked during the holiday. The *kol hamirah* formula may be recited by the assemblage, or individually at home.

- b. Have full *Pesach* meals both on Friday evening and Saturday morning. This is possible because one may use *matzah ashirah* (enriched *matzah*, that is to say egg *matzah*) for the *hamotzi*. Though *matzah ashirah* may not be used for the *Seder*, it is not *hametz*. It is produced under strict rabbinical supervision and may be used during Passover. It may not be used for the *seder*, for it is *ashirah* (rich) and what is required for the *seder* is *lahma anya* (the bread of poverty and affliction). And precisely because egg *matzah* may not be eaten at the *Seder*, it may be eaten the day of the *Seder* both at the Friday night meal and at the Shabbat lunch.

Rabbi Moshe Feinstein in the *Iggrot Moshe* recommends that those who prefer to remove all *hametz* before Shabbat use *matzah ashirah* for *hamotzi* and that *birkat hamazon* (grace after meals) be recited following the meal.

Therefore it is preferable for those who do not want to have *hametz* on Shabbat because they are concerned about all the complications that can flow (from having *hametz* in a *Pesachdige* house), to use *matzah ashirah* for the two meals. Since it is the staple of the meal, *hamotzi* must be said and *birkat hamazon* recited."

Rabbi Feinstein maintains that the Rabbis did not require the removal of all *hametz* before Shabbat and the use of *matzah ashirah* because they did not want to put a burden on those who would find it difficult to do so. However:

"Those who want to, and it is possible for them to take the trouble to bake *matzah ashirah*, it is preferable for them to do so."

In regard to those who might object and say that a *pat* (bread or regular *matzah*) is needed to say *hamotzi*
a n b d r k a t R a b b i h a m a F z e o i m s t e i n , r e a s o n s , .



“Since one eats them for the Sabbath *seudot* where a *pat* is required, there is not greater designation as the staple than this.”

A n d h e p r o c e e d s t o

Egg *matzah* is easy to obtain nowadays. It would therefore seem preferable to avoid the complications of using *hametz* in an otherwise *Pesahdige* home, to use *matzah ashirah* (egg *matzah*) and not *hallah* for the Sabbath meals.

Rabbi Feinstein does, however, impose a restriction to be in accord with those who hold a different view on the use of *matzah ashirah*.

“They should eat the two meals only during the hours when it would be permitted to eat *hametz* [until the fifth hour after sunrise.]”

However, since we hold that *matzah ashirah* may be used during *Pesach* (except at the *Seder*), we can use egg *matzah* until a later hour, until *minha ketanah* (approximately 2 1/2 halakhic hours before sunset). Thus the second Shabbat meal may be eaten at the regular hour, and Shabbat services need not end especially early.

If the option of using *matzah ashirah* is used, then the *kol hamira* formula is recited Shabbat morning before going to the synagogue. There are some congregations that recite the *kol hamira* together in the course of the services.

- *Seudah Shlishit*

Whether one follows the practice of eating *hametz* on Shabbat or of making the house *Pesahdige* and using *matzah ashirah*, the *seudah shlishit* should not include either *hametz* or *matzah ashirah*. It should consist of a snack of fruit, fish or eggs. The *seudah* should be completed by the time of *miniha ketanah* (approximately 2 1/2 halakhic hours before sunset).

CONCLUSION

The practices relating to *Pesach* begins on Saturday night are as outlined. The option of making the house *Pesahdige* on Friday and using *matzah ashirah* is preferable. There is less chance of making mistakes, and it will provide a day of Shabbat relaxation before the *Seder*. However, having *hametz* for the first two

s e u d o t S h a b b a t , a n d f o l l o w i n g t h e p r o c

Notes

¹Acknowledgment: This responsum is based on *A Statement on Pesach Observance* issued by the CJLS on February 6, 1974. Thanks to Rabbi Noah Golinkin z”l for his thoughtful paper, *When the First Seder Occurs on Saturday Night*, consulted when writing this responsum.



HOL HAMO'ED, AN OXYMORON

By Raphael Grunfeld

Mo'ed Kattan 14

“Hol Hamoed,” the weekday of the Festival, is the term used to describe the five days sandwiched between the first two days and the last two days of the Festival of Pesach or Sukkot. The word Hol means weekday, on which work is permitted. The word “Moed” means a festival day, on which most work is prohibited. The phrase “Hol Hamoed” seems a contradiction in terms.

What are these five days, festival or weekday? The blessing we make at Havdalah, to distinguish between the first two days of Sukkot and the onset of Hol Hamoed, *Barukh Hamavdil Bayn Kodesh Lelhol*, suggests that Hol Hamo'ed is weekday. Yet, the Torah refers to Hol Hamo'ed by the term “Moed,” a term reserved for days on which work is forbidden. But then again, as if to add to the confusion, the Torah declares, “On the first and second (outside Israel) day of Sukkot you shall not do any work,” clearly implying that on the five days of Hol Hamo'ed one may perform work. Nowhere is the confusion more visible than in the matter of *tefillin* on Hol Hamo'ed, where those that consider it Hol wear *tefillin*, and those that consider it *Mo'ed*, do not.

In fact, the truth is somewhere in the middle.

On Hol Hamo'ed, some work is prohibited and some work is permitted. According to some opinions, the work prohibition is Biblical, and according to others, the work prohibition is Rabbinical. Whatever the source of the prohibition, all agree that the Rabbis decide what work may and may not be done on Hol Hamo'ed. For the *Chayei Adam*, (Rabbi Danziger, 19th century, Vilna), the starting point for prohibited work on Hol Hamo'ed, is *Yom Tov* itself. With the exception of a few *Melachot*, including lighting a fire, the *Chayei Adam* lists the same *Melachot* as being prohibited both on *Yom Tov* and Hol Hamo'ed. Others maintain that it is impossible to define what work is prohibited on Hol Hamo'ed. All agree however, on what work is permitted on Hol Hamo'ed.

Before listing the various permitted categories of work on Hol Hamo'ed, one should be aware of the special status the Rabbis ascribe to *Hol Hamo'ed* which is best summed up in the following phrase: “One who disrespects Hol Hamo'ed is compared to an idol worshipper.” The overriding principle is that work becomes prohibited if it has the effect of rendering Hol Hamo'ed just another working day.

Reprinted from Ner Eyal on Seder Moed by Raphael Grunfeld

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EATING AS A JEW

THE RABBINICAL ASSEMBLY PESAH GUIDE

This guide was prepared for the Rabbinical Assembly Committee on Jewish Law and Standards by Rabbi Mayer Rabinowitz. It was accepted by the Committee on December 12, 1984. The last paragraph of the introduction as well as Parts A and C under "Permitted Foods," have been amended to reflect more recent decisions of the Committee affecting the status of peanuts, peanut oil, certain cheeses and canned tuna.

One no longer has to live in a Jewish community in order to have access to kosher for Passover products. Many products that are under *kashrut* supervision all year long are supervised for Passover as well, and are available to consumers. These are products that do not contain *hametz* and therefore do not require a change in ingredients for Passover. In addition, for those living far from stores that carry a full array of kosher for Passover products, shopping on the Internet enables one to order kosher for Passover food and have it shipped to their homes. In cases where it is difficult to get all the necessary products for Passover, there are some general rules that can make it possible to acquire certain items, without Passover certification, before Passover and use them on Passover when all other methods fail. A list of these types of food is attached.

A problem that has arisen is the fact that the food industry has changed very rapidly, and sometimes items that appear to be clear of *hametz* may, in fact, contain some *hametz*. For example, a producer of frozen vegetables may use the same line in the factory to make pasta and vegetables and a therefore a package of frozen vegetables may contain not only traces of *hametz*, but actual pieces of *hametz*. While this is theoretically possible, nevertheless the amount of *hametz* will probably be less than one sixtieth of the total. Additionally if pasta was not on the list of ingredients and still was in the package, the manufacturer could be penalized by the FDA. Nevertheless it is possible. However it would be a case of *miuta*, a minority of the cases, and the normative rule is *ain hosheshim lemi 'uta* -- we do not take the minority of cases into consideration when making a decision. Therefore, if the product cannot be acquired by mail, phone or Internet, then it is permissible to follow the guidelines below. Those who wish to be strict and not accept this position are free to do so.

R a b b i

M e y e r

On behalf of the Committee on Jewish Law and Standards

The Torah prohibits the ownership of *hametz* (leaven) during Pesah. Therefore, we arrange for the sale of the *hametz* to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. It is valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted *hametz*. If ownership of the *hametz* was not transferred before the holiday, the use of this *hametz* is prohibited after the holiday as well (*hametz she-avar alav ha-Pesah*).



Since the Torah prohibits the eating of *hametz* during Pesah, and since many common foods contain some admixture of *hametz*, guidance is necessary when shopping and preparing for Pesah.

During the eight days of Pesah, *hametz* cannot lose its identity in an admixture. Therefore, the minutest amount of *hametz* renders the whole admixture *hametz* and its use on Pesah is prohibited. However, during the rest of the year, *hametz* follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part *hametz* and sixty parts of *non-hametz* (*batel be-shishim*). This affords us the opportunity to differentiate between foods purchased before and during Pesah.

What follows is a general guideline. However, your rabbi should be consulted when any doubt arises. *Kosher le-Pesah* labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Consult your rabbi for guidance in the use of these products.

PERMITTED FOODS:

- A. The following foods require no *kosher le-Pesah* label if purchased prior to Pesah: unopened packages or containers of natural coffee without cereal additives (However, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP); sugar, pure tea (not herbal tea); salt (not iodized); pepper; natural spices; frozen fruit juices with no additives; frozen (uncooked) vegetables (for legumes see above); milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard), muenster (semi-soft) and Camembert (soft); frozen (uncooked) fruit (with no additives); baking soda.
- B. The following foods require no *kosher le-Pesah* label if purchased before or during Pesah: fresh fruits and vegetables (for legumes see above), eggs, fresh fish and fresh meat.
- C. The following foods require a *kosher le-Pesah* label if purchased before or during Pesah: All baked products (*matzah*, cakes, *matzah* flour, farfel, *matzah* meal, and any products containing *matzah*); canned or bottled fruit juices (These juices are often clarified with *kitniyot* which are not listed among the ingredients; however, if one knows there are no such agents, the juice may be purchased prior to



Pesah without a *kosher le-Pesah label*); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein. However, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *kosher le-Pesah label*); wine; vinegar; liquor; oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt and soda.

- D. The following processed foods (canned, bottled or frozen), require a *kosher le-Pesah label* if purchased during Pesah: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

DETERGENTS: If permitted during the year, powdered and liquid detergents do not require a *kosher lePesah label*.

MEDICINE: Since *hametz* binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on Pesah. If it is not for life sustaining therapy, some authorities permit, while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

KASHERING OF UTENSILS: The process of kashering utensils depends on how the utensils are used. According to *halakhah*, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (*ke-voleo kakh poletu*). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing (immediately in cold water over a 72-hour period).

- A. **EARTHENWARE** (china, pottery, etc.) may not be kashered. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.
- B. **METAL** (wholly made of metal) **UTENSILS USED IN FIRE** (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.
- C. **OVENS AND RANGES:** Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. 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.

MICROWAVE OVENS, which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesah.



- D. **GLASSWARE:** Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesah, or putting them through a dishwasher.

Glass Cookware: There is a difference of opinion as to whether it is to be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

Glass bakeware, like metal bakeware, may not be kashered.

- E. **DISHWASHER:** After not using the machine for a period of 24 hours, a full cycle with detergent should be run.
- F. **ELECTRICAL APPLIANCES:** If the parts that come into contact with *hametz* are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)
- G. **TABLES, CLOSETS AND COUNTERS:** If used with hametz, they should be thoroughly cleaned and covered, and then they may be used.
- H. **KITCHEN SINK:** A metal sink can be kashered by thoroughly cleaning and then 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 must be used.
- I. **HAMETZ AND NON-PASSOVER UTENSILS:** Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

LEARNING AS A JEW

MATZAH AND MAROR BEFORE YOU: THE BASIS OF THE PASSOVER SEDER

Exodus 10:1 — 13:16

Parshat Bo (Exodus 10:1-13:16). Moses' confrontation with Pharaoh reaches its climax as God commands the children of Israel to prepare for the fateful night of Passover when God will, "pass through the land of Egypt and strike down the first born of the land of Egypt both man and beast... I will pass over you so that no plague shall destroy you..." Elsewhere the biblical commentator Rashi suggests, "The Torah should have commenced with the verse 'This month shall be unto you the beginning of months,' (Exodus 12:1)



since it is the first commandment given to Israel.” This comment on the opening verse in Genesis is profound. Rashi suggests that the primary purpose of the Torah is to teach us how to live and what God expects of us; the narrative is merely the frame through which we explain these commandments. *Parshat Bo* also contains the basis of the Passover Seder. While the historic Passover observed in Egypt is different from the rabbinic version of this holiday we observe today, the basic elements of this ceremony as well as many key verses that make up the Passover *Haggadah* can all be found in that *Parshah*.

Exodus 13:8

And you shall explain (v *'higadita*) to your son on that day, “It is because of what the Lord did for me when I went forth from Egypt.”

Etz Hayim Torah and Commentary

You shall explain the word translated, “You shall explain” (v *'higadita*, literally, “you shall tell”) is the source of the *Haggadah*, the name of the service containing the rituals and readings for Pesach night ceremonials. Parents must take the initiative in instructing their children.

Malbim’s Commentary on the Haggadah; Forward by Jonathan Taub and Yisroel Shaw

Although there are other verses in the Torah which command us to recount the story of the Exodus, this is the only verse which requires us to tell the story regardless of whether or not we are prompted by a child’s question. The other verses command us to tell the story only if a child asks about the Exodus. Since the commandment of this verse, however, applies whether or not a child asks, it serves as the source for the *mitzvah* of Pesach night for every Jew to tell the story of the Exodus from Egypt.

Malbim, Rabbi Meir Leibush ben Yechiel Michel (1809-1879)

In a lengthy essay, the Malbim relates each part of the Seder to a phrase in Exodus Chapter 13, verse 8. While the essay is too long to quote here, the essay can be found on line (<http://ohr.edu/yhiy/article.php/802>)

1. **And you shall relate to your child:** the opening passages of the Maggid — ‘We were slaves in Egypt,’ the story of the rabbis in Bnai Brak, Rabbi Elazar ben Azariah’s interpretation of “all the days of your life,” and the four children. These passages spell out the obligation of how and to whom we must tell the story of the Exodus.
2. **On that day:** Next we are told when we must tell the story of the Exodus. This phrase explains the passage, “One might think the obligation to discuss the Exodus commences on the first of Nissan...”
3. **Saying:** This refers to the obligation to tell the story of the Exodus — it is a reference to two passages in the *Haggadah*, “Originally our ancestors were idolaters,” and “An Aramean tried to kill my father...” These two passages containing the actual ‘telling.’ One focuses on our spiritual distance from God and the other our near-physical annihilation.



4. **Because of this:** This refers to Rabban Gamliel's statement that one who has not explained the three Pesach symbols -- the pascal lamb, the matzah and the maror -- has not fulfilled his obligation. We hold up each symbol and explain its significance.
5. **Which the Lord did for me:** Next one comments that, "In every generation each person is obligated to see him/her self as if he/she went forth from Egypt." In other words God did this "For me"
6. **When I went forth from Egypt:** This is a reference to the passages from Hallel which are now recited. They are introduced with the words, "Therefore it is our duty to thank, praise... and acclaim the one who performed these miracles."

The Haggadah

The wicked child asks: "What does this service mean to you?" (Exodus 12:26) By the words "to you" he implies that the service is only for you, not for himself. By excluding himself from the community, he denies the essence. So break his teeth and tell him (bluntly): "It is because of that which the Lord did for me when he took me out of Egypt." (Exodus 13:8) (He did it) for me — not for him; had he been there, he would not have been redeemed!

As for the child who is unable to ask, you must open up for him, as it is written: You shall tell your child on that day: 'And you shall explain to your son on that day, "It is because of what the Lord did for me when I went forth from Egypt."

Questions to Ponder

1. There are other places in the Bible where we are commanded to tell our children about Passover. Why did the sages place so much emphasis on this particular verse when explaining the origins of the Passover *Seder*?
2. Bible scholars and biblical historians have questioned the historicity of the Exodus. How do you feel about this? If the bible is not historically accurate, does this make the origins of our faith doubtful in your mind? How else can we explain the importance of this story in our personal identity?
3. Exodus 13:8 is quoted several times in the Haggadah including in the answer given to the wicked child and the one who does not know how to ask. This is especially surprising since the Torah offers a different answer to the question, "What does this service mean to you?" (Exodus 12:26). Why do you think the *Haggadah* ignores the answer offered by the Torah and uses this verse instead?
4. Where else does this particular verse appear in the *Haggadah*? How else is it used?



5. What does the *Haggadah* mean when it says that by excluding himself the wicked child “denies the essence?” What do you think of the answer which the *Haggadah* gives this child? Do you think it is too harsh?
6. How would you answer the “wicked child?” What would you say to a child who does not know how to ask?

This teaching text originally appeared as Torah Table Talk, a weekly e-publication of Rabbi Mark B. Greenspan sponsored by the Oceanside Jewish Center on Long Island, New York.. If you would like to subscribe to Torah Table Talk, please send an e-mail to Tabletalkoceansidejc.org.

DAYENU

One of the most popular songs of the *Seder* is Dayenu, usually translated as “It would have been enough for us!” Coming at the close of the *maggid*, or narrative section of the *Haggadah* (the section in which four key biblical verses are interpreted and elaborated upon to tell the story of the Exodus from Egypt), Dayenu consists of 15 verses that recount all that God has done for us, from our leaving Egypt through the building of the Temple in Jerusalem. Each verse is followed by the lusty refrain, “It would have been enough!” — even if God had not taken us to the next stage.

On reflection, however, some of the Dayenu verses sound very strange. Had we merely arrived at Mount Sinai, but not received the Torah, would it have been enough for us? Had we wandered for 40 years in the wilderness, but not entered the Land of Israel, would that have been enough for us? Obviously not; we could not have continued to exist as a people with a Divine mission had any one of the 15 crucial steps been omitted.

Inasmuch as the Dayenu and the paragraph that follows it form the transition from the *maggid* (which begins with *g'nai*, our disgrace as idolators in Chaldea before Abraham discovered monotheism or oppressed slaves in Egypt) to the *Hallel* (which represents *shevach*, our praise of God for our deliverance), the refrain Dayenu should not be understood as “It would have been enough for us,” but rather “For this alone, we should be grateful.” In other words, had God only redeemed us from Egypt, split the Sea of Reeds, given us the Torah, or led us to the Land of Israel, we would still recite *Hallel* in praise of God for any one of these acts of kindness.

The following paragraph then makes perfect sense: *Al achat kamah v'kamah*: “How much more” so should we thank God, for God performed all these mercies for us!

Historically, Dayenu entered the Haggadah in the period of the Geonim (10th century CE,) although it is often assumed that it actually predates the destruction of the Second Temple. The 15 verses, corresponding to the number of semicircular steps on which the Levites stood as they chanted the psalms, and the concluding reference to God’s mercy in building the Temple for us indicate an early date of



composition. The late Professor Louis Finkelstein even suggested that authorship could be attributed to the high priest Jason, who lived around 175 BCE. Many consider it part of the “original” *Haggadah*, the basic elements described in the Mishnah (Tractate Pesachim.) The bouncy melody to which the words are sung obviously is of much later origin, but it has made Dayenu a time-honored celebration at virtually every Seder table.

(This essay appears in the United Synagogue Art Engagement Calendar mailed out annually to donors and a portion of the total USCJ synagogue membership. The essay was written by Rabbi Robert I. Binder of Jerusalem.)

To purchase a calendar, contact Ron Friedman at friedman@uscj.org.

LEARNING AS A JEW

WELCOMING MIRIAM TO OUR SEDERS

Adapted from Joel B. Wolowelsky’s *Women at the Seder: A Passover Haggadah*

The true hero of the Pesach story is, of course, God. It was God “and not some angel” who redeemed us, and the human agents who helped bring about our liberation are not mentioned in the Haggadah. Indeed, Moshe is almost absent from the narrative, his name being mentioned only tangentially in one of the proof texts quoted. But there is subtle allusion to the human aides, including Miriam, if we know where to look. A prophetess in her own right, Moshe’s sister Miriam is actually instrumental in the Jewish people’s salvation. As we prepare for Pesach, consider how to honor Miriam and other Jewish women, both past and present, who took part in our personal and national redemption.

A tribute to our foremothers is, in fact, not new. They were often remembered by 18th and 19th century Yiddish-speaking Jewish women as they lit candles each Friday or holiday night. They recited *tchinot*, Yiddish folk prayers, through which they poured out their hearts to God. These supplications were taken from relevant Biblical verses, translated into the vernacular Yiddish, and interspersed with entreaties and praises to God. In one of the Pesach *tchinot*, they looked to Miriam, a heroine of the story, for inspiration. They prayed: “Now, dear God, remember for our sakes the merit of the prophet Miryom who praised You in song along with other Jewish women when the Jews crossed the Sea. As the verse states (Exodus 15:20-21), ‘When Miryom the prophet, sister of Aharon, took the drum in her hand, all the women gathered around her with drums and instruments. Then Miryom called out: “Sing to God who lorded over horses and their riders, for God threw them into the sea.” So let us be worthy to sing Your praises along with all the righteous women when *Moshiakh* comes. May he arrive soon and in our time. Amen” (translated by Zelda Kahan Newman).

Of course, Miriam’s involvement with the exodus began long before the actual event. Pharaoh issued his famous decree against the unborn males: “If it is a son, you are to kill him; and if it is a daughter, she shall



live” (Exodus 1:16). In response to that decree, Amram, the father of Miriam, stopped having marital relations with his wife and divorced her. All of Israel then followed suit.

In a Midrash from *Shemot Rabba*, it is explained that Miriam reproved her father: “Your decree is harsher than Pharaoh’s,” she said, “for he decreed concerning only the males and you have decreed on male and female alike.” Amram then took his wife back, as did the rest of the Jewish community. As a result of Miriam’s intervention, Moshe was later born. Jewish history was changed through Miriam’s actions.

After these events, we see the emergence of other heroines. By omitting women from his edict, Pharaoh dismissed the daughters of Israel as insignificant, almost useless. Yet in the very next chapter of Exodus we read that Levi’s daughter (who according to many commentaries is actually Yocheved, the mother of Moshe) conceives and cleverly hides the child who will eventually undo the Pharaoh’s decree.

Yocheved’s own daughter, Miriam, keeps close watch on her brother and suggests a brilliant adoption plan. And it is Pharaoh’s very own daughter who defies her father and saves the life of the child. Thus, we may read the text as an accidental prophecy on Pharaoh’s part: “All the daughters will sustain life.”

Rabbi Joseph B. Soloveichik, notes in his book, *Family Redeemed*, that Miriam is responsible for the emergence of Moshe as a leader and redeemer of his people. “If not for her, he would have never been imbued with great passionate love for his poor brethren. Miriam suggested to the princess that a Hebrew wet-nurse be employed for the infant... preventing Moshe from disappearing in anonymity and ignorance...”

Indeed, Moshe did become the great leader who led the Children of Israel out of Egypt. As the exodus took place, Miriam led the women’s celebration of the miracle of deliverance at the Red Sea with drums and dancing. The Midrash asks, where did they get drums at the sea. It responds that Miriam had them ready because she, having seen the miracles in Egypt, anticipated the deliverance and had prepared the instruments for use (*Mekhilta deRabbi Yishmael, Beshalach* 10).

The rabbis explained that Miriam was referred to as “the sister of Aaron” and not “the sister of Aaron and Moses” because her first prophecy preceded Moses’ birth, when she was only Aaron’s sister. “She prophesied that her mother would give birth to a son who would be God’s vehicle to redeem Israel. When Moshe was born, the house filled with light; her father then stood and kissed her on the head, saying, ‘My daughter, your prophecy has been fulfilled’” (Talmud, *Megilla* 14a).

On the Seder plate, the *zeroa* (bone) and egg are usually thought to remind us of the *Pascal* (Passover) and *Hagiga* (pilgrimage festival) sacrifices at the Temple, respectively. However, interestingly, seven centuries ago Rabbi Eleazer of Worms offered another interpretation quoting Rav Shriria Gaon who lived in the 10th century. Rabbi Eleazer says that the items are reminders of the two leaders, Moses and Aaron, sent by God to the Jews when they were in Egypt. He then adds that there are those who add a fish item to the Seder plate; the three foods thus commemorating Moses, Aaron and Miriam.

The custom then of adding a fish dish to the Seder table to commemorate Miriam’s contribution is an



ancient one. But fish at the Seder has another association, one with all the Jewish heroines of the exodus. When the women went to draw water, God arranged for small fish to fill up half their jugs. The women cooked the fish and fed their husbands this divine aphrodisiac right in the fields where the men worked.

The Jewish wives then encouraged their husbands to return to them and have children -- even in those hard times. Thus, says Rabbi Avira in introducing the story, "It was in the merit of the righteous women of that generation that the Jews were redeemed from Egypt" (Talmud, Sotah 11b)

Recently people have taken to introduce a different way to call attention to Miriam's manifold contribution to our liberation. The prophet Micah wrote: "I brought you up from the land of Egypt, I redeemed you from the house of bondage, and I sent before you Moses, Aaron, and Miriam" (Micha 6:4). According to the Talmud, "Three precious gifts were presented to Israel for their sake: These are the well, the pillar of cloud, and the *manna*. The well was given for the merits of Miriam, the pillar for the merits of Aaron, and the *manna* for the merits of Moses." (Talmud, Taanit 9a).

In the Torah, when the Jews in the desert complained that they were thirsty, God told Moshe, "I shall stand before you by the rock in Horeb; you shall strike the rock and water will come forth from it, and the people will drink." (Exodus 17:6) According to Rashi, this miraculous water-flowing rock stayed with the Jews throughout their journey in the desert and is called "Miriam's Well." It was given to Israel in Miriam's merit and in recognition of Miriam's Song at the Red Sea.

Many homes have taken to place a goblet of pure water prominently on the Seder table. When inquisitive minds ask about it, they are told, "It's Miriam's Cup," allowing for a discussion about the miracle of Miriam's Well, along with her very prominent role as a great leader of the exodus story. And together with Miriam, we can also remember and discuss the contributions of other women throughout Jewish history. Cleverly evoking questions is one of the prime educational goals of the Seder, and it is not surprising that creative "Miriam Cups" are being designed with this in mind.

DR. JOEL B. WOLOWELSKY is Dean of the Faculty at the Yeshivah of Flatbush. The material for this article was taken from Dr. Wolowelsky's *Women at the Seder: A Passover Haggadah* (Ktav Publishing Company). The commentary there contains *midrashim* on women's role in the exodus, halakhot that pertain to women at the Seder, and *divrei* Torah by women on the Haggadah.

PERPETUATING JEWISH LIFE: Two Readings for Your Sederim

HA LACHMA ANYA

(After Ha lachma anya, the leader uncovers the matzah.)

This is the bread of affliction that our ancestors ate in the land of Egypt: Let all who are hungry come and eat with us! Let all who are in need come and celebrate Passover with us! This year we are here; next year may we be in the land of Israel! This year we are slaves; next year may we be free!



The matzah symbolizes a job unfinished: it is bread without leaven. Only our hopes and prayers for two thousand years have made it “rise” to the idea of freedom, in our own country, in our own time.

The matzah also reflects a dream yet unrealized: the security of our people in a sovereign state, free from war, tyranny and oppression.

God has brought us out of slavery and rescued us from those who would seek our destruction. We have been redeemed through the ingathering of exiles from all over the world and taken our place among the nations as an independent people. Now we look forward to the fifth promise of redemption: “and I will bring you into the land which I swore to give to your ancestors as a heritage” (Exodus 6:8).

In this 60th year of the establishment of the State of Israel, we pledge ourselves anew to the fulfillment of “a free people in our homeland — the land of Zion and Jerusalem!” Amen.

*Original text by Rabbi Robert I. Binder for use by members and friends of the United Synagogue.
Permission granted to photocopy for those at your Seder(s).*

CUP OF ELIJAH

(Upon opening the door for Elijah)

The fourth cup of wine is filled, as is the Cup of Elijah. A custom attributed to the Hassidic rabbi, Naftali Tzvi Horowitz of Ropschitz is that every participant adds some wine to Elijah’s cup in order to symbolize the cooperative work needed to bring about redemption.

The door is opened. All rise to welcome Elijah with the greeting, *Barukh Ha-ba* (“Blessed is he who comes!”). The song, *Eliyahu Ha-navi*, may be sung:

E l i y a n a v i u	H a -	Bimheira b'yameinu
E l i y a h i s h b i ,	H a -	Yavo eileinu
E l i y e l i a h u u ,		Im Mashiach ben David
Eliyahu Ha-gil'adi.		Im Mashiach ben David

The four cups of our Seder symbolize the four promises of redemption that God made at the Burning Bush:

“I will free you from the burdens of the Egyptians and deliver you from their bondage; I will redeem you with an outstretched arm... And I will take you to be My people...” (Exodus 6:6-7)

These promises were fulfilled with the Exodus from Egypt. There is, however, a fifth promise:

“And I will bring you into the land which I swore to Abraham, Isaac and Jacob and give it to you as a lasting possession...” (Exodus 6:8)



This promise was realized as long as the Jewish people dwelled independently in their own land. With the destruction of the Temple in the year 70 CE and the end of Jewish sovereignty, the rabbis debated drinking a fifth cup to remind us of this promise. They decided to leave the question to be answered by Elijah the Prophet, who will herald the coming of the Messiah.

More than a century after the formulation of political Zionism — and 60 years after the establishment of the State of Israel — we look again for the fulfillment of the promise. May this year see the realization of all our dreams of Zion! May Israel dwell securely with all her neighbors and know the fruits of peace! And may we drink the fifth cup in Jerusalem rebuilt and redeemed! Amen.

The door is closed and all are seated.

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