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PASSOVER GUIDE

A Special Issue of Jewish Action Magazine
Passover 2005/5765

CONTENTS

ABOUT THE INFORMATION IN THIS GUIDE	7
OBSERVING THE PASSOVER HOLIDAY	
FREQUENTLY ASKED QUESTIONS ABOUT PASSOVER	9
PREPARING FOR PASSOVER	10
BRIEF GUIDE TO THE SEDER	11
SHIURIM: MEASURES & MINIMUMS	12
GLOSSARY OF COMMON PASSOVER TERMS	13
KASHERING PRIMER	15
LATEST TIMES AND CANDLE LIGHTING TIMES	17
RECIPES	18
SEFIRAT HAOMER CHART	19
PRODUCT LISTING (<i>products that do not require special Passover certification</i>)	23
PRODUCT LISTING (<i>products that require special Passover certification</i>)	39
INDEX	92

THE PASSOVER GUIDE IS PUBLISHED BY THE
JOINT KASHRUTH COMMISSION OF THE ORTHODOX UNION
Eleven Broadway, New York, NY 10004
212.563.4000 • www.oukosher.org

The Orthodox Union Kashruth Program is operated in conjunction
with its Halachic authority, the Rabbinical Council of America,
Rabbi Emanuel Holzer, *Chairman Rabbinical Kashruth Commission*.

Special Note: *Because of an early printing deadline, some of the information
included in this directory was obtained before Passover productions
actually occurred, and may not be completely up to date.*

**In case of any questions, please feel free
to call the Orthodox Union office at 212.613.8241.**

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PRINTED IN CANADA

Jewish Action ISSN No. 0447-7049 is published by the Union of Orthodox Jewish Congregations of America
Eleven Broadway, New York, NY 10004 • (212) 563-4000
Printed Quarterly - Winter, Spring, Summer, Fall plus Special Passover issue.
Subscription: \$12.00 per year; Canadian, \$16.00; Overseas, \$30.00.
Periodicals postage paid at New York, NY and additional offices.
POSTMASTER: Send address changes to Jewish Action, Eleven Broadway, New York, NY 10004.

MESSAGE FROM THE PRESIDENT



Orthodox Union

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Erev Pesach 5765

Dear Friends:

This publication continues to provide an indispensable tool for Jews across North America and the globe as they prepare their homes for the Passover holiday.

No doubt you will meet other shoppers also referring to the *OU Guide to Kosher for Passover Foods* before deciding what to purchase. As you exchange knowing smiles, we want you to understand that the *Passover Guide* is just one of the many ways in which the Orthodox Union works each day to advance the role of Orthodox Jews in the Diaspora and Israel, while enriching the lives of Jews—as individuals and communities.

I have set out a new action plan to help us accomplish these goals. It includes strengthening smaller Jewish communities and helping them feel connected to the greater Jewish population centers; bringing hundreds of unaffiliated Orthodox synagogues under the banner of the OU; intensifying our *kiruv* (outreach) efforts; increasing the use of our website for learning Torah and bolstering Jewish values; expanding our *Yachad* program for the developmentally disabled and *Our Way* for the deaf and hard of hearing; enhancing the reach and influence of our *Institute for Public Affairs*; launching a *Young Leadership Cabinet* to develop future community leaders; and much more.

As a member of the Orthodox Union, you can be an integral partner in the successes of these activities. Please visit our website, www.ou.org, to learn about all the benefits membership can bring you. You will also find the most updated version of the Passover listings at www.oukosher.org.

In the years ahead, the OU will be an ever-more powerful force benefiting the Jewish people worldwide. Together, we will do our part *lehagdil Torah uleha-adirah* – to glorify our Torah and to raise it to new heights.

Wishing you and your loved ones a Chag Kasher veSame'ach.

Stephen J. Savitsky
 President

ABOUT THE INFORMATION IN THIS GUIDE

THE © SYMBOL – A MARK OF TRUST

With an array of religious, youth, social action, educational, public policy and community development services, programs and activities, the Orthodox Union is among the largest Jewish organizations in the world. Its kosher supervision label, the ©, is the world's most recognized kosher symbol.

Over 60% of kosher supervised foods in the USA carry the © on their labels. That translates to more than 275,000 products from over 2,400 manufacturers, produced in nearly 6,000 plants in 77 countries. Respected and trusted the world over, © Kashrut makes it easy to shop for kosher products and to keep kosher at home and away.

The © symbol is a registered trademark in the U.S., Israel, Canada, and the European Union. It may only be used with written authorization of the Orthodox Union Kashruth Division. This guide is a list of © certified kosher products for use for Passover, 2003.

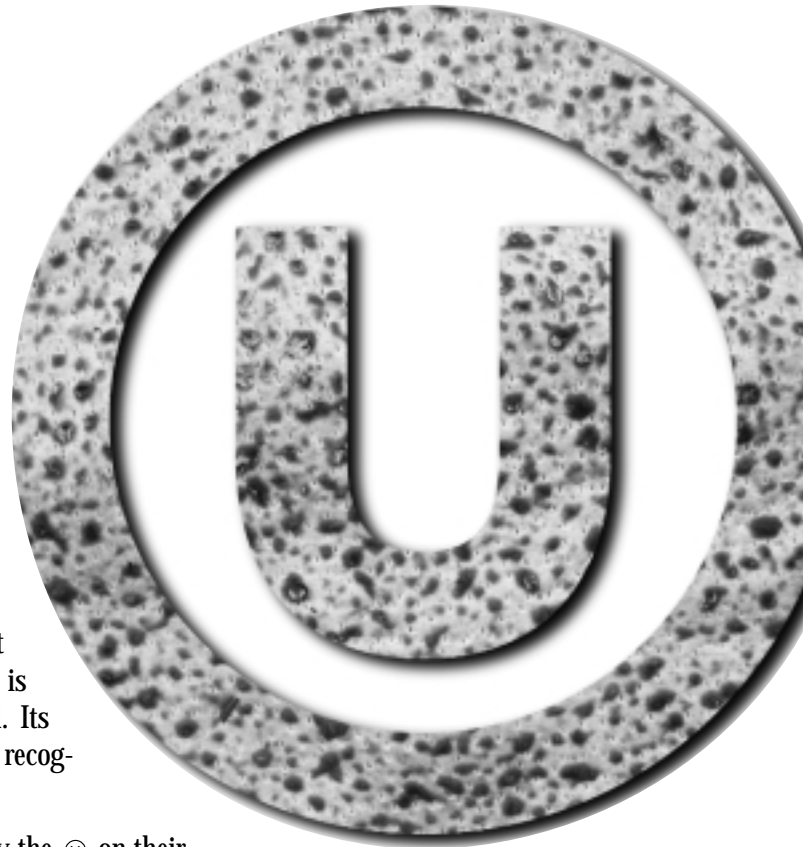
Products appearing in this guide are certified as kosher only when bearing the © emblem on the label. It is recommended that consumers check the ingredient panel of products with no dairy designation to insure that the pareve status is accurate.

Consumers should look for the © P or © Kosher for Passover symbols on all products. There are, however, some © products which do not require special Passover supervision. These are listed in the shaded section of this guide. Kosher for Passover stickers are generally not acceptable.

This guide does not deal with medicines or cosmetics. Personal products such as these also fall under the Passover laws and you should ask an Orthodox Rabbi which products may be permissible to be used, and which must be disposed of or sold.

We encourage you to ask your local grocer or supermarket manager to stock those © endorsed products that are not readily available in your area.

Kashrut updates appear regularly on our website, www.oukosher.org, in our weekly *Shabbat Shalom* e-mail, and in *Jewish Action*, our quarterly family magazine.



SPECIFIC PASSOVER PRODUCTS INFORMATION

KITNIOT

OU certified Passover products do not contain *kitniot*, that is corn or soy oil, corn syrup, dextrose or any legumes. Inflated costs of natural cane sugar and cottonseed oil may result in a higher price for some OU-certified Passover foods.

EGG & GRAPE MATZOT

According to Ashkenazic practice, matzah made with fruit juice or eggs is permissible on Passover only for the elderly, the sick or young children who cannot digest regular matzah. The following © matzot fall into this category: Egg Matzah, Chocolate Covered Egg Matzah, White Grape Matzot. Sephardim should consult their rabbi.

MEAT, POULTRY AND FISH

Poultry products with sauce, pre-cooked poultry and meat, poultry and meat provisions, and delicatessen products must bear Kosher for Passover certification. All raw poultry, meats and fish bearing the regular © seal are Kosher for Passover, with the exception of Empire turkey burgers. This product requires an © P label. Poultry livers must be removed from the cavity and broiled separately. In purchasing OU-certified packaged poultry parts, the consumer must be certain that the sealed package and the inner cellophane wrapper have not been tampered with.

SYMBOLS USED IN THIS GUIDE

- (no symbol) products sold for consumers
- products sold for consumer and institutional use
- ▲ products sold on an institutional basis

A SYMBOL....

- ... appearing next to the category heading indicates that all products within that category are sold on that basis.
- ... appearing next to a brand name indicates that the entire listing is sold on that basis.
- ... appearing next to a particular product indicates that the particular product is sold on that basis.

ESSENTIAL INFORMATION FOR OBSERVING THE HOLIDAY

No other ceremony or ritual of the Jewish year is as beloved or is observed by so many as the Passover *Seder*. Yet celebrating Passover properly requires close familiarity with all the laws governing Passover foods, ownership of *chametz*, preparing the home, and so on.

In this guide, we have provided much of the basic information you will need. However, if you are unsure about any aspect at all of how to observe Passover, or how to make sure your home fully conforms to the Passover requirements, you should not hesitate to ask an Orthodox Rabbi for his guidance.

See the next few pages for more information about observing the holiday.



OBSERVING THE PASSOVER HOLIDAY

PASSOVER FAQ'S

WHAT IS PASSOVER?

Passover is an eight day Jewish holiday, of biblical origin, marking the birth of the Jews as a people and their emergence as a unique nation in history, devoted to G-d's will. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses.

WHEN DOES PASSOVER BEGIN?

According to biblical law, Passover is determined by the Jewish lunar calendar, and begins on the eve of the fifteenth day of the month of Nisan. The English date varies from year to year, falling in March or in April. (This year Passover begins Saturday evening, April 23, 2005. Dietary restrictions begin approximately three hours before mid-day Saturday.)

WHAT DOES KOSHER FOR PASSOVER MEAN?

During Passover, Jewish law forbids the consumption or possession by Jews of all edible fermented grain products (*chametz*) or related foods. Therefore, even foods and household products which meet the strict, year-round dietary regulations, and are considered kosher, are nevertheless, often unacceptable, or require special preparation for Passover use in the Jewish home in order to be kosher for Passover.

HOW CAN ONE TELL IF A PRODUCT IS KOSHER FOR PASSOVER?

Most processed foods and beverages require special rabbinical supervision for Passover use. They must also be kosher for year-round use, and prepared in accordance with all of the regular Jewish dietary laws. Jewish consumers are urged to look for the "ⓈP" or the "ⓈKosher for Passover" designations as an integral part of the product label, and to be familiar with the rabbi or organization giving the Passover endorsement. The mere mention of Kosher for Passover on the label is *not* a sufficient guarantee of the product's acceptability for Passover use. The largest and most widely respected kosher supervisory agency is the Orthodox Union. Its registered service mark, "ⓈP," on thousands of consumer and industrial food products, is a guarantee of the highest standards of *kashrut* for Passover. Processed foods not carrying any rabbinical supervision should be cleared with a rabbi before Passover use, as should any medicines and vegetables.

WHAT IS "MATZAH"?

Matzah is a crisp, flat, unleavened bread, made of flour and water, which must be baked before the dough has had time to rise. It is the only type of "bread" which Jews may eat during

Passover, and it must be made specifically for Passover use, under rabbinical supervision. Eating matzah on Passover commemorates the unleavened bread eaten by the Jews when they left Egypt in such haste that there was no time for the dough to rise. There are many mystical concepts tied to the unique relationship between matzah and *chametz* on Passover. One interpretation equates matzah with G-d's commandments (*mitzvot*), and *chametz* with sin (*chayt*). The rigorous laws of Passover, in this interpretation, represent the great care that must be taken to follow the G-dly path.

WHAT SPECIAL PREPARATIONS MUST BE MADE IN THE JEWISH HOME FOR PASSOVER?

The home must be thoroughly cleaned of all *chametz* before Passover. Any *chametz* not removed from a Jew's premises before Passover should be sold. Jewish law forbids the use of any *chametz* which remains in a Jew's possession during Passover, even after the holiday is over. All cooking and eating utensils must be either set aside exclusively for Passover use, or, in some cases, "made kosher" in consultation with a rabbi, according to the procedures of Jewish law. All of these preparations must be completed by the morning before Passover. See the following section, "Preparing the Home for Passover," for more specific details.

WHAT ARE THE RITUALS FOR THE PERIOD BEFORE PASSOVER BEGINS?

This year Thursday, April 21 is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the firstborn male Egyptians, which immediately resulted in the Exodus. In many congregations, a special celebration *Siyum* is conducted, following which participating firstborn males are permitted to break their fast. A ritual search for *chametz* is conducted Thursday evening, April 21, 2005 and the *chametz* that is found is burned the next morning.

WHAT IS THE PASSOVER SEDER?

The *Seder* is a ritual banquet which reenacts the exodus, conducted on both the first and second evenings of Passover, (Saturday and Sunday, April 23 and April 24, 2005). Its major feature is the reading of the *Haggadah*, which relates, in detail, the events of the exodus of the Jewish people from ancient Egypt, complete with symbolic reenactments using kosher wine, specially prepared matzah, and bitter herbs. The specially prepared *shmurah matzah* is made specifically for use at the *Seder*, with specially supervised flour according to particularly stringent Jewish traditions and laws. The bitter herbs (*maror*) consisting of either romaine lettuce or horseradish, commemorate the harsh conditions of slavery in ancient Egypt. Four cups of wine are consumed during the course of the *Seder* to commemorate the redemption of the Jewish people, the sanctity of the holiday and events related in the *Haggadah*. The *Seder* is a traditional occasion for Jewish families to gather together to reinforce their ties to Judaism.

WHEN DO PASSOVER DIETARY LAWS END?

All Passover dietary laws remain in effect until nightfall of the eighth day of Passover, Sunday, May 1, 2005. *Chametz* which was in the possession or jurisdiction of a Jew during Passover, in violation of Jewish law, is forbidden for consumption by any Jew even after Passover.

WHAT OTHER RESTRICTIONS ARE APPLICABLE ON PASSOVER?

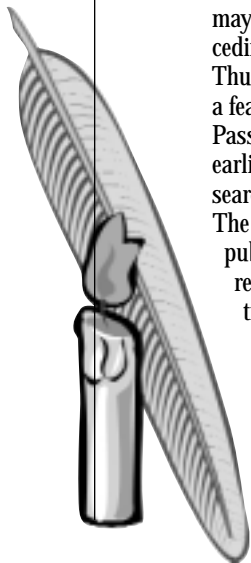
Sabbath-like restrictions on work and creative activity, with the exceptions of carrying and the use of fire (with respect to cooking and the preparation of food), apply to all Jews on the first two and last two days of Passover. However, full Sabbath rules remain in effect on Friday evenings and Saturdays during Passover. With the exception of Sabbath, during the intermediate four days of Passover, *Chol Hamoed* (nightfall of Monday, April 25, 2005 through shortly before sundown, Friday, April 29, 2005), and only nonessential work activities and crafts, as defined by Jewish law, are prohibited.

PREPARING FOR PASSOVER

For more detailed instructions and guidance, a competent halachic authority should be consulted.

REMOVING CHAMETZ

- A. Prior to Passover, every Jew is required to remove all *chametz* from his home, property, and all premises under his or her jurisdiction (e.g. desk, office, locker, car). Even if one will not be on the premises during Passover, as long as one is there within 30 days of Passover, the obligation to remove all *chametz* before Passover applies. In such cases, one should consult a competent halachic authority and make the necessary arrangements.
- B. To facilitate the removal of *chametz*, each Jew is obligated to conduct a diligent search in all places where *chametz* may have been kept or consumed any time during the preceding year. The specified time for this search is Thursday, April 21, 2005 at nightfall, traditionally using a feather and the light of a single candle. However, Passover cleaning in Jewish homes must be started much earlier. The premises should be clean by the time the search begins (approximately 45 minutes after sunset). The blessing is recited before the search begins, and a public disclaimer of ownership of *chametz* (*bitul*) is recited afterward. These texts can be found in most traditional *Haggadahs*.
- C. It is permissible to sell *chametz* to a non-Jew before the restrictions on *chametz* go into effect on the day before Passover. To comply with the stringent requirements of Jewish law, the sale is conducted by contract through an Orthodox rabbi, who is empowered to act as an agent.



The sold *chametz* becomes the non-Jew's property until after Passover ends, and must be treated accordingly. The *chametz* should be locked away until after Passover, when the rabbi repurchases it for the community.

- D. Restrictions on the eating, then use, and finally, possession of *chametz* normally begin on the morning before Passover which occurs this year on Saturday, April 23, 2005. Just before these restrictions begin, the remaining *chametz* must be destroyed (usually burned) and a public disclaimer of *chametz* ownership (*bitul*) recited. The exact times depend on your geographic location. Consult your local Orthodox rabbi or the table on page 10 for the times when these restrictions go into effect. However, since Passover Eve falls on the Sabbath this year, special laws are in effect for the sale and burning of *chametz*. For clarification of these laws, see your local Orthodox rabbi.
- E. *Chametz* which remains in a Jew's possession during Passover may not be used by him or any other Jew at any time, and it may not be purchased after Passover. If *chametz* is discovered during Passover, it should be disposed of, in accordance with Jewish law, as soon as possible. Consult an Orthodox rabbi immediately for the appropriate procedures.

UTENSILS FOR USE ON PASSOVER

- A. Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for *chametz*, they may not be used again on Passover.
- B. If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special "kashering" procedure. "Kashering" should only be done under the guidance of an Orthodox rabbi. Metal and wooden utensils, if they can be thoroughly cleaned, may be "kashered", but earthenware utensils may not be "kashered". Procedures for "kashering" depend on how the utensil was used during the year. Consult with your local Orthodox rabbi for details.
- C. Shelves, countertops and eating surfaces used year round should be cleaned and covered for Passover use, and special dish racks, sink racks and wash basins should be used. Cooking surfaces should be thoroughly cleaned and covered. Ovens should be thoroughly cleaned, and either "kashered" by being burnt out (consult your rabbi for details) or used with a special insert liner.

FOODS WHICH MAY NOT BE USED ON PASSOVER

- A. Any food or food product containing fermented grain products (*chametz*) may not be used or remain in a Jew's possession on Passover. Even foods with minute amounts

of *chametz* ingredients, or foods processed on utensils which are used for other *chametz*-containing foods, are not permissible for Passover use.

- B. Ashkenazic Jews, (Jews of Eastern European descent) also do not eat many legumes (*kitniot*) – beans, corn, peas, rice, etc. and products containing them as ingredients throughout Passover, while Sephardic, Yemenite and Oriental Jewish custom varies from one community to another.
- C. Because of the large number of food products which contain *chametz* or *kitniot* ingredients, only food products manufactured under reliable rabbinical supervision should be purchased for Passover use. That includes beverages, condiments, spices, and all processed foods such as fruits and vegetables, fish, meat and dairy products, and especially, baked goods.
- D. Grain alcohol is a fermentation product, and is therefore *chametz*. Any edible items which normally contain grain alcohol, including whiskey, liquor, and liquid medications (however, see paragraph F for further information on medications), and even those which are not usually taken internally (such as perfumes, cologne, toilet water, hair spray, hair tonic, shaving lotion, mouthwash, liquid and roll-on deodorants) should be treated as *chametz* unless specifically approved for Passover use.
- E. Totally inedible non-food products which contain grain alcohol such as polish, ink, paint and floor wax, are permissible for Passover use.
- F. Any person with a medical condition must consult his or her physician and rabbi to ascertain the medicines that should be taken during the holiday, and any special procedures that should be followed.
- G. There are many families which maintain the tradition of additional restrictions to their Passover diet. Some do not eat any food products made of matzah or matzah meal mixed with water (*gebrokts*) during the first seven days of Passover.

BRIEF GUIDE TO THE PASSOVER SEDER

SEDER PLATE

A special *Seder* plate is displayed during the *Seder*, containing the key elements of Passover. The plate is carefully prepared and placed before the head of the household, or the one conducting the *Seder*, who dispenses the *Seder* foods to each of the participants. The following items appear on the *Seder* plate:

- A. Three whole matzot – unleavened “bread” (either on the plate or next to it);
- B. *Maror* – bitter herbs, usually horseradish or romaine lettuce;
- C. *Charoset* – special mixture of apples, nuts, wine and cinnamon symbolizing mortar;

- D. *Karpas* – a vegetable, preferably parsley or celery;
- E. *Zeroah* – a piece of roasted or boiled meat or poultry, preferably a shankbone, recalling the Paschal sacrifice of the original Exodus. Before the destruction of the Jerusalem Temple the Paschal sacrifice was the central feature of the *Seder*;
- F. *Baytzah* – a roasted or boiled egg, commemorating the festival sacrifice that was brought at the Jerusalem Temple. An egg is used because it is a traditional food for mourners, reminding us of the destruction of the Temple in Jerusalem;
- G. There are other items that can be placed on *Seder* plates depending on the customs followed by the family.

BASIC OBLIGATIONS

There are five basic obligations (*mitzvot*) performed by each Jew, in the course of the *Seder* conducted according to the traditional *Haggadah*:

- 1) Eating matzot
- 2) Drinking four cups of wine (*Arbah Kosot*)
- 3) Eating bitter herbs (*maror*)
- 4) Relating the story of the exodus (*Haggadah* or *Magid*)
- 5) Reciting Psalms of praise (*Hallel*)

MATZAH

- A. There are three times during the course of the *Seder* when matzah must be eaten — at the beginning of the *Seder* meal, when the special blessing over matzah is made, for *Korech* (Hillel sandwich) together with the *maror*, and at the end of the meal for the *afikoman*.
- B. For the appropriate minimum quantities of matzah, and the time period in which it must be consumed, please refer to the following section on *Shiurim*.
- C. Three unbroken matzot are required for the *Seder* plate for each *Seder*. Each individual must consume the minimum specified quantity of matzah during the course of the *Seder*. If the matzot from the *Seder* plate are insufficient, they should be supplemented by additional matzot.
- D. The matzah is eaten while reclining on the left side as a symbol of freedom. The piece of matzah called *afikoman* should be eaten before midnight, and no solid food should be eaten thereafter.
- E. To fulfill the *mitzvot* of the *Seder*, one must use *shmurah matzot*, which are produced under a special standard of supervision, beginning with the harvest of the grain (rather than with its milling into flour, as with regular matzot for Passover).
- F. According to Ashkenazic practice, matzah made with fruit juice or eggs, including egg matzah, chocolate covered egg matzah, and white grape matzah are permissible on Passover only for the elderly, sick, or young children who cannot digest regular matzah. Under no circum-

stances should they be eaten by others at any time during Passover, nor can they be eaten to fulfill the *mitzvot* of the *Seder*. Sephardim should consult their rabbi.

FOUR CUPS OF WINE

- A. Each Jew is obligated to drink four cups of wine at these specific times during each *Seder*: the first at the start of the *Seder*, following *kiddush*; the second before the meal, after reciting the *Haggadah* story; the third following the grace after the meal; and the last after completing psalms of praise (*Hallel*).
- B. Please consult the following section on *Shiurim* for minimum volumes necessary to be consumed and time limits for each of the four cups.
- C. Red wine is the preferred beverage for use during the *Seder*. If a person has difficulty drinking wine, it may be diluted with kosher grape juice. If one wishes to dilute the wine with water, an Orthodox rabbi should be consulted to determine the minimum acceptable proportions. If someone cannot drink even diluted wine, kosher grape juice may be substituted. If an individual cannot drink any grape product, then a rabbi should be consulted on another substitute beverage in order to fulfill the *mitzvah* of drinking the four cups.
- D. One should drink the wine reclining on the left side, in order to symbolize freedom.

BITTER HERBS (MAROR)

- A. All persons are obligated to eat bitter herbs twice at each *Seder*. According to most authorities, the bitter herbs may consist either of romaine lettuce, horseradish or endives.
- B. When using romaine lettuce, one may use the stalks or leaves for *maror*. When horseradish is used for *maror*, it should be chopped, ground or grated to reduce its strength, but it must be covered so as not to be weakened too much. Cooked or preserved vegetables are not suitable for *maror*; therefore commercially prepared grated horseradish, which is packed in vinegar, may not be used for the *mitzvah*.
- C. The *maror* is dipped in *charoset*, a specially prepared mixture of wine, nuts, cinnamon, and apples, symbolizing the bricks and mortar of ancient Egypt.
- D. Immediately thereafter, a second, smaller volume of *maror* is eaten with matzah in *Korech* (Hillel sandwich).
- E. When lettuce is used, it must be cleaned and inspected very carefully to remove the small insects which often are present in its leaves. One recommended way to clean lettuce of insects is to soak it for not more than half an hour in salt water, and rinse it in fresh water before inspection.
- F. Consult the following section on *Shiurim* for the minimum volume of *maror* to be consumed each time and the time limits.

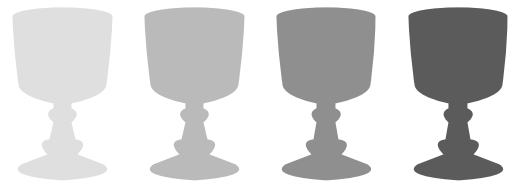
RELATING THE STORY OF THE EXODUS AND HALLEL

- A. Most of the unique *Seder* practices are designed to stimulate interest and arouse curiosity in the exodus story. The central theme for the *Haggadah* is the discussion of the exodus, a timeless event which has forged countless generations of Jews into an unbroken chain through history, with each year's *Seder* another link of that chain.
- B. The *Seder* is a symbolic reenactment of the exodus, with a compelling message for young and old alike. *Seder* participants are encouraged to discuss the various aspects of the exodus in detail, beyond the text of the *Haggadah*.
- C. Young children are encouraged to participate in the *Seder* to the extent of their ability. In addition to the Four Questions at the start of the *Seder*, they are encouraged to drink the Four Cups, eat the *maror* and matzah, and ask as many questions as they wish.
- D. In addition to relating the story of the exodus, each Jew at the *Seder* is obligated to discuss three central elements of the *Seder* ritual – the Paschal sacrifice, the matzah and the *maror*, as explained in the *Haggadah*. The *Seder* is a miniature recreation of the exodus, and participants should imagine themselves as leaving Egypt.
- E. The formal part of the *Seder* closes with special psalms known as *Hallel*, which praise the Almighty and His special relationship with the people of Israel.
- F. The *Seder* traditionally concludes with the singing of several lively songs celebrating the relationship between G-d and the Jewish people.

SHIURIM: MEASURES AND MINIMUMS

In order to fulfill the *mitzvot* of the Passover *Seder*, it is necessary to consume a minimum quantity (*shiur*) of the four cups of wine, matzah and *maror*, in a minimum period of time. For wine, the volume of most of a *revi'it* should be consumed. For matzah and *maror*, a *k'zayit* is the minimum volume. The time limit is *k'day achilat pras*.

Rabbinic authorities have historically disagreed as to the exact quantities that each of these represent in modern measures. We quote here, for the information of the public, the modern equivalent values for the minimum acceptable



quantities (*b'dieved*) for each of these *mitzvot*, according to the listings published by the *Otzar Haposkim* of Jerusalem. We also include some practical suggestions for estimating these amounts.

We urge the reader to consult with a competent halachic authority for the ideal quantities that should be consumed in each case to perform the *mitzvah* optimally (*l'chatchila*).

MINIMUM VOLUME FOR WINE:

86 cc (3.0 fluid ounces).

This should be the minimum size of wine cups used during the Passover *Seder* for drinking the four cups. Each *Seder* participant must drink more than half this volume for each of the four cups to fulfill the *mitzvah*.

MINIMUM QUANTITY OF MATZAH:

The minimum quantity of matzah is approximately at least one-third of an average, machine-made matzah. Please note, however, that machine made matzot vary in size. Optimally (*l'chatchila*), one should consume substantially higher minimum quantities both for the initial *mitzvah* of *Achilat Matzah* and for the *Afikoman*.

MINIMUM VOLUME OF MAROR (BITTER HERBS):

19 grams (0.7 fluid ounces).

In the case of ground horseradish, this volume can be easily estimated by putting it in a small cup or glass. In the case of lettuce, this volume can be estimated as follows:

Leaves: enough to cover an area of 80 square inches (8" by 10")
Stalks: enough to cover an area of 15 square inches (3" by 5")

TIME LIMITS:

The eating of the matzah and *maror*, and the drinking of each of the four cups of wine should be done, if possible, in one or two swallows. In any event, the drinking of each cup of wine and the eating of the matzah and *maror* should be completed within four minutes. In the event this might not be possible, a competent halachic authority should be consulted.

GLOSSARY OF COMMON PASSOVER TERMS

CHAMETZ

Fermented or leavened wheat, rye, oats, spelt and barley. When these grains come in contact with water, they leaven within 18 minutes. In the case of hot or salted water, leavening takes place instantly. *Chametz* may not be consumed either by eating or drinking, and may not be held in one's possession, nor may any benefit be derived from *chametz*. Grain flour is commonly produced from grains that have been washed and tempered. Tempering is the process by which grains are softened by soaking in water, and this flour and all products made with it are, therefore, *chametz*.

KITNIOT

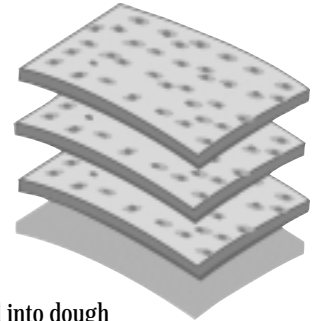
Leguminous vegetables such as beans, peas, corn and rice. The consumption of these foods is restricted by European

Rabbinic tradition, though these foods are not *chametz*. Unlike *chametz*, benefit from and possession of *kitniot* during Passover are permitted. Yemenite, Sephardic and Oriental Jews are not bound to this custom by their traditions. The tradition of the *kitniot* restriction has been steadfastly maintained by all Jews of European origin for centuries. This includes the Jews of France, England, Germany, Russia, Poland, Hungary, Austria and the Low Countries.

MATZAH

Unleavened bread prepared from the flour of grains that have not been washed or tempered, and have been milled under supervision, completely protected from any contact with water.

Matzah may be prepared only with water that has been stored overnight. It is kneaded into dough either by hand or machine, but only in a cool room, since heat may cause instant leavening. The dough may not be left idle for a period longer than 18 minutes. It is rolled into thin sheets and then baked. All equipment used in the preparation of matzah must be constantly cleaned of dough crumbs, and the oven in which matzah is baked must be set at the proper baking temperature. Insufficiently heated ovens cause leavening to occur. Once matzah has been baked properly, leavening can no longer occur, and the product can no longer become *chametz*. Therefore, matzah products such as ground matzah meal, flour and farfel may be cooked in hot water, baked or blended with any variety of Passover ingredients.



SHMURAH MATZAH

Matzah used for the *Seder* on Passover eve. All Jews must fulfill the *mitzvah* of *achilat matzah* – eating of matzah. This matzah is eaten at the *Seder* just before the meal, at which time the blessings of *Hamotzi* and *Al Achilat Matzah* are pronounced. Such matzah must be prepared with the express purpose of the *mitzvah* of matzah, *Le'shem Matzot Mitzvah*. It is traditional that the flour from which this matzah is prepared should be specially supervised from the time the wheat is cut – *shmurah mishaat ketzirah*. When this special supervision has been instituted only from the time of milling – *techinah* – matzot prepared from such flour may be used for *matzot mitzvah* only when the traditional *shmurah mishaat ketzirah matzah* is not available.

MATZAH ASHIRAH

Matzah made from flour kneaded with fruit juice or eggs. This matzah may not be used for the *mitzvah* regardless of which flour is used. This type of matzah is commonly referred to as egg or grape matzah. Water may not be used in the baking of this matzah since adding water to the dough would create instant leavening. According to Ashkenazic practice, such matzah may be consumed on Passover only

by the elderly, sick or young children who cannot digest regular matzah. Sephardim should consult their rabbi. Under normal circumstances, this matzah should not be used; both because it is feared that some water may have accidentally been blended into the dough, and in deference to the opinion which maintains that the mixture of flour with any liquid other than water causes immediate *chametz*.

BEDIKAT CHAMETZ

The search for *chametz*. On the night of the thirteenth of Nisan, Thursday, April 21, 2005, a search for *chametz* is to be conducted in the home, wherever *chametz* may have been brought during the year. The search is conducted in the evening, by candlelight. *Chametz* found during the search is set aside for burning the next day.

BITUL CHAMETZ

The nullification of *chametz*. Since *chametz* may not be held in one's possession during Passover, one may rid oneself of the *chametz* by declaring all types of *chametz* in one's possession to be dust and ashes, abandoned property. The *bitul* is pronounced immediately after the search, to nullify the *chametz* that may have been overlooked, and again after the burning in the morning, to include any additional *chametz* that may have come into one's possession in the interim.

BIUR CHAMETZ

The destruction of *chametz*. All *chametz* in one's possession must be destroyed before Passover, by noon on the fourteenth of Nisan, Saturday, April 23, 2005. The daylight hours of each day are divided into twelve parts; each twelfth is then reckoned as a portion hour of that day. *Chametz* may be eaten until the end of the fourth portion hour (see the time listing

for your area); it may be used or sold until the end of the fifth portion hour. During the sixth portion hour, all *chametz* must be destroyed. Since the fourteenth of Nisan occurs on Shabbat this year, special laws are in effect for *biur chametz*. Consult your local Orthodox rabbi for guidance.

MECHIRAT CHAMETZ

Sale of *chametz* to a non-Jew. The requirement of *biur chametz* is limited to foods under Jewish ownership and possession. *Chametz* that has been transferred to a non-Jew need not be destroyed. Such transfer of *chametz*, by legal and binding sale with properly executed contract (*shtar mechirah*), gives the non-Jew full title to all *chametz* foods. This transfer is traditionally carried out by engaging the rabbi to act as an agent, with power of attorney to sell the *chametz* to a non-Jew by means of *kabalat kinyan* and contract – *shtar harshaah*. The rabbi, acting as an agent for the owners of the *chametz*, then enters into an agreement with a non-Jew for the sale of *chametz*. When the sale is carried out, a limited amount of *chametz* is not sold and set aside to be destroyed on the following day, in order to fulfill the *mitzvot* of *bedikah*, *biur* and *bitul*. *Chametz* that has been sold must be put in a completely sealed-off place, inaccessible during Passover.

CHAMETZ SHE'AVAR ALAV HA'PESACH

Any *chametz* held over Passover under Jewish ownership. This *chametz* may not be used or sold after Passover, as a penalty for failure to perform the *mitzvot* of *bedikah* and *biur* properly. Selling the *chametz* before Passover to a non-Jew avoids Jewish ownership during Passover. The *mitzvot* of *bedikah* and *biur* have therefore not been violated, and the injunction of *chametz she'avar alav ha'Pesach* is avoided.

THIS YEAR SPECIAL LAWS ARE IN EFFECT FOR BIUR CHAMETZ.
CONSULT YOUR LOCAL ORTHODOX RABBI FOR GUIDANCE.

לשנה הבאה בירושלים

A KASHERING PRIMER

THE BASICS OF PREPARING YOUR KITCHEN FOR PASSOVER.

One of the many preparations one must make for Pesach is *kashering*, a process to prepare *chametz* vessels for Pesach use. (Although most people only *kasher* their utensils in preparation for Pesach, the following directions apply to *kashering* utensils all year-round as well.) As with all areas of *halachah*, those who are unsure of how to apply the rules of *kashering* to their situation should consult their local Orthodox rabbi.

GENERAL RULES

There are two steps in *kashering*.

1. Cleaning—removing all tangible traces of *chametz*, and
2. Purging—using heat to remove all absorbed *chametz* flavor.

CLEANING

All *chametz* utensils that will be used for Pesach must first be thoroughly cleaned. This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; it does not include the removal of discolorations. Items which have narrow cracks, crevices, deep scratches or other areas that cannot easily be cleaned, cannot be *kashered* for Pesach. Therefore, the following, for example, cannot be *kashered*:

- Colanders
- Decanters or baby bottles (due to their narrow necks)
- Filters/screens over drains in sinks
- Graters
- Knives (or other utensils) where food or dirt can get trapped between the blade and handle
- Slotted spoons
- Sponges
- Toothbrushes

Additionally, the common custom is to cover tables, counters, refrigerator shelves and other areas where one might not have been able to clean away every trace of *chametz*.

PURGING

In addition to cleaning, most items require some form of hot purging in order to remove the flavor that has been absorbed. As a rule, any utensil that came in contact with hot food, was washed with hot water or was used to store liquids, requires hot purging. A comprehensive analysis regarding when hot purging is required and how one determines which form of purging is effective is beyond the scope of this article. Rather we will describe the standard method of purging flavor from the most common items.

Utensils made from the following materials cannot be *kashered*:

- Ceramic—all types—including brick, china, coffee mugs and enamel.
- Glass—all forms—including Corning Ware, Corelle, fiberglass, porcelain enamel (for example, porcelain sinks and enamelized pots), Pyrex or Thermoses.
- Plastic—Many rabbis follow the approach of Rav Moshe Feinstein, z”l, who held that one cannot *kasher* plastic and other synthetic materials (including Teflon). Other *poskim* take a more lenient position. You should consult your local rabbi.

As a rule, materials such as fabric, metal, wood, rubber and stone (for example, granite and marble) can be *kashered*.

SPECIFIC ITEMS

All methods of *kashering* noted in this section presuppose that the equipment was thoroughly cleaned, as described above.

Silverware, Pots and Other Small Items
Small items are *kashered* with *hagalah*, which involves:

1. Not using the utensil for anything, including non-*chametz*, for twenty-four hours. This also applies to the (non-Pesach) pot in which the *hagalah* water will be boiled.
2. Submerging the utensil in boiling water that is over the fire. The water

must be at a rolling boil before the utensil to be *kashered* is put into it, and the water must touch every surface of the utensil. Therefore, each item should be *kashered* individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time.

3. Removing the utensil from the water and rinsing it in cold water.

Ovens

Kashering a Self-Cleaning Oven:

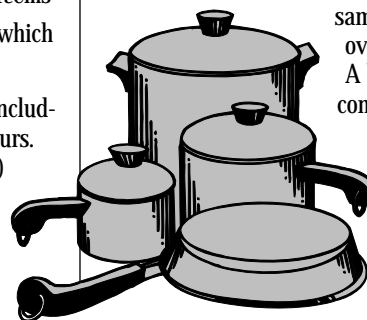
1. Remove any visible pieces of food (or other items) from the oven;
2. Go through one complete self cleaning cycle with the racks in place.

Kashering a Non-Self-Cleaning Oven:

1. Clean walls, floor, door, ceiling and racks thoroughly with an abrasive cleaner (for example, Easy-Off) to remove tangible *chametz*. Pay special attention to the temperature gauge, the window in the door and the edges of the oven chamber. Black discolorations that are flush with the metal do not have to be removed.
2. Once the oven is clean, it is preferable that it remain unused for twenty-four hours.
3. Place the racks back into the oven, and turn the oven to broil for one and-a-half hours.
4. Pesach food or pans may be placed directly on the door or racks once the oven has been *kashered*.

If the oven has a separate broiler chamber, it should be *kashered* in the same manner as the oven chamber. A broiler pan that comes in direct contact with food cannot be *kashered*.

Note: The method of *kashering*



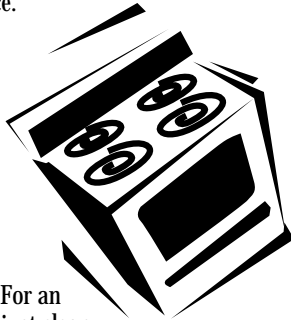
described above is based on the ruling of Rav Aharon Kotler zt"l. However, Rav Moshe ruled that the oven must either be *kashered* with a blowtorch, or that an insert should be placed into the oven for the duration of Pesach. Consult your own rabbi for guidance.

Stovetops

The grates of a gas stovetop should be *kashered* in the oven chamber in the same manner

described above. For an electric stovetop, just clean the coils and turn on high for ten minutes. If you have a glass-topped stovetop, you should consult your rabbi for directions on if/how it can be used for Pesach.

For a gas or electric stove, it is preferable to replace the drip pans that are under the burners; if this isn't possible, the area should be covered with aluminum foil. The work area between the burners should be cleaned and covered with aluminum foil. The knobs and handles of the oven and stovetop should be wiped clean.



SINKS

Kashering a Stainless Steel Sink:

1. If the filter covering the drain has very fine holes, remove the filter and put it away for *Pesach* with the *chametz* dishes. If the holes are larger, the filter may be *kashered* with the sink.

2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours.
3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be *chametz* pots.
4. *Dry the sink*, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet. One may *kasher* part of the sink and then boil more water for the rest of the sink. *Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby.*
5. Rinse the sink and faucet with cold water.
6. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.

Kashering a Porcelain Sink:

Since a porcelain sink cannot be *kashered*, one should *kasher* the faucet and knobs as outlined above and, for the duration of *Pesach*, place a basin (or insert) into the sink. All dishes, silverware, etc., should be washed in the basin, and wash-water can be disposed of through the sink's drain. One should be careful not to allow the sink to fill with hot water while the basin is in the sink.

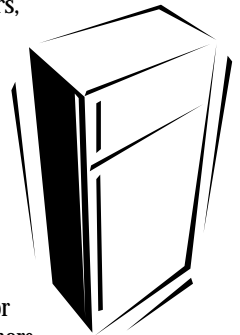
Microwave Oven

Where needed, one can use a *chametz* microwave on *Pesach* by

1. Replacing the plate on the bottom of the microwave, and
2. Double-wrapping the food on all sides before placing it into the microwave. (Be sure that the outside of the wrapping and all sides of the microwave plate are completely dry.) There are halachic questions as to if/how one can *kasher* a microwave and you should consult with your own rabbi.

Refrigerators, Freezers, Food Shelves and Pantries

These areas should be thoroughly cleaned—paying special attention to the edges where crumbs may get trapped—and the shelves lined with paper or plastic. The refrigerator and freezer will operate more efficiently if one pokes a few holes in the lining.



Tablecloths, Kitchen Gloves, Aprons and Other Items Made of Fabric

Any item made of fabric can be *kashered* by washing it in a washing machine set on "hot" and then checking to make sure that no pieces of food remain attached to it. Vinyl and plastic-lined tablecloths cannot be *kashered*.

Chag kasher vesame'ach! May you have a kosher and an enjoyable Pesach!

FOR THE MOST UPDATED PASSOVER LISTING
VISIT OUR WEBSITE AT
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LATEST TIMES & CANDLE LIGHTING TIMES

EREV PESACH 5765 SHABBAT, APRIL 22, 2005

Two sets of times are provided. The first column is based on the opinion of the *Magen Avraham*, and the second column is based on that of the *Vilna Gaon*. If your city is not listed, be sure to consult the local Orthodox rabbinic authority for the appropriate times in your area.

CANDLE LIGHTING FOR SHABBAT HAGADOL (FRIDAY EVENING, APRIL 22)

Atlanta	7:56	Denver	7:27	Milwaukee	7:25	Providence	7:16
Baltimore	7:33	Detroit	8:04	Minneapolis	7:49	San Francisco	7:34
Boston	7:16	Halifax	7:50	Montreal	7:32	Seattle	7:51
Chicago	7:21	Hartford	7:21	New York	7:25	Silver Spring	7:34
Cincinnati	8:04	Houston	7:35	Orlando	7:38	St. Louis	7:26
Cleveland	7:57	Los Angeles	7:12	Philadelphia	7:28	Toronto	7:52
Columbus	8:00	Memphis	7:21	Phoenix	6:47	Vancouver	7:58
Dallas	7:45	Miami Beach	7:30	Pittsburgh	7:48	Winnipeg	8:16

LATEST TIME FOR EATING CHAMETZ (SHABBAT MORNING, APRIL 23)

Atlanta	10:59	11:23	Denver	10:19	10:43	Milwaukee	10:09	10:33	Providence	10:03	10:27
Baltimore	10:25	10:49	Detroit	10:50	11:14	Minneapolis	10:28	10:52	San Francisco	10:29	10:53
Boston	10:02	10:26	Halifax	10:30	10:54	Montreal	10:10	10:34	Seattle	10:23	10:47
Chicago	10:08	10:32	Hartford	10:08	10:32	New York	10:14	10:38	Silver Spring	10:27	10:51
Cincinnati	10:57	11:21	Houston	10:45	11:09	Orlando	10:49	11:13	St. Louis	10:20	10:44
Cleveland	10:45	11:09	Los Angeles	10:14	10:38	Philadelphia	10:19	10:43	Toronto	10:34	10:58
Columbus	10:50	11:14	Memphis	10:21	10:45	Phoenix	9:50	10:14	Vancouver	10:25	10:49
Dallas	10:49	11:13	Miami Beach	10:45	11:09	Pittsburgh	10:39	11:03	Winnipeg	10:41	11:05

1st zman is *shitat Magen Avraham*, 2nd is *shitat HaGra*

LATEST TIME FOR ANNULING CHAMETZ (SHABBAT MORNING, APRIL 23)

Atlanta	12:17	12:29	Denver	11:39	11:51	Milwaukee	11:30	11:42	Providence	11:23	11:35
Baltimore	11:44	11:56	Detroit	12:11	12:23	Minneapolis	11:49	12:01	San Francisco	11:48	12:00
Boston	11:23	11:35	Halifax	11:51	12:03	Montreal	11:32	11:44	Seattle	11:45	11:57
Chicago	11:28	11:40	Hartford	11:28	11:40	New York	11:34	11:46	Silver Spring	11:47	11:59
Cincinnati	12:17	12:29	Houston	12:03	12:15	Orlando	12:06	12:18	St. Louis	11:40	11:52
Cleveland	12:06	12:18	Los Angeles	11:32	11:44	Philadelphia	11:39	11:51	Toronto	11:55	12:07
Columbus	12:10	12:22	Memphis	11:39	11:51	Phoenix	11:09	11:21	Vancouver	11:48	12:00
Dallas	12:07	12:19	Miami Beach	12:01	12:13	Pittsburgh	11:59	12:11	Winnipeg	12:04	12:16

1st zman is *shitat Magen Avraham*, 2nd is *shitat HaGra*

CANDLE LIGHTING FOR FIRST NIGHT YOM TOV (MOTZEI SHABBAT, APRIL 23)

Atlanta	9:00	9:27	Denver	8:31	8:58	Milwaukee	8:29	8:56	Providence	8:21	8:48
Baltimore	8:37	9:04	Detroit	9:08	9:35	Minneapolis	8:54	9:21	San Francisco	8:38	9:05
Boston	8:20	8:47	Halifax	8:54	9:21	Montreal	8:36	9:03	Seattle	8:56	9:23
Chicago	8:26	8:53	Hartford	8:26	8:53	New York	8:29	8:56	Silver Spring	8:38	9:05
Cincinnati	9:08	9:35	Houston	8:39	9:06	Orlando	8:41	9:08	St. Louis	8:30	8:57
Cleveland	9:01	9:28	Los Angeles	8:16	8:43	Philadelphia	8:32	8:59	Toronto	8:56	9:23
Columbus	9:04	9:31	Memphis	8:25	8:52	Phoenix	7:50	8:17	Vancouver	9:03	9:30
Dallas	8:48	9:15	Miami Beach	8:33	9:00	Pittsburgh	8:53	9:20	Winnipeg	9:20	9:47

1st zman is based on *shitat Ha'Gaonim* (widely accepted), 2nd is *shitat Rabbeinu Tam* (stricter)

ADVENTURES IN PESACH COOKING

BY NANCY I. KLEIN, EDUCATIONAL DIRECTOR,
WOMEN'S BRANCH OF THE ORTHODOX UNION

You have probably seen or heard about the government's new nutritional guidelines. We are long past the days when we could eat anything we wanted – regardless of fat or carbohydrate content – and hope to keep ourselves healthy.

The news now is that we should try to include eight to ten servings of fruits and vegetables in our daily diets (and of course, exercise more). Historically, Pesach menus were not known for emphasizing fruits and vegetables, but it is easy to incorporate the recommended

levels into our Pesach cuisine. Today, our markets abound with fresh produce, much of which was not available years ago. Although Ashkenazim do not eat legumes on Pesach (eliminating peas, green beans, etc.), there are still many vegetables and fruits that can be used in imaginative ways. Think asparagus, zucchini, broccoli, spinach, cabbage, kiwi fruit, mangoes, avocado, etcetera.

The Women's Branch Pesach cookbook, "MORE THAN MATZA BALLS", has a number of light, healthful recipes. If you don't have your copy yet, order one for yourself, and perhaps some for gifts. With over 100 recipes, it can help make a tastier, healthier Pesach.

GAZPACHO (Serves 6-8)

1 cucumber	1/2 tsp garlic powder
1/2 green pepper	1/4 cup lemon juice or
1/2 onion or 1 tsp onion powder	vinegar
3 cups tomato juice	3 tbs oil
Salt to taste	

Peel cucumber; cut in half lengthwise, and scrape out seeds. Cut in to chunks. Cut pepper and onion into chunks. Put in blender or food processor with 1 cup tomato juice. Process until vegetables are coarsely chopped. Place in bowl, add garlic powder, onion powder (if using), lemon juice, oil, rest of tomato juice and salt. Taste to see if you want more lemon juice or salt. Chill several hours or overnight.

MARINATED ZUCCHINI SALAD (Serves 6)

4 medium zucchini	1/4 tsp pepper
8 cherry or grape tomatoes	3 tbs chopped green
1/4 cup oil	pepper
1/4 cup vinegar or lemon juice	2 tbs chopped onion
1/2 tsp salt	1 tbs chopped parsley

Wash zucchini and put in large pot with 1 cup water. Cover. Bring to boil, and cook 8 minutes. Drain. Cut zucchini in half lengthwise and then in to 1 inch pieces. Place in bowl. Cut tomatoes in half and add. Put oil, vinegar, salt, pepper, green pepper, onion and parsley in blender or food processor. Blend well. Pour over vegetables in bowl. Cover and refrigerate several hours or overnight.

LOW CALORIE APPLE DESSERT

4 apples	1/4 cup orange juice
2 tsp cinnamon	1/4 cup sugar

Spray pie plate with cooking spray. Peel apples, slice in 1/2 inch slices, and place in pan. Sprinkle with orange juice, cinnamon and sugar. Bake at 350 degrees for about 30 minutes, or until apples are just soft. Serve plain, or with a scoop of ice cream or sherbet.

MIXED MASHED POTATOES (Serves 4-6)

2 medium sweet potatoes	2 tbs butter or margarine
2 medium white potatoes	salt and pepper to taste
1/2 cup milk or use parve milk	
or 1 beaten egg	

Peel both kinds of potatoes. Cut each in half lengthwise and then in 1/2 inch slices. Put in pot, add 1 tsp salt, cover with water and bring to boil. Cook about 20 minutes or until soft. Drain well. Add milk, butter, salt and pepper. Mash well. May be whipped in food processor.

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SEFIRAT HA'OMER

Sefira is the counting of seven complete weeks from the second evening of *Pesach* until *Shavuot*. The count, which takes place after the nightfall for the following day, is preceded by the blessing only if done in the evening and no days have been missed in the count.

NOTE: if you forget to count at night, you may count all of the next day – but without a blessing. You may resume counting the next evening with a blessing.

SIGN UP FOR THE OU SEFIRAH REMINDER DAILY EMAIL!

Each day you will receive an email from the OU, reminding you which day of the sefirah to count that evening. Emails are electronically pre-programmed to go out on each of the 49 days of the sefirah.

Visit WWW.OU.ORG to sign up today!

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר. 1. SUN. EVENING APRIL 24

הַרְחֵמוּ, הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקּוּמָהּ, בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סְלָה.

2. MON. EVENING APRIL 25
הַיּוֹם שְׁנֵי יָמִים לְעוֹמֵר.

3. TUES. EVENING APRIL 26
הַיּוֹם שְׁלֹשָׁה יָמִים לְעוֹמֵר.

4. WED. EVENING APRIL 27
הַיּוֹם אַרְבָּעָה יָמִים לְעוֹמֵר.

5. THURS. EVENING APRIL 28
הַיּוֹם חֲמִשָּׁה יָמִים לְעוֹמֵר.

6. FRI. EVENING APRIL 29
הַיּוֹם שֵׁשָׁה יָמִים לְעוֹמֵר.

7. SAT. EVENING APRIL 30
הַיּוֹם שִׁבְעָה יָמִים, שֶׁהֵם שְׁבוּעַת אֶחָד, לְעוֹמֵר.

8. SUN. EVENING MAY 1
הַיּוֹם שְׁמוֹנֶה יָמִים, שֶׁהֵם שְׁבוּעַת אֶחָד וְיוֹם אֶחָד, לְעוֹמֵר.

9. MON. EVENING MAY 2
הַיּוֹם תְּשַׁע יָמִים, שֶׁהֵם שְׁבוּעַת אֶחָד וְשְׁנֵי יָמִים, לְעוֹמֵר.

10. TUES. EVENING MAY 3
הַיּוֹם עֶשְׂרֵה יָמִים, שֶׁהֵם שְׁבוּעַת אֶחָד וְשְׁלֹשָׁה יָמִים, לְעוֹמֵר.

11. WED. EVENING MAY 4
הַיּוֹם אֶחָד עָשָׂר יוֹם, שֶׁהֵם שְׁבוּעַת אֶחָד וְאַרְבָּעָה יָמִים, לְעוֹמֵר.

12. THURS. EVENING MAY 5
הַיּוֹם שְׁנַיִם עָשָׂר יוֹם, שֶׁהֵם שְׁבוּעַת אֶחָד וְחֲמִשָּׁה יָמִים, לְעוֹמֵר.

13. FRI. EVENING MAY 6
הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם, שֶׁהֵם שְׁבוּעַת אֶחָד וְשֵׁשָׁה יָמִים, לְעוֹמֵר.

14. SAT. EVENING MAY 7
הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת, לְעוֹמֵר.

15. SUN. EVENING MAY 8
הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְיוֹם אֶחָד, לְעוֹמֵר.

16. MON. EVENING MAY 9
הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְשְׁנֵי יָמִים, לְעוֹמֵר.

17. TUES. EVENING MAY 10
הַיּוֹם שִׁבְעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְשְׁלֹשָׁה יָמִים, לְעוֹמֵר.

18. WED. EVENING MAY 11
הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְאַרְבָּעָה יָמִים, לְעוֹמֵר.

19. THURS. EVENING MAY 12
הַיּוֹם תְּשַׁעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים, לְעוֹמֵר.

SEFIRAT HA'OMER cont.

23. היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים, לעומר.	FRI. EVENING	MAY 13
24. היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים, לעומר.	SAT. EVENING	MAY 14
25. היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים, לעומר.	SUN. EVENING	MAY 15
26. היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים, לעומר.	MON. EVENING	MAY 16
27. היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים, לעומר.	TUES. EVENING	MAY 17
28. היום שמונה ועשרים יום, שהם ארבעה שבועות, לעומר.	WED. EVENING	MAY 18
29. היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד, לעומר.	THURS. EVENING	MAY 19
30. היום שלשים יום, שהם ארבעה שבועות ושני ימים, לעומר.	FRI. EVENING	MAY 20
31. היום ארבעה ושלשים יום, שהם ארבעה שבועות ושלשה ימים, לעומר.	SAT. EVENING	MAY 21
32. היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים, לעומר.	SUN. EVENING	MAY 22
33. היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים, לעומר.	MON. EVENING	MAY 23
34. היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים, לעומר.	TUES. EVENING	MAY 24
35. היום חמשה ושלשים יום, שהם חמשה שבועות, לעומר.	WED. EVENING	MAY 25
36. היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד, לעומר.	THURS. EVENING	MAY 26
37. היום שבעה ושלשים יום, שהם חמשה שבועות ושני ימים, לעומר.	FRI. EVENING	MAY 27
38. היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה ימים, לעומר.	SAT. EVENING	MAY 28
39. היום תשעה ושלשים יום, שהם חמשה שבועות וארבעה ימים, לעומר.	SUN. EVENING	MAY 29
40. היום ארבעים יום, שהם חמשה שבועות וחמשה ימים, לעומר.	MON. EVENING	MAY 30
41. היום ארבעים וארבעה יום, שהם חמשה שבועות וששה ימים, לעומר.	TUES. EVENING	MAY 31
42. היום שנים וארבעים יום, שהם ששה שבועות, לעומר.	WED. EVENING	JUNE 1
43. היום שלשה וארבעים יום, שהם ששה שבועות ויום אחד, לעומר.	THURS. EVENING	JUNE 2
44. היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים, לעומר.	FRI. EVENING	JUNE 3
45. היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים, לעומר.	SAT. EVENING	JUNE 4
46. היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים, לעומר.	SUN. EVENING	JUNE 5
47. היום שבעה וארבעים יום, שהם ששה שבועות וחמשה ימים, לעומר.	MON. EVENING	JUNE 6
48. היום שמונה וארבעים יום, שהם ששה שבועות וששה ימים, לעומר.	TUES. EVENING	JUNE 7
49. היום תשעה וארבעים יום, שהם שבעה שבועות, לעומר.	WED. EVENING	JUNE 8
20. היום עשרים יום, שהם שני שבועות וששה ימים, לעומר.	THURS. EVENING	JUNE 9
21. היום ארבעה ועשרים יום, שהם שלשה שבועות, לעומר.	FRI. EVENING	JUNE 10
22. היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד, לעומר.	SAT. EVENING	JUNE 11

MA'OT CHITTIM

IN THE TRUE SENSE OF THE WORD.

In a part of the world that was once home to a thriving Jewish community, the sounds and ceremonies of the Passover *seder* will once again be experienced this year at the Orthodox Union's Joseph K. Miller Torah Center in Kharkov, Ukraine.

In order to make the Passover program possible, the OU is conducting its annual "Project Reunite *Maot Chittim* Passover Campaign." (Project Reunite is the general fund-raising drive of the OU to support the Kharkov Center.) "This is *ma'ot chittim* (gifts of food for Passover) in the true sense of the word," declared Norman Schmutter, Chair of the OU Kharkov Center Commission. "For hundreds of families this will be the first seder, the first taste of matzah, the first reading of the *Haggadah*, that they have ever experienced."

"The OU established the Kharkov Center in 1990 to rebuild a Jewish community that was once one of the glories of the Jewish world," declared OU President Stephen J. Savitsky. "The observance of Passover is a key part of the Kharkov Center's year-round activities. The work of the Center enables hundreds of Ukrainian and Russian Jews of all ages to sit at a *seder* table and to personally experience the 'outstretched arm, great awe, signs, and wonders' (Deuteronomy 26:8) with which God brought us out of Egypt."

Once again this year, the OU Kharkov Center, under the direction of Rabbi Shlomo Asraf, will conduct five different

sedarim on each of the first two nights of the holiday, totaling almost one thousand people each evening.

To accomplish this feat, thousands of pounds of matzah are being shipped from Kiev, while the rest of the Passover foods will come from Israel, both for the Center-run *sedarim*, as well as for distribution to families for use in their own homes.

"It is a highlight of the OU's work to enable almost one thousand Jews to celebrate the holiday of Passover," added Mr. Schmutter, the Commission Chair. "It is thrilling to know that you have helped Jews experience Passover, when they themselves can so deeply identify with going from slavery to freedom. As it says in the opening lines of the *Haggadah*: 'This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry – let him come and eat. Whoever is needy – let him come celebrate Passover! Now, we are here...now, we are slaves; next year may we be free people.' Thanks to the work of the OU, the Jews of Kharkov and surrounding areas truly know what it means to be free."

Please consider making a special gift to Project Reunite's Passover Campaign. It is more than just tzedakah, it is Ma'ot Chittim in the true sense of the word.



YES, *I want to be part of Project Reunite's Passover Sedarim.*

Enclosed please find my Ma'ot Chittim gift of:

- \$36 to enable a family to have Russian *Haggadot* and prayerbooks for Passover.
- \$54 to ensure that a family has matzah for the entire *chag* (holiday).
- \$180 to help defray the cost of the community *sedarim* attended by hundreds of families.
- Other \$ _____ .

Every gift helps enable one more child to ask four more questions.

PLEASE SEND YOUR TAX-DEDUCTIBLE DONATION TO: PROJECT REUNITE PASSOVER CAMPAIGN, C/O ORTHODOX UNION, 11 BROADWAY, NEW YORK, NY 10004 OR ONLINE AT WWW.OU.ORG.

Gifts of \$18 or more will automatically be entered in Project Reunite's Annual Passover Raffle – see our web site www.ou.org for details.

Please contact our Project Reunite coordinator at 212-613-8137 for additional dedication opportunities.

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