

Everything Emanuel

Special Passover Edition



April 2023 • Nisan 5783



Join us for the
second seder!
(click here or
see page 8)

GET READY FOR PASSOVER!

Dear Friends:

Shalom. Pesach begins with the **First Seder, Wednesday night, April 5, 2023.** It is time to get ready! We not only prepare our homes; we prepare ourselves. In the spirit of *Pesach* preparation, here is a helpful “to do list”:

1. Passover Fund: Make a donation to aid the hungry prior to Pesach. There is a beautiful Jewish tradition of giving *Maot Hittim* to provide food and assistance to those in need. Please join us in this important mitzvah. **Please support the hungry even if you are not selling your hametz.** Your contribution is needed and appreciated. Please use the enclosed form.

2. Selling of Hametz (leaven): To empower me to sell your *hametz*, mail or bring the enclosed form (see page 7) to the Emanuel office by Wednesday, April 5, at 12:00 noon, or see me or Moshe Pinchover after *minyan*.

3. House cleaning and searching out Hametz: It is appropriate to complete this process by Tuesday evening, April 4. Search for *Hametz* Kits are available in the Religious School office and the synagogue front lobby. While you are cleaning out your cupboards, please think of donating non-perishable food items to the needy. Bring your contributions to the synagogue lobby by Monday, April 3. The B'Yadeynu Committee will distribute the donations.

4. Burning of Hametz: This symbolic burning of a few bits of *hametz* may be done (with precautions) at home, but please be aware that a small fire will be maintained for this

purpose in the Emanuel parking lot on Wednesday, April 5, from 8:00 a.m. to 9:15 a.m.

5. Siyum B'Chor: Firstborn Jews fast on the day before Pesach or attend a *siyyum*, a celebration of the completion of a unit of Torah study. A *siyyum* will be held on Wednesday, April 5, at the conclusion of morning *Minyan*. *Minyan* begins at 7:00 am. The *Siyyum* ends at 8:00 a.m. and is followed by breakfast.

6. Seder Guests: Welcoming guests to the seder is a great mitzvah. If you have room at your seder table for a guest/guests or if you need an invitation for a seder/sedarim, please contact Lisa Taylor at lisat@emanuelsynagogue.org. We will do our discreet best to match hosts and guests.

7. Consider attending our Emanuel Community Seder the second night of Passover, April 6.

8. Please note: Evening minyan will *not* meet on April 5 and April 6. A special Mincha service will meet at **1:00 p.m.** on Wednesday, April 5 and **12:00 noon** on Thursday, April 6. We encourage you to hold minyan at your seders. If you need to borrow siddurim, please contact Hazzan Moshe Pinchover at mpinch@emanuelsynagogue.org.

Look for the schedule of Passover services in this issue and on our website, www.emanuelsynagogue.org. Best wishes for a happy and healthy Pesach holiday! *Chag Pesach Kasher V'sameach!*

Warm regards,
— David J. Small, Rabbi

EMANUEL PASSOVER FUND CONTRIBUTION 5783

Enclosed is my contribution of \$ _____, to feed the hungry and help the needy at Passover time.

Please make checks payable to Emanuel Synagogue, memo line: Passover Fund. Thank you!

☐ Cash ☐ Check # _____

☐ Credit Card ☐ Visa ☐ Mastercard

Card Number _____ Exp. Date _____

Name as it appears on card _____ Zip Code _____

I hereby authorize Emanuel Synagogue to charge my credit card.

Signature

Date

**TO CONTRIBUTE ONLINE,
[CLICK HERE](#)**

Thank you for supporting our efforts to feed the hungry!

FROM THE RABBI

Kol dichfin yetei v'yeikbul/kol ditzrich yeti v'yifsakh

"All who are hungry, come and eat/All who need, sit and fulfill the mitzvah of Pesach."

This declaration, which opens the Seder, is attributed to Rav Huna, who would open the door to his home before each meal and invite those in need to eat with him (Taanit 20b-cited in The Yeshiva University Haggada). The declaration became part of the Seder in the Genonic Period, 700-120 C.E. These words echo across our history and define the guiding spirit of the Passover Seder — all are welcome and this rite is so important everyone is invited to have a place at the table to share the meal and to recount the story of our people's journey to freedom. The Seder offers us the opportunity to identify with each other as well as our ancestors and all people who yearn for freedom in our own day.

Embracing the spirit of this passage, I am delighted to invite you and your family and friends to join in our Emanuel Pesach Seder the second night of Passover, at Emanuel Synagogue. Many of you have requested we offer this experience, and I am honored to lead this year's Emanuel Community Seder with Hazzan Daniella Risman. In a tradition recorded in the Mishna (200 c.e.), households would contribute jointly to the cost of the Pesach Seder and come together to share the meal.

Our Seder will feature many of our favorite passages and songs of the Haggadah and is appropriate for all ages. There will be singing and readings in English and Hebrew and Aramaic. The Seder will begin at 6:00 p.m. and end by 8:30 p.m. Steve Shuman kosher catering will provide a full meal. Children's meals will be offered and will be served earlier than the adult meal.

Wishing you and your families a happy, healthy and meaningful Pesach!

Chag Pesach Kasher v'Samayach!

— Rabbi David J. Small

HADAR GUIDE AVAILABLE IN OUR LOBBY BEFORE PESACH

Rabbi Small has ordered copies of The Hadar Institute's 5783 Pesach reader, "L'Or HaNer — The Light of Discovery." Enclosed is a "Maggid Map," a fun, insightful and beautifully illustrated companion through the Seder.



PASSOVER SERVICE SCHEDULE

WEDNESDAY, APRIL 5 (EREV PESACH, FIRST SEDER)

TAANIT BECHOROT AT MINYAN – 7:00 A.M.

MINCHA – 1:00 P.M.

NO RELIGIOUS SCHOOL

CANDLES 7:03 P.M.

(MAARIV SAID AT HOME)

THURSDAY, APRIL 6 (SECOND SEDER)

SERVICES – 9:00 A.M.

MINCHA – 12:00 P.M.

(MAARIV SAID AT HOME)

SEDER @ THE EMANUEL – 6:00 P.M.

CANDLES 8:04 P.M.

FRIDAY, APRIL 7 (PESACH 2ND DAY)

SERVICES – 9:00 A.M.

MINCHA/KABBALAT SHABBAT/MAARIV 6:00 P.M.

SHABBAT CANDLES 7:05 P.M.

WEDNESDAY, APRIL 12 (PESACH 7TH DAY)

SERVICES – 9:00 A.M.

MINCHA/MAARIV – 6:00 P.M.

CANDLES 8:10 P.M.

THURSDAY, APRIL 13 (PESACH 8TH DAY)

SERVICES – 9:00 A.M.

YIZKOR – APPROX. 11:00 A.M.

MINCHA/MAARIV – 7 P.M.

CANDLES 8:09 P.M.

NO RELIGIOUS SCHOOL

APRIL 5, APRIL 9, APRIL 12, APRIL 19



PASSOVER GUIDE: A FRESH APPROACH TO THE FESTIVAL AND THE SEDER

by Rabbi David J. Small

What is Hametz?

Passover nudges us to simplify and de-clutter our daily lives and in doing so, clarify and elevate our consciousness. Wheat oats barley, rye and spelt when the grains or their flour comes in contact with moisture for 18 minutes or more become *Hametz*. This combination of moisture and grain in the presence of airborne or added leavening agents like yeast or sourdough causes fermentation.

Matzah is bread baked from dough made in less than 18 minutes from mixing to baking.

The same grains that would be *Hametz* if allowed to rise becomes matzah when baked before rising can take place.

Spring Cleaning and Removing Hametz

When we look through our homes to remove *Hametz*, we also have the opportunity to de-clutter and clean the home. Provided this task is shared fairly, it can be a liberating experience. In addition to *Hametz*, we can remove items we are no longer using, that are broken or could be better shared with someone else or recycled or discarded. Papers, books, toys, clothes, office supplies, electronics and mementos accumulate over time. A good pre-Pesach de-clutter can help us free ourselves from the material “hametz” that fills our space and creates a drag on our energy. Who knows, our junk may become someone else’s treasure.

Matzah and Simplicity

The flat and crispy wafers produced by this process express humility and simplicity. The *Haggadah* refers to this bread as “*lechem oni*” the “bread of poverty” or “bread of hardship.” Matzah reminds of suffering and slavery; Matzah also reminds us of liberation and freedom. The transition from one to the other provides the narrative arc of the Passover story. The bread of enslaved people transforms into the bread of liberated, free and covenanted people.

Moderation and Measures

A modest amount of matzah fulfills the traditional *mitzvah* (imperative) to eat unleavened bread. A *kezayit* (volume of a large olive) or about two-fifths of one sheet of machine made matzah or less than one fifth of a hand-made matzah. This basic measure follows Moses Maimonides’ (a.k.a. RaMbAM) definition. Many later authorities expand their requirement; in my view, Maimonides’ position shows good sense, moderation and perhaps reflects his practice as a physician concerned with peoples’ physical health as well as their spiritual health. ***Eat a bit less than half of one sheet of matzah and you have fulfilled the mitzvah!***



The Seder meal reenacts the “night of watching” that preceded the Exodus, when the Children of Israel sheltered in their homes in Goshen ate the Passover offering of roast lamb with bitter herbs and unleavened bread and awaited their departure to freedom. Scholars teach that the Seder expanded to reflect the Greco-Roman *symposium*, a leisurely meal served to reclining guests and accompanied by wine and meaningful conversation. Sometimes the urge to provide hospitality and plentiful food tempts us to follow another Greco-Roman custom of eating and drinking to excess. A groaning table and stomachs groaning from excessive intake stray from the ultimate purpose of the Seder. Take it easy. Have seconds of soup instead of other heavy dishes.

Karpas/Greens

Fresh leafy green vegetables feature on the Seder plate and can enhance our Passover experience. Eating green vegetables helps us welcome spring, new growth, and the miracle of new life. Filling our plate with fresh vegetables promotes good health and digestion. While *maror*, the bitter herb, reminds us of our ancestors’ afflictions, we need not afflict our families and ourselves with overabundance of refined carbohydrates, eggs and other fried and heavy foods. A Passover menu filled with fresh greens and crunchy vegetables, hearty soups, fresh fruit and roasted and steamed vegetables of all kinds fulfills the spirit of Passover and promotes our well-being. The Passover season presents an opportunity to prioritize fresh and healthy food. The Torah states that the commandments are given to live by them: “*You shall keep My laws and My rules, by the pursuit of which [people] shall live; I am the YHVH*” (*Vayikra* 18:5) Our Sages infer: “By which man shall live’ — and not die” (*Yoma* 85b). The *mitzvot* were given to promote life, not to cause death (*Peninei Halakha: Shabbat* 27:1 n. 1).

Four Cups

The Seder calls for four cups “*kosot*” of wine to be poured and drunk. Authorities vary on how much is enough. Most opinions vary from 1.7 ounces to 3 ounces per cup. If you do not drink alcohol, kosher grape juice is fine. If you need to limit your sugar intake, choose a low-sugar type of wine or juice, or add water as needed.

Paschal Yam:

In many homes, serving and eating meat or chicken or fish is a part of the family tradition on Pesach. Today, a plant-based menu can fulfill the Passover Seder mitzvah. At our Seder, we use a sweet potato in lieu of a shank bone or chicken neck and call it the “Paschal Yam.”

Legumes:

Our Conservative/Masorti Law Committees in Israel and North America now discourage the custom of treating legumes like beans, lentils and corn as if they were *Hametz*. These foods are not and have never been *Hametz*. An erroneous stringency led some devout European Jews to exclude these items from their pantries and plates on Pesach, lest they be confused with *Hametz* and someone might eat *Hametz* thinking it was a legume. This “mistaken custom” has no basis in the Torah or Talmudic law and should be phased out as it creates economic hardship, muddies the meaning and identity of *Hametz*, and creates social barriers between Jews of European and Middle-Eastern lineage.

Hospitality and food choices at the Seder

The imperative of hospitality (*Hachnasat Orchim*) guides hosts to discover and accommodate various dietary needs and restrictions of people at our table. In that spirit, find out if someone follows gluten-free, low-salt/sugar or other restrictions. Make sure there are ample choices for everyone at the table. If you have guests who still avoid eating legumes (*kitniyot*) make sure the dishes that contain legumes are clearly identified so these guests may make other choices.

Welcoming Guests:

My parents always welcomed people to our Seder table who might not have another place to celebrate. In addition to elderly aunts and uncles who did not have children, we welcomed single folks and people who were interested but did not have the ability to make their own Seder. Many of our children today are in diverse relationships and are bringing their partners or spouses of different backgrounds to the table. Give thought to explain what is happening during the Seder and offer parts that someone of a different background might comfortably fulfill.

Gratitude

Passover opens doors for us to feel and express gratitude for life itself and all the blessings and abundance we enjoy. Remembering affliction prompts us to avoid a sense of entitlement and to share of our abundance with others. At the same time, Passover prompts us to rejoice and give thanks for our freedoms and the abundance and blessings we enjoy. Lifting the cup to our Creator and Liberator for granting us life and freedom and lifting us from privation to plenty. Gratitude enlivens our soul and helps us attune ourselves to the needs of others as well as appreciating what we have.

Dor L’Dor-From Generation to Generation

The Seder often brings generations together around the table. Carl Jung entitled one of his books, *Memories, Dreams and Reflections*. This could be a guide to the spirit of the Seder. We share our *memories* of our loved ones who came before us: their traditions, struggles and triumphs. Some families have dishes, cups or other items from generations past. We engage the children at the Seder. We envision our *dreams* for the younger generation and the world they will live in and whom they will become. We *reflect* on the meaning of life and our place in the great chain of being that connects us all.

Questions

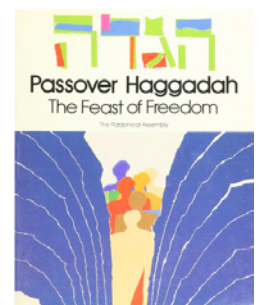
The Seder is a night of questions. The Four Questions kick off a discussion of our liberation that can be most engaging when we raise and discuss questions. If you are leading a Seder, compile some questions that will engage people of different ages and interests around the table. Some can be specific, like: “how many cups do we raise?” Others more open-ended, such as “What does it mean to you to be free?” or “What are you feeling joyful about tonight?” Or, “What fills your cup?”

Resources:

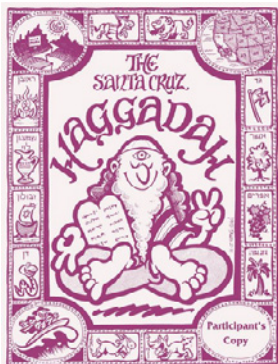
Here are some Passover Haggadot I enjoy:

A Different Night: the Family Participation Haggadah, by Noam Zion and David Dishon, the Shalom Hartman Institute, 1997. Versatile resource for leader and participants to have a varied and engaging Seder. All the traditional texts plus rich notes, activities, illustrations and discussion questions.

Passover Haggadah: The Feast of Freedom, The Rabbinical Assembly, 1982. Clear translations. Beautiful color graphics. Clear explanatory notes. Widely available and downloadable in pdf.



Passover Haggadah, edited by Rabbi Morris Silverman, Media Judaica, 1979. A classic edited by Emanuel's own Rabbi Morris Silverman ז"ל. I grew up on this Haggadah and associate it with many happy Seder memories. Can be a favorite with older guests. Lends itself to participation in Hebrew and in English.



The Santa Cruz Haggadah, edited by Karen G.R. Roekard, 1991. Follows the traditional order of the Seder and presents spiritual and healing-oriented commentary and meditations/comments on each section. If you are interested in meditation, mindfulness, the environment or neo-Hasidic thought this could be for you.

The Animated Haggadah, by Rony Oren, 2009. A visually engaging version illustrated with Claymation figures. Very compelling for kids of all ages.

Israel Passover Haggadah, by Rabbi Menachem M. Kasher, 1983. Clearly organized and packed with Jewish scholarly and rabbinic commentaries in facing Hebrew and English. Great for preparing comments for a Seder or dvar Torah.

The Moss Haggadah, a complete reproduction of the Haggadah written and illuminated by David Moss for Richard and Beatrice Levy, with the commentary of the artist (Hebrew and English Edition), January 1, 1990. This is a large hardcover book. Illuminations and calligraphy distinguish this exquisite Haggadah with an insightful commentary by the artist-scholar David Moss. A compelling work and a real collector's item which may be passed from generation to generation.



For more detailed preparing for Passover information, visit the Rabbinical Assembly's website: rabbinicalassembly.org/story/pesach-guide-5783.

KITNIYOT — LEGUMES, RICE AND CORN ARE PERMITTED ON PASSOVER

by Rabbi David J. Small



The Committee on Jewish Law and Standards recommended the custom of refraining from eating *kitniyot* be set aside. *Kitniyot* are legumes such as beans and lentils, rice and corn. These items never were part of the Torah's prohibition on *Hametz* (Wheat, Barley, Rye, Oats and Spelt when allowed to rise); the rabbis of the Mishna and the Talmud said it was a "mistaken custom." Rabbi David Golinkin established this position in the Masorti Law Committee in Israel in 1989 and as of 2015, this retirement of the *kitniyot* prohibition is now recommended to all Conservative/Masorti communities worldwide. The aim is to clarify Halachic practice and reduce social barriers between Sephardic Jews who never adopted the stringency and Ashkenazic Jews. Therefore, the custom should be retired in the name of Klal Yisrael, unity of the Jewish people.

In my view, due to concerns about exorbitant costs of buying Passover food, the rising number of people who eat plant-based diets and need legume protein and concerns about the tendency of Passover diets to include excessive amounts of potato starch, low-fiber foods and added sugar, the consumption of legumes and plentiful fresh fruits and vegetables should be encouraged during Passover (as well as at all times). Permitting legumes, rice and corn also allows for clearer focus on the core observance of avoiding *Hametz*.

My own exception to this recommendation is in the name of "Shalom Bayit" (Peace in Families) and "Hachnasat Orchim" (Hospitality to Guests): If you have family members or guests coming to the seder who remain attached to the custom of not eating *kitniyot*, be prepared to specify which dishes that will be served at the Seder meal or during Pesach are *kitniyot*-free. Today, hosts are accustomed to making various accommodations for the dietary needs of our guests. This way a person who wishes to maintain the stringency will be able to happily eat at your home.

SELLING HAMETZ

The Torah instructs that in observing Pesach all leaven must be removed from one's home or destroyed. To protect against excessive waste and financial hardship, the Rabbis permit the individual to sell *hametz* to a non-Jew until Passover is complete. It is traditional at that time to make a contribution to the *Maot Hittim*, the Passover Fund, which helps needy Jews purchase the necessities to celebrate Pesach and helps other hungry and disadvantaged people.

The transfer of agency to Rabbi David J. Small may be done by mail, by [sign-up online](#), or by bringing in the following declaration to The Emanuel Synagogue office by April 5, 2023 at 12:00 p.m.

SELLING HAMETZ DECLARATION

I, _____, empower and permit Rabbi David J. Small to act in my stead and in my behalf to sell all *hametz* (leaven) possessed by me, knowingly or unknowingly, and to lease all places wherein the above products may be found, especially at the premises located at _____ . To this I affix my signature on this day.

Signature

Date

CHAROSET RECIPES

There is a spot reserved on the Seder Plate for this fruit paste, which is meant to recall the mortar the Israelites used to lay bricks in Egypt. Made from chopped dates and raisins, nuts, and wine, charoset stands out as the sweetest food on the Seder table.

Ashkenazi-Style

This is a standard Ashkenazi (Eastern European) charoset recipe, with a little brown sugar added for depth.

Ingredients (makes about 4 cups)

3 medium Gala or Fuji apples, peeled, cored, and finely diced
1½ cups walnut halves, lightly toasted, cooled, and coarsely chopped
½ cup sweet red wine such as Manischewitz Extra Heavy Malaga
1½ teaspoons ground cinnamon
1 tablespoon packed brown sugar

Directions

In large bowl, stir together all ingredients. Store, covered, at room temperature until ready to serve. Note: For the most even texture, we recommend dicing the apples by hand. However, to save time,

they can be chopped in the food processor — just be careful not to overprocess.

Source: [epicurious.com/recipes](#)

Sephardi-Style

Ingredients

2 cups pitted dates
½ cup raisins
¼ cup ground walnuts or almonds
½ cup Cabernet Sauvignon or other red wine
½ teaspoon cinnamon
½ teaspoon ginger

Directions

Cut dates and raisins in small pieces (spray knife with cooking spray to keep from sticking). Put in bowl and add ground nuts, wine, and spices.

Source: [kosher.com](#)





Second Seder

Thursday, April 6, 2023

*Held at The Emanuel - Open to the Community -
Led by Rabbi Small & Hazzan Risman*

*Register
Now!*

5:30 PM: Doors Open - 6:00 PM: Seder Begins
Interested in a part in the Seder? Sign up when registering!

Gourmet Seder Catered by Steve Shuman

Menu

Seder plate, Kosher Wine, Grape Juice, and Matzoh at each table

* **First Course:** Gefilte Fish with Horseradish

* **Second Course:** Chicken Soup with Matzoh Ball

Third Course: Herb Roasted Chicken Breast,
Potato Kugel, Roasted Vegetables

OR

* Grilled Eggplant, Zucchini, Yellow Squash
& Red Peppers on a Potato Cake

Fourth Course: Chocolate Decadence Cake, Coffee & Tea

* *Vegetarian option by request only at time of registration*

\$54/ Adult (13 and +) - \$27/Child (3 - 12) - Children under 3 FREE

\$135 Family cap (immediate family only)

Registration Deadline Monday, March 27, 2023

Visit emanuelsynagogue.org for online registration details, or call the main office



The Emanuel Synagogue 160 Mohegan Drive, West Hartford CT, 06117 - 860-236-1275