

CONGREGATION BNAI BRITH JACOB  
BULLETIN

5444 ABERCORN STREET SAVANNAH, GA 31405-6997  
ESTABLISHED 1860

LET EVERY JEW IN NAME BE A JEW IN PRACTICE



## *GETTING THE MOST OUT OF PURIM*

WHAT	WHEN	WHY
TA-ANIS ESTHER FAST OF ESTHER	13 <sup>TH</sup> OF ADAR March 2 <sup>nd</sup>	To commemorate the three days Esther and the Jewish people fasted before she approached the King without permission.
<u>MEGILLAH READING</u> Listening to the reading the entire Megillah, including the three blessings preceding it.	Once on the evening of the 13 <sup>th</sup> of Adar	To commemorate the great Purim of Miracle. The Blessing Shehechianu recited during the day also refers to the mitzvos of sending gifts, giving charity and the Purim Seudah.
<u>SENDING GIFTS</u> "Mishloach Monos" Sending two types of ready-to-eat food to at least one friend. These gifts should be sent by a messenger (3 <sup>rd</sup> party)	During the day of the 14 <sup>th</sup> of Adar March 3 <sup>rd</sup> - Tuesday	To symbolize the spirit of unity which kept the Jewish people together in face of the threat of Haman and his cohorts.
<u>GIFTS OF CHARITY</u> "Matonos L'evyonim" Giving a gift to each of at least two poor people.	During the day- March 3 <sup>rd</sup> – Tuesday preferably after the reading of the Megillah	These gifts are a special mitzvah, not included in the amount of money a person may set aside for charity during the rest of the year. The custom on this day is to give unquestioningly to anyone who asks for aid.
<u>PURIM SEUDAH</u> Eating a feast to celebrate the Holiday	Purim <u>Day</u> after the completion of "sending gifts". March 3 <sup>rd</sup>	To commemorate the parties Esther made for Haman and Achashveirosh Also to thank G-d via festive rejoicing for His constant care.
<u>"AL HANISSIM"</u> Special prayer of gratitude	In "Sh'mone Esrei" and "Birkat Hamazon"	To express verbally our gratitude to Him who controls our destinies and guards our lives.

## *MEGILLAH READING SCHEDULE*

Tuesday, March 2<sup>nd</sup>

### *FAST OF ESTHER*

FAST BEGINS	5:38am
FAST ENDS	6:54pm
MEGILLAH READING	7:00pm

# RABBI'S INSTRUCTIONS FOR PASSOVER

## Time Table for Observance

For a detailed description of the following observances,  
Please refer to the "Seder Service" within the Bulletin.

**MECHIRAT CHOMETZ**- In conformity with Jewish Law, I have deposited with Rabbi Jeffrey Gordon the document that you may sign delegating me the authority to sell Chometz. He can be contacted at the Rambam Day School or at home in the evenings.

**B'DIKAT CHOMETZ**- The candlelight search for leaven. On TUESDAY, MARCH 31<sup>st</sup>, after dark, all rooms of the house are to be searched for Chometz. Before the search, the "Bicur Chometz" blessing is to be recited and the "Kol Chamira" after the search.

**EATING CHOMETZ**- is allowed until WEDNESDAY, APRIL 1<sup>st</sup> at 11:15am.

**KOSHERING UTENSILS**- for Passover use - it is recommended that it be done no later than TUESDAY, MARCH 31<sup>st</sup>.

**BIYUR CHOMETZ**- The burning of any Chometz that has not been sold, plus the crumbs and container used in the "search for leaven" the night before, must take place WEDNESDAY, April 1<sup>st</sup>, before 12:15pm.

**BITUL CHOMETZ**- The renunciation of ownership of Chometz by reciting Kol Chamira formula must follow the burning of the Chometz but not later than 12:15pm on WEDNESDAY, APRIL 1<sup>st</sup>. This absolves one from possible transgression of possessing any Chometz.

**PASSOVER PRODUCTS**- Passover products should be procured, if possible, in sealed packages. These should bear endorsement of a recognized Rabbi attesting to their fitness for Passover use. Even Matzah packages must bear the inscription "Kosher for Passover". As a general rule, fresh fruits and fresh vegetables, with the exception of corn, rice, bean and pea families, may be used. Dried fruits, as well as all processed, canned and frozen products must have Rabbinic sanction. Garlic may be used on Passover.

**MILK AND DAIRY PRODUCTS**- For butter, cheese and cream, look for the OU Passover on the container-such as Breakstone's. For milk, any container of milk purchased BEFORE Pesach may be used during Pesach.

**FRUIT AND VEGETABLE JUICES**- Processed, canned and frozen fruit and vegetable juices must have proper Passover supervision. However, 100% Pure Frozen Concentrated Orange Juice is permissible. Frozen reconstituted orange juice, frozen orange juice with sugar added, or frozen orange juice with other ingredients added, may not be used unless they have proper Passover supervision.

**PLAY-DOH**- is actually Chometz and should not be used or possessed on Pesach.

**SALT**- Salts which are Kosher for year round use and do not contain dextrose, maltodextrin or polysorbate are acceptable for Pesach-such as Morton's Uniodized Salt. A new product should be purchased.

**SOAPS, DISHWASHING DETERGENTS, CLEANSERS**-in powdered form. Those which are Kosher for year round use are Kosher for Pesach. A new product should be purchased.

**DEODORANTS**- All stick deodorants are Kosher for Pesach. A new product should be purchased.

**DRUGS AND COSMETICS**- The following is a list of drugs and cosmetics not to be used on Pesach:

Cough mixtures, Ex-lax, Throat lozenges, Dimetane liquid gargles, Tylenol liquid, Dimetap liquid, iodine tablets, Donnatol liquid, Triminic expectorant, mouth washes(without supervision).

**PET FOODS-** Most pet foods contain actual Chometz and should not be used or possessed on Pesach.

**EGG MATZOHS-**should not be eaten on Pesach unless medically necessary. The boxes containing egg matzah refer to this on the side panel.

In searching for Chometz, we often overlook the obvious places where Chometz may be found. The following is a brief list of areas to check:

Desk, lunch box, purse, behind furniture, toy chest, stroller, closets, playroom, picnic box, vacuum cleaner bag, glove compartment of vehicle

**FINDING CHOMETZ ON PASSOVER-**If one finds Chometz in his possession on the intermediate days of Passover, it should be burned immediately. If found on Yom Tov or Shabbos, it should be covered with a vessel until the conclusion of Yom Tov or Shabbos and then burned.

**PRODUCTS FOR PASSOVER-**In reference to Products for Passover it is imperative to look for the seal of supervision such as OU, OK or a renowned Rabbinical Authority accompanied with the statement "For Passover".

PLEASE BE AWARE of labels bearing the inscription "Kosher for Passover" as these labels can be produced by any printer. Only if the product bears the signature of a recognized reliable Rabbi or Rabbinic Kashrus is authentic.

I shall be available to answer any questions with reference to Koshering utensils, Passover products and any other religious problems.

Wishing one and all a Kosher and most pleasant Pesach,

Sincerely Yours,

Rabbi Avigdor Slatus



## *Rules for a Shabbos Bar Mitzvah*

All candidates for Bar or Bas Mitzvah are required to complete five years of Jewish education at either the Hebrew Community School or the equivalent

Hebrew Community School or the equivalent - IMMEDIATELY PRECEDING their Bar Mitzvah/Confirmation in order to have a Shabbos Bar Mitzvah or separate week-day service. Anyone not meeting this rule may be Bar Mitzvah at a regular weekday service ONLY. The years of attendance prior to age eight will not be counted as part of the five-year requirement.

Provisions will be made for children who could not attend a Hebrew school because of ill health or for other valid reasons and also for newcomers to the Community. Each case will be reviewed on its own merits.

Jewish education received through private instructions by pupils who are able to attend regular Hebrew classes will not be considered as valid credit towards the Bar Mitzvah or Confirmation requirements. However, consideration will be given to exceptional cases by the Curriculum Committee.

Candidates for Bar Mitzvah and Confirmation must be in attendance at Synagogue Sabbath morning services for at least two of four Sabbaths per month during the year prior to their Bar Mitzvah or Confirmation.

Candidates for Bar Mitzvah will have the additional requirement of mandatory attendance each Shabbos at Junior Congregation at least three months prior to their Bar Mitzvah.

On the 2<sup>nd</sup> day of January, 1990, the Board of Directors of our Synagogue adopted the following requirements for a Shabbos Bar Mitzvah:

1. All children are required either to attend Shabbos services in the main sanctuary with their parents, grandparents or other family member, or to attend Shabbos Junior Congregation Services according to the following schedule:
  - (a) 8 and 9 year olds - once a month (excluding June, July, August)
  - (b) 10 and 11 year olds - twice a month(excluding June, July, August)
  - (c) 12 and 13 year olds - three times a month(excluding June, July, August)
2. Any member in good standing seeking a Shabbos Bar Mitzvah for his or her son will entitled to twelve lessons at no charge to be provided by the Synagogue.

Any lessons required in excess of twelve will bear a charge of \$ 25.00 per lesson which is to be paid directly to the teacher.



## RULES AND REGULATIONS OF THE BNAI BRITH JACOB

### CHEVRA KADISHA

Over the years we have been approached as to what the exact rules and regulations are concerning burial fees and gravesite purchases in the Chevra Kadisha section of Bonaventure Cemetery. The charges for burial, which are printed twice a year in the Synagogue Bulletin, are as follows:

CATEGORY 1 - MEMBER IN GOOD STANDING	\$ 1,025.00
CATEGORY 2 - OUT OF TOWNER	\$ 2,725.00
CATEGORY 3 - IN TOWN, NON-MEMBER	\$ 4,125.00

The B. B. Jacob Chevra Kadisha has two sections of burial lots in Bonaventure Cemetery. The first is known as the "Old Chevra Kadisha" section which is directly to the right of the Chapel. The second is in the new section of the cemetery, Blocks N through T in Section S. The Old Chevra Kadisha section is owned outright by the B.B. Jacob Chevra Kadisha. The New Section, which is called Section S, is owned by the three Synagogues: one-fourth belongs to The Congregation Mickve Israel, one-fourth belongs to The Congregation Agudath Achim and one-half belongs to The Congregation Bnai Brith Jacob.

The charge for the graves in the New Section must be purchased in lots of 6 graves at whatever charge is made by the City at that time. The agreement between the Chevra Kadisha and the City is that no grave may be sold without the Chevra Kadisha's permission and that no grave will be opened without our permission. Anyone that purchases a grave in either section does so with the understanding that only the Rabbi and the Chevra Kadisha of the B.B. Jacob Synagogue may perform the Service. For this reason the City will not open a grave before obtaining our permission. It should also be understood that anyone purchasing burial lots in either of these sections may allow another Jewish person to be buried in their lots but only with the understanding that the Service must be performed by the Rabbi and the Chevra Kadisha of the B.B. Jacob Synagogue and that the charge of the Chevra Kadisha will be based upon one of the three categories addressed above.

If anyone should have any questions concerning this or any other matters related to our Chevra Kadisha, please contact our Chevra Kadisha President, David Garfunkel.

#### From The Chevra Kadisha and The Bnos Chesed Shel Emeth Society

The Chevra Kadisha of Congregation Bnai Brith Jacob and the Bnos Chesed Shel Emes Society recommend the use of the Chapel at Bonaventure for grave side services. The Chapel is complete with heat and / or air conditioning and bathroom facilities.

The fee is \$300 and is payable to the B'nos Chesed Shel Emes Society.

# FAST OF THE FIRSTBORN

**Ta'anit B'chorim:** The last of the ten plagues smote the first-born of the Egyptians. However, the 'angel of death' passed over the Jewish homes and spared their first born. To mark their deliverance, the day before Passover is observed as the 'Fast of the First-born.' In some Sephardic communities, female first-born also observe this fast.

**Explanation:** This fast seems to have been instituted in early Talmudic times. By fasting, the first-born prayerfully indicated to G-d that it is his intention of so ordering his life as to be worthy of having his life spared and prolonged in health and happiness.

## The Siyum

All first-born Jewish males and fathers of first-born males under Bar Mitzvah age, on the morning before Passover attend the occasion of feasting marking the conclusion of the study of a holy tractate such as that of the Talmud. This relieves them from the Ta'anit B'chorim (Erev Pessach-Fast of the First Born.)

**Explanation:** A S'udat Mitzvah, a 'religious feast' such as the celebrations of a wedding, a circumcision, etc., exempts those who participate in it from the observance of some fasts. The completion of the study of a tractate of the Talmud was considered so important an event that it was observed with feasting. This was also considered by our Rabbis as a S'udat Mitzvah for all who joined in this celebration. Thus the practice was adopted for a learned one to so arrange his normal studies of the sacred literature that he would complete a tractate on the morning before Passover. At that time, he invited all the first-born present to share the celebration with him, thereby exempting them from fasting. The Siyum is held immediately after the morning services of the day before Passover after which light refreshments are served. It is customary, at that time, for the first-born to make a contribution to charity.

## SIYUM FOR FIRSTBORN SERVICE

WEDNESDAY, APRIL 1<sup>ST</sup>

@ 6:45AM



# *The Feast of Passover*

## **PESACH** (PEH sah)

Observed from 15-22 Nissan (March or April), but only the 1<sup>st</sup> and last days are full holidays. It commemorated the Exodus of the Jews from Egypt, the beginning of Jewish independence. It may be observed for 7 or 8 days.

The name refers to G-d's "passing over" the homes of the Jews when He sent plagues to convince the Egyptian Pharaoh to let them go.

## *Customs and Observances:*

The ordered meal-Seder-held on the first and second nights.

### *AT THE MEAL*

The Story of Exodus in a book called the Haggadah is read and special Passover prayers are said.

### *FOOD*

#### **REQUIRED:**

**MATZAH** (flat, crisp, unleavened bread)-recalls that the Jews left Egypt so hurriedly the bread did not have time to rise.

**MAROR** (bitter herbs) and salt water-symbolize the Jews' suffering in Egypt.

**4 CUPS OF WINE** drunk by participants.

#### **TRADITIONAL:**

**CHAROSETH** (chopped apples, nuts and wine) recalls the mortar Jewish slaves mixed for Pharaoh's monuments.

**KARPAS** (greens) stand for the new spring.

#### **ELIJAH'S CUP**

Containing Passover wine, is set aside and the door opened to welcome the prophet Elijah, whose spirit visits every Seder.

**FIRST SEDER**

**SECOND SEDER**

**LAST DAYS OF PESACH**

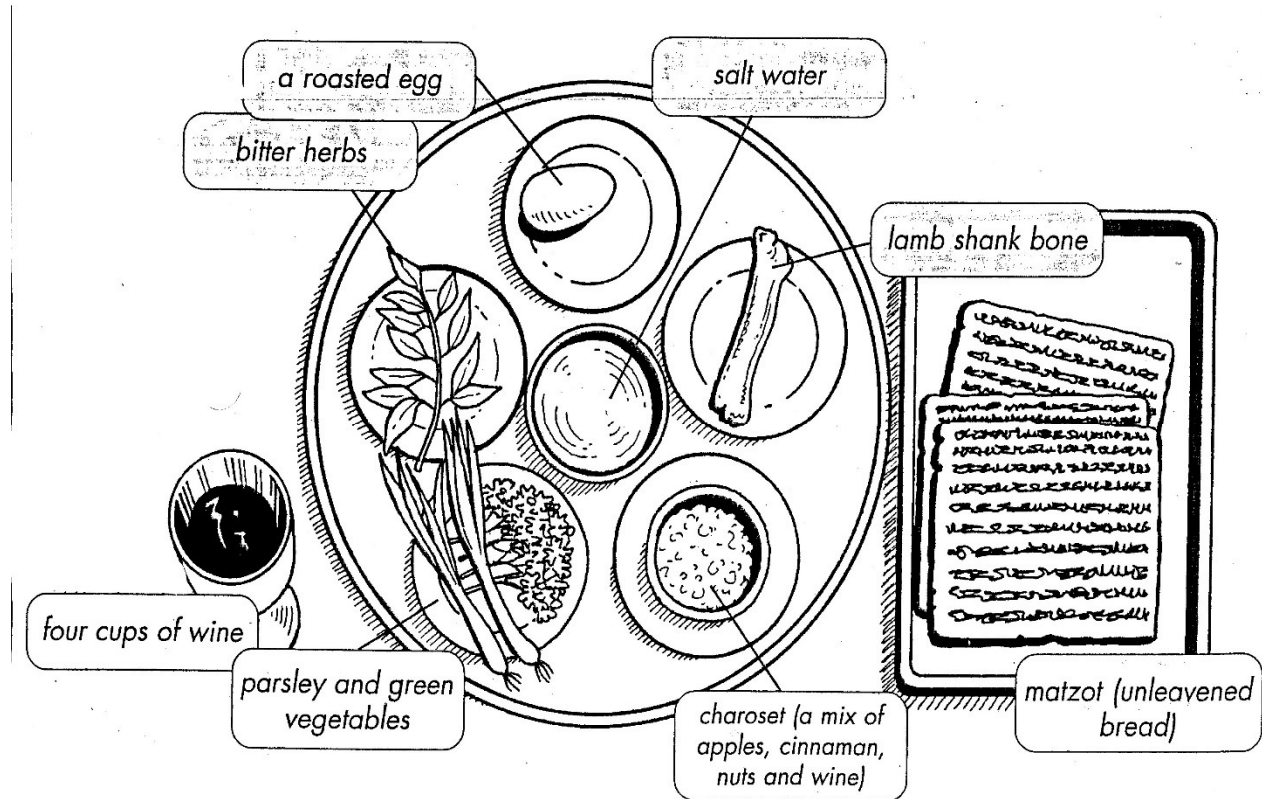
**Wednesday, April 1<sup>st</sup>**

**Thursday, April 2<sup>nd</sup>**

**Wednesday and Thursday,**

**April 8<sup>th</sup> and 9<sup>th</sup>**

## EXPLAINING THE SEDER RITUAL



### The Seder Plate

**Roasted egg:** a new life after Egypt.

**Parsley:** a spring vegetable and sig of new life.

**Charoset:** a mix of apples, cinnamon, nuts and wine, the mortar used making bricks as slaves.

**Salt water:** the tears of the slaves.

**Bitter herbs:** the bitter times as slaves.

**Lamb bone:** the sacrifice on the last night.

**Matzah:** unleavened bread, as there was no time in the Escape to let it rise.

## PASSOVER PREPARATION

**CHAMETZ:** The Biblical laws concerning Passover prohibits eating, seeing, possessing and benefiting from chametz. This prohibition concerns five kinds of grain: wheat rye, barley, oats and millet. Any food or beverage which contains any of the above mentioned ingredients or any of their derivatives, however small the quantity might be, is chametz. In addition to the above, the Rabbis legislated, as a precautionary measure, all other types of meal, ground or whole, such as beans, peas, corn and rice. All utensils, flatware and cutlery used in the year-round preparation and eating of chametz, because their nature is to absorb the food substances for which they have been employed, come under the full prohibitions of chametz. However, some utensils may be rendered fit for Passover use by the process of Kashering. For information on this process, read the paragraph under the heading of Kashering Laws.

**MECHIRAT CHAMETZ:** The sale of chametz: All chametz not consumed or disposed of before the festival arrives-such as food or beverages that contain leaven or a leaven extract and utensils that were used in the preparation, cooking, serving or storing of chametz-must be removed from our ownership by sale and transfer to a non-Jew. This is accomplished by signing a document which authorizes the Rabbi to act in behalf of all signatories. The Rabbi will then draw up a bill of sale transferring their ownership of all their chametz and the places where it is stored to a non-Jew. The purchase and ownership by the non-Jew is effected by his payment of a deposit on condition that he will pay the balance when the full price will be decided upon by three expert appraisers immediately after the festival. Should he later, after Passover, decide that he cannot go through with the purchase, his option may then be bought back by the Rabbi at a profit to the non-Jew.

Explanation: The Bible specifies that: “no leavened bread shall be seen with thee, neither shall there be leaven seen with thee, in all thy borders” (Exodus 13:7). The Rabbis interpreted this to mean that the transgression is commuted only when the chametz is with you. Should it pass out of your ownership it then ceases to be your responsibility. Hence the sale of chametz to a non-Jew. The Rabbi becomes involved both as the expert and the guarantor of the sale.

## *KASHERING LAWS*

The Laws of Kashering are many and varied. It is, of course best to use dishes and utensils especially set aside for Passover use. However, under certain conditions, some of the utensils used throughout the year may also be used on Passover if they are kashered and prepared in a special manner for Passover use. It is recommended in all cases when kashering becomes necessary that you consult the Rabbi.

It is further recommended that any “koshering” of utensils for Passover use be done no later than the night before Seder night.

### NOTE THAT:

1. China, pyrex, plastic dishes and earthenware cannot be Kashered.
2. Utensils with glued-on handles that may be damaged by hot water or containing dents that cannot be cleansed properly cannot be Kashered.
3. New plastic tablecloths and new plastic dishes are permissible for use on Passover.
4. Linens: Since starch contains flour, heavily starched tablecloths should not be used on Passover unless they have been washed 30 days before Pesach.

### **FOOD MIXERS:**

Food mixers may be used for Passover if all exposed parts have been thoroughly cleansed, but new bowls and beaters must be purchased and set aside for Passover use only.

### **FLATWARE:**

Flatware normally used at the table can be Kashered in the following manner: They must first be scrubbed and washed, then kept without being used for twenty-four (24) hours. The actual Kashering is to be done by boiling water in a very large pot, filled to the top. Only when the water is boiling rapidly do you completely immerse the flatware three consecutive times in the boiling water and then let cold water run over it. To facilitate this procedure, you can make a loop on the end of a string with which to lower the flatware into the water or use a net of some kind. Dairy utensils must be Kashered in a dairy pot and meat utensils in a meat pot. Care must be taken that the water must be boiling bubbles during the Kashering. Therefore, you might find it necessary to wait a few minutes between immersions to retain the boiling point in the water.

### **STOVE:**

Every part of the oven and stove which may have been reached by food during the year must be thoroughly cleaned and scraped. The oven and range must be heated to a glow. Burners and oven racks should be removed,

cleaned and also heated to a glow. You will find that turning up all gas jets or burners on the range and in the oven, placing the oven racks on top of the open flame of the burners and letting them burn full force for one hour will be sufficient. The top burners on electric ranges very easily come to a glow when turned on and that will suffice. To prevent contact of any part of the stove with Passover utensils, the top of the range should be covered with a metal or asbestos sheet with holes cut out for the burners. If in addition to the oven racks you also bake or roast by placing a utensil directly on the bottom of the oven and the above simple method of Kashering was used, you must then place a sheet of metal in the oven and on it place your baking utensil.

**GLASSWARE:** Some glassware may be Kashered for Passover. For information concerning this group, inquire of the Rabbi. The glassware which may be koshered is prepared in the following manner for Passover use. It is to be completely immersed in cold water and soaked for 72 hours (3 days) with the water changed every 24 hours.

**B'DIKAT CHAMETZ-**The candlelight search for leaven: On the night before Erev Pesach all rooms of the house must be searched for chametz. The master of the house, surrounded by the youngsters, recites the benediction. Armed with candle, feather and paper bag, he proceeds to search the house room by room with the youngsters trailing close behind him. It is customary to distribute ten pieces of bread throughout the house which are to be found in the search. Upon completion of the search the Kol Chamira is recited: "All leavened foodstuff, in my possession, which I have not seen or removed, which I have not been aware of, shall be null and void and be considered as the dust of the earth."

**Explanation:** The Bible enjoins that: "No leaven shall be found in your houses" (Exodus 12:19). The Rabbis therefore ordained that a thorough search for chametz shall be made on the night before the Seder night. The search is to be made by candlelight so that no corner of the house should be overlooked. Even the smallest particle of chametz must be removed and all that is found in this search must be burned the next morning. It is customary to involve the children in this search just as they involved at the Seder. Pieces of bread are distributed throughout the house to assure that the blessing before the search be not uttered in vain. This is necessary for the house has by then been thoroughly cleaned. The number ten can remind us of the ten plagues. The Kol Chamira formula is recited to legally nullify any unavoidable undisclosed presence of chametz.

**BIYUR CHAMETZ-** The burning of chametz: On the morning before Passover, up to a certain time (see Rabbi's instructions for exact time), all remaining chametz that has not been sold, plus that gathered the night before in the search together with its container, must be destroyed by fire. Having thus destroyed his chametz, the head of the household then pronounces the Kol Chamira as a declaration of annulment: "May all leavened food stuffs in my possession, whether I have removed it or not, be null and void and be considered as the dust of the earth."

**Explanation:** Since the Bible specifies that: "No leaven shall be found in your houses" (Exodus 12:19), therefore whatever is found must be destroyed. The responsibility for whatever might have been overlooked accidentally is removed by the annulling formula of Kol Chamira. It is burned the morning after the search just as in Temple times any part of an offering that accidentally remained beyond its prescribed time-limit was destroyed by fire.

**ERUV TAVSHILLIN:** Combination of dishes prepared before a festival or during the intermediary days for use on the Sabbath immediately following: The sanctity of a weekday festival differs from the sanctity of Shabbat mainly in one major field of activity and that is that on the weekday festival the preparation and cooking of food is permitted. However, this preparation is limited to quantities of food sufficient for that day only. Thus should the festival be immediately followed by the Sabbath, special provision must be made in order then an extra amount of cooked or baked food may prepared for the following Sabbath day. The ceremony which effects this sanction is known as "Eruv Tashillin," and consists of the setting aside on Erev Yom Tov, before the festival actually begins, sufficient food for at least one meal which is to be eaten on the Sabbath.

The procedure is as follows: The head of the family, just before the festival begins, takes of the bread and food prepared for the festival, usually a Challah or Matzah and a boiled egg, and sets it aside to be eaten on the Sabbath by reciting the following blessing: "Blessed are Thou, O Lord our G-d, King of the universe, Who hast sanctified us with Thy Commandments, and has commanded us concerning the observing of the "Eruv"...By virtue of this it shall be permitted unto us to bake, to boil, to keep food warm, to kindle lights (necessary thereto), and to attend, on the Day of the Festival, to all our needs (meals) for the Sabbath for us and for all Israelites who dwell in this city."

## *THE SEDER*

The purpose of the Seder service is to express our gratitude to G-d for having established our ancestors as a nation, for having taught us physical freedom and for having taught us its spiritual counterpart. The inalienable right of every man to individual freedom as a Divine gift has thus ever been witnessed to and stressed by the Jews. The Bible enjoins us to impress these eternal truths upon the tender minds of our children. "When your children shall say unto you "what mean ye by this service? That ye shall say..." (Exodus 12:26-27), "And thou shalt tell thy son" (Exodus 13:8).

Therefore the Seder Service was created in the form of an object lesson. Every act at the Passover meal, because it differs from the usual routine, causes the child to wonder and to question. Dipping vegetables and washing hands- not once but twice, raising dishes, taking them off the table and returning them, etc.- all are enacted for this very same reason. For do we not read in the Haggadah, "Now even if all of us were wise...It would still be our duty to tell the story of the deliverance from Egypt."

It is therefore obligatory upon us to read the Seder ritual slowly and with frequent English translation. We must take care time so as to retell the complete story and to stress its lesson. The various new Haggadahs, recently published, are particularly helpful in providing us with fine interpretations, especially the Israel Passover Haggadah by Rabbi M. Kasher.

## *TABLE SETTING*

**THE SERVICE:** The finest of table cloths, flatware, stemware, china and candelabra that one possesses are to be proudly displayed and used at the Seder table. Using the finest that we can afford in the service of G-d is in the true tradition and spirit of our belief. The second verse in the "Song" offered by Moses and the Israelites after they miraculously crossed the Red Sea contains the phrase: "This is my G-d and I will glorify Him". (Exodus 15:2)

This is especially true of the ceremonial object which should possess beauty, art and craftsmanship. By using such valuable and beautiful ceremonial objects we serve G-d with our material possessions as well as with our spiritual capacities-we "beautify" as well as "glorify" Him.

**HESEB BET OR HESEBAH:** It is obligatory upon the celebrant who conducts the Seder to lean on a pillow at his left side during the drinking of the four cups of wine the eating of the first portion of Matzah, the Koreich and the Afikomon. In fact, this is obligatory upon every adult male excepting a pupil or disciple at the table of his teacher. The Heseb Bet should be a couch or sofa (if room-space does not permit use a large arm chair) placed at the head of the table and covered with a white sheet. Pillows on which to lean should be placed at the left side of the celebrant.

**Explanation:** The custom of reclining on a couch during a meal comes to us from ancient times. It is a position of symbolic freedom since slaves, wherever the custom was prevalent, were not permitted such luxury. This custom has recently been well illustrated by Hollywood productions of ancient Roman settings.

**KITTEL:** It is customary for the celebrant to wear a white robe, similar to the one worn on Yom Kippur, during the entire Seder service. This is a festive garb and possibly denotes the white garments worn by the priests in their services, thus lending to the Seder a character of a Temple service. The Kittel is worn on the Day of Atonement when one faces Divine judgment; it is worn by the groom beneath the marriage canopy; and in it one is laid to rest with one's ancestors. Thus it is a badge of purity, a sign of gladness and a token of freedom. The mystical inference is that it connotes the ultimate deliverance from earthly bondage and from human misery.

**MATZAH:** Three matzo are placed on a dish and covered with a beautifully embroidered matzah cover. Some matzah covers have three pockets, one for each matzah. There are now also available artistically designed metal matzah containers with three tiers, one for each matzah.

**Explanation:** Matzah is unleavened bread made of dough that has not been permitted to ferment (or rise). The commandment (Exodus 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover)," follows upon the narrative which is its explanation (Exodus 12:33-39). "And they baked unleavened cakes of the dough which they brought forth from Egypt, for it was not leavened because they were thrust out of Egypt and could not tarry."

The matzah, before being baked, is perforated by a specially constructed roller, so as to prevent the dough from rising. Symbolically it recalls the rash treatment the Hebrew slaves received at the hands of the Egyptians. It is for that reason that it is called "Lechem Oni"-bread of affliction. The use of three Matzot for the service represents the three classes of Jews: the Kohanites (the priests who offered the sacrifices in the Temple); the Levites (who conducted the services in the Temple); the Israelites (the remaining masses of Jews, the laymen). Another reason for three Matzot is that two are required for "Lechem Mishne," the two Challahs used on every Sabbath or festival and reminiscent of the double portion of "Manna" picked every Friday by the Hebrews in their March through the desert (Exodus XVI: 22), and the third Matzoh is required for the Afikomon and signifies the "bread of affliction" (Deut. XVI:3).

**WINE:** Four cups of wine must be imbibed while reclining on the left side by each person at the Seder table. Therefore, a beautiful silver cup or crystal wine-glass should be part of each individual table setting.

**Explanation:** Tradition prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it. The number "four" in this instance, is symbolic of the four expressions of deliverance found in Exodus VI: 6-7.

**CUPS OF ELIJAH:** This should be the largest and most beautiful cup of all, set in a prominent place at the table and filled with wine as instructed by Haggadah.

**Explanation:** Various homiletic explanations have been given for this spare cup of wine. I shall endeavor to give, as briefly as possible, the consensus of opinion: In the Talmud there is a difference of opinion as to whether there be four or five cups of wine set for the Seder service. Four are agreed upon by all the Rabbis because of the four expressions of deliverance found in Exodus VI: 6-7. There being a fifth expression of deliverance in these same verses, hence the opinion for the fifth cup of wine. Out of respect for the author of this opinion, a fifth cup is filled but not consumed. At present, with the State of Israel being a reality, the fifth cup of wine based on the expression of deliverance: "I shall bring you unto the Land" is of particular significance. The cup of Elijah can also be termed a guest cup, set apart in readiness for any visitor who may enter the family circle in response to the invitation offered in the early portion of the Seder service. Jewish hospitality was always very real and on the Seder night it was at its best. It was useless to give an invitation without taking care that, should it be accepted, there would be provision made for the guest to fulfill the requirements of the ritual. The spare cup is named for Elijah because, in Jewish tradition, he is the prophet of redemption. His coming was promised as the herald of Israel's Messianic era, which according to one rabbinic opinion is to begin in the month of Nisan.

**SEDER TRAY:** Upon the covered three Matzot, or on the tree-tier matzah holder, is placed on the Seder Tray containing the Six Kinds. Each of these kinds should be put into a small dish, and all six should be arranged on the tray in the following order:

1. **Z'ROA:** a roasted shank bone for which we use either the paw of a lamb with a little meat clinging to it or the wing of neck of a fowl. This is to be broiled over an open flame.

**Explanation:** This represents the Paschal Lamb sacrifice as offered during the time of the Temple. Since the Paschal Lamb had to be completely consumed the Torah advised that several families join in the eating of the Paschal Lamb. Today several families join at one Seder meal, even as families joined to eat the Paschal Lamb in days of yore.

2. **EGG:** An egg roasted over an open flame.

**Explanation:** This represents the “Korban Chagigah” or Festival Offering which was made during each of the festivals in the time of the Temple. Further explanation is given under the heading Shulchon Oreich.

3. **MOROR:** Bitter herbs, for which we use ground undiluted horseradish, a little of which is served on a leaf of lettuce. Place the horseradish, enough for two servings to each one seated at the table, in the dish and cover with leaves of lettuce. The lettuce should be cut to a size of about two inches square and enough for two servings for all present. To decorate this dish, place on top of the lettuce the head of a horseradish that has sprouted its leaves. If you keep the horseradish stalk in earth or its cut head in water for a week before Passover, you will find that it will sprout some beautiful green leaves.

**Explanation:** The Bitter Herbs recall the bitterness of the Egyptian Bondage.

4. **CHAROSES:** This is made by grinding apples and nuts (except peanuts) and mixing them with some wine into a thick consistency or paste. Some add cinnamon or ginger to the mixture.

**Explanation:** Charoses recalls the mortar used by the Hebrew Slaves of Pharaoh to fashion bricks in building the two cities-Pithom and Ramses. Another reason mentioned by the Talmudic authors is that its sweet taste will serve as an antidote against the possible ill effects of the harsh-tasting Bitter Herbs.

5. **KARPAS:** Any vegetable, such as watercress, celery, parsley, potatoes, onions, etc.

**Explanation:** This is an oriental custom and serves as an appetizer before the meal. The greens also call to mind the arrival of spring and the attendant reawakening of nature causing us to look with hope to Israel's renewed glory. At the Seder Service it is dipped in in the salt water aimed to attract the attention of the children and possibly as a reminder of the bunch of hysop that was dipped in the blood of the first Paschal Lamb and used to mark the doorposts of the Jewish homes in Egypt so that they be “skipped over” by the Angel of Death.

6. **SALT WATER:** Salt water represents the “tears” of toil and drudgery that the Hebrews shed in bondage. The HAGGADAH should be made available to each one at the Seder table. They are now easily available in editions beautifully illustrated, excellently translated into English and with complete instructions.

**Explanation:** The word Haggadah is derived from the Hebrew verb “haggeid”, meaning “to tell” or “to narrate”. Hence it refers to the printed text of the Passover story and the Seder ritual.

# ORDER OF SERVICE

As an aid to remembering the order of the Seder service, various rhymes were composed, the most popular of which is the one printed in our Haggadahs, the “Kadeish U’rechatz,” which is attributed to Rashi-Rabbi Shlomo Yitzchoki. This in turn has been amended with additional explanations which are used in the following manner. The celebrant intentionally hesitates before each section of the “order” and waits for instructions which are given to him in a sing-song fashion by all present.

**KADEISH:** Upon coming home from Synagogue services, we recite the Kiddush. The first of the four cups is poured for each one present at the Seder table; the celebrant leads in the chanting of the Kiddush-the sanctification; and the cup is drunk while reclining on the left side.

**U’RECHATZ:** The hands are rinsed without reciting the blessing of “on the laving of hands.” Before partaking of the “dipped” vegetable, one or two of the younger members present bring to those seated hand towels, a pitcher with water and a pan into which each washes his hands. These utensils can be as beautiful as one can afford. We omit the customary blessing for the washing of the hands because by this unexplained departure from custom, we hope to additionally arouse the curiosity of our youngsters at the Seder Service.

**KARPAS:** The vegetable is dipped in salt water and distributed among the table guests and the blessing for vegetables is recited.

**YACHATZ:** The celebrant breaks the middle Matzoh in two and wraps the larger portion in a napkin-even as our ancestors wrapped their kneading troughs I their garments when they rushed out of Egypt. This is hidden, later to be used for the Afikomon. The smaller piece is returned to its place between the two whole Matzos. The custom prevailing is that the Afikomon is placed beneath the pillow upon which the celebrant reclines. This is done surreptitiously for the head of the family good-naturedly connives at the “pilfering and later finding of the Afikomon.” At the end of the meal the Afikomon must be redeemed from the children with presents.

**MAGGID:** With this we begin the Seder Service. The celebrant raises the matzah dish and Seder Tray and while holding these in his hands recited, “Ho Lachma Anyo,” “This is the Bread of Affliction...” At the conclusion of this paragraph both dishes are removed from the table, placed either on the couch whereon the celebrant is seated or on a little table placed there for his purpose. The second cup of wine is poured.

**MAH NISTANNAH, “THE FOUR QUESTIONS”** are then asked of the celebrant by the youngest seated at the table. If there are several youngsters at the table, you can better maintain their interest by asking each one of them to recite as many of the four questions as they know. The matzah dish and Seder tray are then returned to the table in front of the celebrant, the matzah is uncovered by partially pulling the broken middle matzah and the recital of the Seder ritual is then resumed.

**Explanation:** The Bible enjoins us to retell the Passover story, “When thy son asketh thee....” It is for this reason that the Seder Service begins with questions asked by a child. Also in order to arouse interest among the children concerning the laws, customs and historical background of the festival, children were given the honor of starting the service with questions:

1. Why matzah?
2. Why moror?
3. Why the two dipping of the vegetables?
4. Why do we lean on our left side at the Seder?

**THE TEN PLAGUES:** Each one seated at the table lets fall a drop of wine for each one of the Ten Plagues and their abbreviations as they are counted off. There are those accustomed to perform the spilling of these drops of wine by dipping a finger into the wine because of the Biblical verse which reads, “This is the Finger of G-d,” while others let the drops fall by merely tipping the glass.

**Explanation:** One reason for letting fall these drops of wine is to indicate our faith in G-d that He will never permit such plagues to be visited upon us. Another reason is that the cup of wine symbolizes our cup of joy filled to the brim. However, since Passover commemorates not only Israel’s salvation but also the destruction of the ancient Egyptians, we show that our cup of joy cannot be full when others of G-d’s creations, even though they be our enemies who deserve the punishment meted out to them, are made to suffer.

**ROCHTZO:** After the second cup of wine has been drunk while leaning, the hands are again washed and this time the customary blessing is recited.

**MOTZE-MATZAH:** In their order, the two whole and the broken middle matzah are taken and the blessing over bread is recited. The bottom whole matzah is then dropped, while retaining the rest, and the blessing over matzah is recited. Small portions of both are then broken off and distributed among the guest and eaten while reclining on the left side.

**MOROR:** A portion of horseradish, placed on a lettuce leaf, is dipped in the Charoses. After the appropriate blessing is recited, the horseradish is eaten without reclining.

**KOREICH:** From the third Matzah a sandwich is fashioned on a leaf of lettuce, the appropriate formula concerning the custom of Hillel is recited and Koreich is eaten while reclining. Similar portions are distributed among the guests.

**Explanation:** Combining the eating of matzah and moror is reminiscent of the custom instituted by Hillel (about 30 C.E.) who combined portions of Paschal Lamb, matzah and moror and ate them together in order to satisfy the implied procedure mentioned in the Bible (Exodus XII:8) “with unleavened bread and bitter herbs shall they eat it (the Paschal Lamb).”

**SHULCHON OREICH:** The regular meal with its various courses is here begun. There is a custom to begin this meal with the eating of eggs cut up and served in salt water.

**Explanation:** The reason for eating eggs at the Seder meal is because eggs, being round-with-out beginning or end, denote eternity. On Passover it assures us that after slavery liberation surely follows. It is for a similar reason, pointing out the eternity of the soul, that eggs are served to mourners upon their return from a funeral. Since at every festive occasion we do not permit ourselves a full measure of joy but recall the destruction of the Temple; since Tisha B’Av, the fast commemorating the destruction of our ancient Temple, always falls on the same day of the week as does the first day of Passover; and since tradition tells us that our Patriarch, Abraham, died on this very same day, we therefore include eggs on the Passover menu. There reason for eating them before the meal, in my opinion, may be based on the Passover law which bids one eat of the Holiday (Chagigah) Temple offering first.

**TZOFUN:** After the completion of the meal, the Afikomon is produced, portions thereof are distributed among the guests and are eaten while reclining. After having partaken of the Afikomon, nothing more may be eaten.

**Explanation:** The word “Afikomon” literally means “after meal” or “dessert” and is of Greek derivation. When the Paschal Lamb was offered in the ancient Temple and formed the Passover meal, there was the custom to reserve a small portion thereof to be eaten at the conclusion of the meal. The reason was so that the lamb would be the last thing actually tasted that night. Now that we have no Temple, the custom is symbolized by eating a small piece of matzah-the Afikomon-at the end of the meal.

**BOREICH:** This third cup of wine is then filled and “Grace after meal” is recited. The “Cup of Elijah” is then poured and the door opened, expressing thereby our fearless trust in G-d who gave us this “Night of Protection.”

## *OPENING THE DOOR FOR ELIJAH*

Before reciting the Sh’foch Chamoscha, “Pour out thy wrath,” it is customary to open the door of the house. The reasons given include the thought that we symbolically invite Elijah to enter our house and announce the arrival of the Messiah.

**HALLEL:** The fourth cup of wine is poured and the rest of the Haggadah, in praise of the Almighty, is recited. **Explanation:** Hallel means “praise” and consists of the Psalms 113 and 114 which are recited in the first part of the Seder service, and Psalms 115 and 119 in the second part. These are perhaps the oldest portions of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple during the sacrifice of the Paschal Lamb.

**NIRTZAH:** The Seder service, just concluded, is thus “Nirtzah,” acceptable before G-d in token of which the Seder melodies are sung.





1. Whole Hailel is said:
  - A. All Pesach
  - B. First two days of Pesach
  - C. First and last days of Pesach
  
2. Owning chomatz on Pesach is:
  - A. Biblically prohibited
  - B. Rabbinically prohibited
  - C. Permissable
  
3. A first born son is exempt from fasting Erev Pesach by:
  - A. Attending shacharis
  - B. Attending a Pesach class
  - C. Attending a Siyum
  
4. A first born Egyptian who was spared was:
  - A. Moshe
  - B. Pharoah
  - C. Dathan
  
5. The splitting of sea was on day:
  - A. One
  - B. Seven
  - C. Eight
  
6. Ashkenezik Jews refrain from eating:
  - A. Rice & beans
  - B. Matza in milk
  - C. Matza Brei
  
7. Preparing for Shabbos when Friday :  
Is Yom Tov, is achieved via an:
  - A. Eruv Chatzeiros
  - B. Eruv Techumin
  - C. Eruv Tavshilin
  
8. In Israel, the Kohanim \_\_\_\_\_ every day:
  - A. Blow shofar
  - B. Do Hagbah
  - C. Duchan (priestly blessing)
  
9. Pesach night \_\_\_\_\_ could not sleep:
  - A. Pharoah
  - B. Achashveirosh
  - C. Lavan
  
10. The third cup of wine is consumed after:
  - A. Midnight
  - B. Bentching
  - C. Eating afikomen

**\*\*FIND THE ANSWERS A FEW PAGES AWAY!**

*YAHARZEITS*  
*MAY THE RIGHTEOUS ENDURE AS A BLESSING*

**Sunday, March 1, 2026 (Adar 12)**

Benjamin Bergrin, Libby Dombrow, Benton Freedman, Abram Klugman, Jonathan Morse, Edith Nathan, Sophie Raskin, Samuel Shoob, Melvin Siegel, Marscha Subotnick

**Monday, March 2, 2026 (Adar 13)**

Marvin Eichelbaum, Shirley Grunin, Mollie Itzkovitz, Wolf Miller, Annie Moss, Harry Wener

**Tuesday, March 3, 2026 (Adar 14)**

Betty Jane Berguch, Fannie D Cohen, Irwin David Cooley, Esta Freedman, Hyman (Hymie) Friedman, Hyman Goldberg, Ronald Hornstein, Betty Scheer, Sarah Bebe Smith, Frank Weitz, Hyman Ziskind

**Wednesday, March 4, 2026 (Adar 15)**

J Max Cooper, Edith Fodor, Sally Rosenberg

**Thursday, March 5, 2026 (Adar 16)**

Menachem C Carl, Milton Cooper, Mary P Pitlick, Elias Robinson, Max Roses, Louis Shipper, Max Silver, Rose Yadley

**Friday, March 6, 2026 (Adar 17)**

Dora Deutsch, Annie Ginsberg, Abraham Levenson, Henry Levington, Archie Rabhan, Ramon Rosenzweig, Nadja Katz Schonthal

**Saturday, March 7, 2026 (Adar 18)**

Zelda Estroff, Mollie Kirschner, Anna Lease, Celia Lewis, Selethel Plotkin Musy, Emanuel Palefsky, Rose Primock, Morris Schur, Rosa Seligman, Betty Jean Smithberg

**Sunday, March 8, 2026 (Adar 19)**

Joseph Abelson, Aaron Berger, Sol Cooper, Max Finn, Morris Ginsburg, Mordecai Goldberg, Murray Marcus, Leonard Rabhan, Sarah Schwartzman, Gussie Segall

**Monday, March 9, 2026 (Adar 20)**

Emma Beberman, Sarah Friedman, Leon Gellman, Hinda Leah Goldman, Barron Goodman, Fred Goodman, Dorah Raskin, Louis Siegel, Marilyn Silverman, Marc Owen Wall

**Tuesday, March 10, 2026 (Adar 21)**

Milton Fink, Gussie Klyman

**Wednesday, March 11, 2026 (Adar 22)**

Lillian Brown, Samuel Hillel Cohen, Sarah Garvis, Burton Grossman, Esther Kessel, Tillie Marcus, Nathan Udinsky, David Wall, Harry Wills

**Thursday, March 12, 2026 (Adar 23)**

Mordechai Adilman, Sima Radetsky Goldfarb, Isadore Goldstein, Celia Hirsch, Hyman Horovitz, Jacob Kirschner, Cherie Minkovitz, Fannie E Rabhan, Rita Rosenstein, Juliette Wagman

**Friday, March 13, 2026 (Adar 24)**

Fannie Eisenberg, Gary Fodor, Robert Gordon, Judith Moss, Howard Schwartz, Rebecca Sutker

**Saturday, March 14, 2026 (Adar 25)**

Yeta Barr, Paula Carl, Hannah Eichholz, Jerome Eisenberg, Jacob Green, Alex Heyman, Edith Karpf, Fred Meyer, Heyman Meyerson

**Sunday, March 15, 2026 (Adar 26)**

Abe Alpert, Meyer Becker, Sarah Ginsberg, Sophie Gottlieb, William Haysman, J. Virgil Hornstein, Marshall Katz, Isaac Levington, Moses Malitz Levy

**Monday, March 16, 2026 (Adar 27)**

Herman Blair, Solomon Bruckner, Benjamin M. Garfunkel, Louis Garfunkel, Rosalie Kohlhagen

**Tuesday, March 17, 2026 (Adar 28)**

Max Aarons, Helen Kramer, Carol Myers, Sam Plotkin, Sylvia Raskin, Stuart Robinson, Minnie Ulman

**Wednesday, March 18, 2026 (Adar 29)**

Max Bryan, David Feinberg, Juda Javetz, Jacob Kantziper, Beinish Karnibad, I.M. Lipsitz, Julia Movsovitz, Annie Rabhan, Israel Safer

**Thursday, March 19, 2026 (Nissan 1)**

William Adler, Rebecca Blumberg, Louis Bogo, Morris Konter, Eunice Levinson, Theodore Odrezin, Marvin Posner

**Friday, March 20, 2026 (Nissan 2)**

Albert Epstein, Belle Kantziper, Samuel Rubin, Max Sutker

**Saturday, March 21, 2026 (Nissan 3)**

Bernice Bloom, Gary Golob, Edith Goodman, Esther Haysman, Turley Pike, Shelley Trubowitz

**Sunday, March 22, 2026 (Nissan 4)**

Annie Dana, William Epstein, Hilda Gold, Harry Goodman, Rebecca Perling, Alex Sutker

**Monday, March 23, 2026 (Nissan 5)**

Jacob Bernstein, Florence Blumberg, Esther Greenberg

**Tuesday, March 24, 2026 (Nissan 6)**

Helen Aarons, Irving Robert Barr, Fred Clark, Solomon Freedman, Philip Kaplan, Albert Lasky, Jacob Minkovitz, Simon Julius Shalloway, Marilyn Steinberg

**Wednesday, March 25, 2026 (Nissan 7)**

Bernard Hirsch, Philip Sutker, Sam Ulman

**Thursday, March 26, 2026 (Nissan 8)**

Rabbi Simon April, Harry Ehrenreich, Esther Faber, Joseph Fink, Heyman Kanter, Jerome Eli Wall

**Friday, March 27, 2026 (Nissan 9)**

Molly Chazen, Nathan Greenberg, Mary Marrits, Freddie Palefsky, Belle Rabhan, Abe Wagman, Benjamin Weitz

**Saturday, March 28, 2026 (Nissan 10)**

Michael Adilman, Esta Asher, Birdie Clein, Jacob Moskovitz, Fannye Robbins

**Sunday, March 29, 2026 (Nissan 11)**

Fanny Blumenthal, Rachel Friedman, Max Lipsey, Anna Odrezin, Rebecca Plotkin, Louis Rosenberg, Carl Strauss, Norman Weitz

**Monday, March 30, 2026 (Nissan 12)**

Heyman Gabel, Melvyn Garr, Muncie Horovitz, Israel Dov Ber Levitas, Stephanie Rotkow, Helen Weitz

**Tuesday, March 31, 2026 (Nissan 13)**

Dorothy Levy

**Wednesday, April 1, 2026 (Nissan 14)**

Walter Ehrenreich, Norman Epstein, Morris Katzif, Libby Levine, Martha Pike, Stephen Schneider

**Thursday, April 2, 2026 (Nissan 15)**

Rachael Gold-Levy, Rollie Mendel, Sol Bernard Minkovitz, Rose Siegel

**Friday, April 3, 2026 (Nissan 16)**

Rachel Adler, Fannie Hurwitz, Lewis Kooden, Sol Perlman

**Saturday, April 4, 2026 (Nissan 17)**

Louis Engel, Meyer Goldberg

**Sunday, April 5, 2026 (Nissan 18)**

Joel Evans, David Gold, Claudia Arkin Kantsiper, Hyman Platzblatt, Larry Scheer, Bernie Slotin

**Monday, April 6, 2026 (Nissan 19)**

Annette Baumbach, Sara Deich, Martha Gincel, Rose Karsman, Bert Kooden, Harry Pinzer, Mollie Rothenberg, Jeffrey Siegel, Gilbert Stein

**Tuesday, April 7, 2026 (Nissan 20)**

Sidney Adler, Harry Altman, Max L. Cooper, Benjamin Greenholtz, Robert Lowe

**Wednesday, April 8, 2026 (Nissan 21)**

Tauba Geffen, Abraham Javetz, Raymond Miller

**Thursday, April 9, 2026 (Nissan 22)**

Ben Aarons, Regina Amato, Leon Aronson, A.H. Center, Harold Gottlieb, Louis Greenberg, Louis Mirsky, Jacob Perling, Abraham Raskin, Morris Stoltzman

**Friday, April 10, 2026 (Nissan 23)**

Nettie Eichholz, Samuel A Kantziper, Jacob Siegel, Perry Singer

**Saturday, April 11, 2026 (Nissan 24)**

Julius Asher, Millard Biloon, Annie Brown, Ann Cohen, Aaron Dombrow, Lorraine Lubar, Etta Rochlenko, Vera Rosenpik, Helen Shelkoff, Evelyn Stern

**Sunday, April 12, 2026 (Nissan 25)**

Dena Bodziner, Gussie Dickstein, Elaine Friedman, Pauline Friedman, Sarah Kraft, Annie Rubnitz, Boris Whiteman

**Monday, April 13, 2026 (Nissan 26)**

Beryl Bernstein, Lena Ehrenreich, Louis Lamhut, Alexander Paderewski, Kate Robinson, Dora Schur

**Tuesday, April 14, 2026 (Nissan 27)**

Joseph Cooley, Ida Engel, Rosalee Gellman, Morton Mooney, Isaac Regofsky, Sally Smulevitz, Esther Stein

**Wednesday, April 15, 2026 (Nissan 28)**

Ben Adler, Charles Becker, William Gold, Meyer Pinzer, Ida Ullman, Isaac Winner

**Thursday, April 16, 2026 (Nissan 29)**

Henry Center, Esther Deich, Sarah Ehrenreich, Pearl Friedman, Doris Karsman, Abraham Morris, Emma Siegel, Leah Smithberg, Harry Wolf

**Friday, April 17, 2026 (Nissan 30)**

Alan Gottlieb, Rose Hirsch, Rachel Hornstein, Abraham Levin, Julius Palefsky, Pauline Ruben, Louis Sutker, Abe Weitz

**Saturday, April 18, 2026 (Iyar 1)**

Abraham Estroff, Sarah Estroff, Jacob Friedman, Zelda Goldman, Solomon Miller, Katie Rhea, David Wagman

**Sunday, April 19, 2026 (Iyar 2)**

Louis Center, Phillip Javetz, Helen Kandel, Barbara Podem, Lester Shernoff

**Monday, April 20, 2026 (Iyar 3)**

Samuel Kramer, Fannie Miller, Lois Rosenstein, Abraham Schreiber, Gertrude Trushin

**Tuesday, April 21, 2026 (Iyar 4)**

Martha Abelson, Joe Richman, Herman Schine, Bea Silverman

**Wednesday, April 22, 2026 (Iyar 5)**

Fanny April, Larry Blumberg, Miriam Boblasky, Simon Bradley, Morris Levy, Leon Meyer, Irving Stanley Nathan, Lillie Palefsky, Pauline Stein

**Thursday, April 23, 2026 (Iyar 6)**

Moses Cohen, Jay Epstein, Rose Foss, Benjamin Goodman, Fannie Haas, Chai Baila Karnibad, Millie Rosen, Rueben Rosenberg, Mollye Tanenbaum

**Friday, April 24, 2026 (Iyar 7)**

Meyer Adler, Gertrude Goodman, Annie Lowenkopf, Joseph Richman, Samuel Schneider, Abraham Stone, Julius Trushin, Marion Weinberg

**Saturday, April 25, 2026 (Iyar 8)**

Abraham Palefsky, Nathan Weiss

**Sunday, April 26, 2026 (Iyar 9)**

Ana Alpert, Dan Blumenfeld

**Monday, April 27, 2026 (Iyar 10)**

Miriam Brenner, Hilda Eichholz, Bronia Golcman, Goldie Goldman, Ramon Udinsky

**Tuesday, April 28, 2026 (Iyar 11)**

Bennie Ehrlich, Isadore Epstein, Annie Melaver, Alexander Mendel

**Wednesday, April 29, 2026 (Iyar 12)**

Minnie Bluestein, Abraham Blumberg, Lee Roy Fischer, Dora Reiner, Esther Smulevitz, Morris Wagman

**Thursday, April 30, 2026 (Iyar 13)**

Sylvan Garfunkel, Joseph Hoffman, Gilbert Kanter, Sam Kaplen, Miriam Levy, Esther Rosenberg

**Friday, May 1, 2026 (Iyar 14)**

Sarah Adler, Betty Garfunkel, Joseph S Gottlieb, Ida Heyman, Sarah Heyman, Lena Levin, Lena Markowitz, Minnie Schreiber, Meyer Siskin, Rabbi Moshe Stern

**Saturday, May 2, 2026 (Iyar 15)**

Jennie Bodziner, Eva Daub, Ruth Levine, Rose Rosenberg, Mollie Scheer, Clara Segall, Samuel David Sutker, Ida Wilensky

**Sunday, May 3, 2026 (Iyar 16)**

Carl C Adler, Jacob Yank Bluestein, Abraham Buchsbaum, Eugenie Garfunkel, Fanny Joseph, Basil Sandler, Elizabeth Ulman

**Monday, May 4, 2026 (Iyar 17)**

Benjamin Baden, Ida Gold, Ann Michalove, Beryl Rubnitz, Irvin Sonny Rubnitz, Harris Slotin

**Tuesday, May 5, 2026 (Iyar 18)**

Henriette Kay Becker, Sophie Grossman, Rubin Lipsitz

**Wednesday, May 6, 2026 (Iyar 19)**

Rita Ginsberg, Brent Shernoff

**Thursday, May 7, 2026 (Iyar 20)**

Sidney Asher, Paul Goodman, Benny Greene, Sol Passink, Elliott Tanenbaum, Charlotte Wall, Roslyn Weisberg

**Friday, May 8, 2026 (Iyar 21)**

Chil Przytycki, Jerold Rosenblum, Marvin Rosenzweig

**Saturday, May 9, 2026 (Iyar 22)**

Bernie Berman, Annie Fischer, Sam Friedman, Esther Levin, Rebbitzen Hannah Minkoff, Sam Paley, Rosa Rosenberg

**Sunday, May 10, 2026 (Iyar 23)**

Hannah Bradley, Leah Dinerman, Sherry Benzel Johnson, Fred Marks, Anna Mazurovsky, Morris Moss, Nathan Rabhan, David Silverman, Evelyn Wills

**Monday, May 11, 2026 (Iyar 24)**

Milton Bradley, Abe Evans, David Itzkovitz, Sam Jospin, David Kaminkovitz, Harry Kantsiper

**Tuesday, May 12, 2026 (Iyar 25)**

Gary Lubar, Carol Minkovitz, David Portman, Emanuel Rosen

**Wednesday, May 13, 2026 (Iyar 26)**

Mollie Bluestein, David Levine, Abraham Mason, Lewis Ratner, Dora Scheer, Hildegard Schneider, Selma Schwartz, Miriam Siegel, Melvin Sutker, Sophie Weiner, Esther Zarowsky Wolfson

**Thursday, May 14, 2026 (Iyar 27)**

Sandra Elkins, Jerome Manuel Krapf, Philip Radetsky, Louis Shensky, Augusta Skodnick

**Friday, May 15, 2026 (Iyar 28)**

Jacob Bierman, Herbert Krapf, Ida Prystowsky, Alex Scheer, Betty Katz Smithberg

**Saturday, May 16, 2026 (Iyar 29)**

Meyer Bluestein, Philip Chazen, Elka Margone, Samuel Silverstein, Joseph Smulevitz, Baruch Ulman

**Sunday, May 17, 2026 (Sivan 1)**

Abraham Abkowitz, Samuel G Bodziner, Isadore Karpf, Ida Seligman

**Monday, May 18, 2026 (Sivan 2)**

Hannah Ratnofsky, Joseph Rosenthal, Rebecca Schneider, Abraham Tillinger, Sarah Volpin

**Tuesday, May 19, 2026 (Sivan 3)**

Sarah Green, Isaac Rabhan, Evelyn Rosenthal

**Wednesday, May 20, 2026 (Sivan 4)**

Harry Applebaum, William Lang, Samuel Robinson, Hannah Rubin

**Thursday, May 21, 2026 (Sivan 5)**

Rita Adler, Celia Alkon, Jacob Goldman, Mae Heyman, William Levine, Ray Mooney, Aaron Palefsky, Minnie Robbins, Eva Weinberg

**Friday, May 22, 2026 (Sivan 6)**

Ben Berliner, Herbert Berry, Natalie Blair, Bernard Hirsch, Joseph Rosin, Rose Weiser

**Saturday, May 23, 2026 (Sivan 7)**

Sarah Boblasky, Ruth Rosen Jaffe, William Margone, Ruth Spector, Fannie Weiser

**Sunday, May 24, 2026 (Sivan 8)**

Louis Blumberg, Morris Moshovitz, Solomon Peck Ruben, Ida Wallach, Mollie Wexler

**Monday, May 25, 2026 (Sivan 9)**

Benjamin Feldman, Zelda Herskovitz, William Meyer Krapf, Florence Perling

**Tuesday, May 26, 2026 (Sivan 10)**

Rebecca Bergrin, Jacob Fein, Aubrey Jacobs, Aaron Levenson, Tena Rosnick, Herman Schwarz

**Wednesday, May 27, 2026 (Sivan 11)**

Sadie Block, Reva Egorin, Hymie Epstein, Phillip Goldberg, Morris Horovitz, Max Krapf, Bertha Mirsky, Charles Schwartz

**Thursday, May 28, 2026 (Sivan 12)**

Joseph Barr, Samuel Kraft, Esther Marcus, Sarah Richman

**Friday, May 29, 2026 (Sivan 13)**

Carl Brownstein, Isidore Gottlieb, Frances Kandel, Sara Lowe, William Rabhan, Freda Sutker, Jacob Ulman, Robert Weil

**Saturday, May 30, 2026 (Sivan 14)**

Hannah Rosen Feinberg, Minnie Kantsiper, Isadore Plotkin, Jacob Stoltzman, Sergio Warman, Sylvia Whiteman

**Sunday, May 31, 2026 (Sivan 15)**

Norman Dolgoff, Benjamin Friedman, Harry Ginsberg, Ronald Myers, Frances Rokoff, Rebecca Rosen, Henry Tenenbaum, Roberta Tenenbaum



- |      |       |
|------|-------|
| 1. B | 6. A  |
| 2. A | 7. C  |
| 3. C | 8. C  |
| 4. B | 9. B  |
| 5. B | 10. B |

# SYNAGOGUE HOME AND SERVICE SCHEDULE

Friday, February 27	Kindle Shabbat Candles	6:01pm
	Mincha	6:06pm
	Kabbalat Shabbos Services	6:21pm

Shabbos, February 28	<b>TORAH READING – TETZAVEH</b>	
	<b>PARSHAS ZACHOR</b>	
	Morning Services	9:00am
	Torah Reading	9:50am
	Talmud Class	4:50pm
	Mincha Services	5:50pm
	Shalosh Seudas - Discussion	
	Maariv Services	6:52pm
	Shabbat Terminates	7:07pm

Sunday, March 1	Shacharis	8:00am
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Weekday	Shacharis	6:45am
	Mincha	6:10pm
	Maariv	6:30pm

Monday, March 2	<b>FAST OF ESTHER</b>	
	Fast Begins	5:38am
	Shacharis	6:45am
	Mincha	6:00pm
	Maariv	6:30pm
	Fast Ends	6:54pm
	Megillah Reading	7:00pm

Tuesday, March 3	<b>PURIM</b>	
	Shacharis	6:45am
	Megillah Reading	7:25am
	Mincha	2:00pm

Wednesday, March 4	<b>SHUSHAN PURIM</b>	
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Friday, March 6	Kindle Shabbos Candles	6:06pm
	Mincha	6:06pm
	Kabolos Shabbos Services	6:26pm

Shabbos, March 7	<b>TORAH READING – KI SISA</b>	
	<b>PARSHAS PARAH</b>	
	Morning Services	9:00am
	Torah Reading	9:50am
	Talmud Class	4:55pm
	Mincha Services	5:55pm
	Shalosh Seudas - Discussion	
	Maariv Services	6:57pm
	Shabbat Terminates	7:12pm

Sunday, March 8	<b>DAYLIGHT SAVINGS TIME BEGINS - SPRING FORWARD</b>	
	Shacharis	<b>8:30am</b>

Weekday	Shacharis	6:45am
	Mincha	6:00pm
	Maariv	6:20pm

Friday, March 13	Kindle Shabbat Candles	7:11pm**	6:20pm*
	Mincha		6:00pm
	Kabbalat Shabbos Services		6:20pm

Shabbos, March 14	<b>TORAH READING – VAYAKHEL &amp; PEKUDAY</b>	
	<b>PARSHAS HACHODESH</b>	
	<b>ROSH CHODESH NISAN THURSDAY</b>	
	Morning Services	9:00am
	Torah Reading	9:50am
	Talmud Class	6:00pm
	Mincha Services	7:00pm
	Shalosh Seudas - Discussion	
	Maariv Services	8:02pm
	Shabbat Terminates	8:17pm

Sunday, March 15	Shacharis	8:00am
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Weekday	Shacharis	6:45am
	Mincha	6:00pm
	Maariv	6:20pm

Friday, March 20	Kindle Shabbat Candles	7:16pm**	6:25pm*
	Mincha		6:05pm
	Kabbalat Shabbos Services		6:25pm

Shabbos, March 21	<b>TORAH READING – VAYIKRA</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:05pm
	Mincha Services		7:05pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:07pm
	Shabbat Terminates		8:22pm

Sunday, March 22	Shacharis	8:00am	
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Weekday	Shacharis	6:45am	
	Mincha	6:05pm	
	Maariv	6:25pm	

Friday, March 27	Kindle Shabbat Candles	7:21pm**	6:25pm*
	Mincha		6:05pm
	Kabbalat Shabbos Services		6:25pm

Shabbos, March 28	<b>TORAH READING – TZAV</b>		
	<b>SHABBOS HAGADOL</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:10pm
	Shabbos Hagadol Drasha		6:50pm
	Mincha Services		7:10pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:12pm
	Shabbat Terminates		8:27pm

Sunday, March 29	Shacharis	8:00am	
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Weekday	Shacharis	6:45am	
	Mincha	6:15pm	
	Maariv	6:35pm	

Tuesday, March 31

**SEARCH FOR CHOMETZ AFTER DARK**

Wednesday, April 1

<b>Latest Time to eat Chometz</b>	<b>11:15am</b>
<b>Latest time to bitul / burn Chometz</b>	<b>12:15pm</b>
Kindle Yom Tov Candles	7:24pm
Mincha	7:29pm
Yom Tov Maariv services	6:35pm
<b>First Seder</b>	

Thursday, April 2

<b>FIRST DAY PESACH</b>	
Morning Services	9:00am
Torah Reading	10:00am
Talmud Class	7:00pm
Mincha Services	7:30pm
Yom Tov Maariv Services	8:12pm
Kindle Yom Tov candles AFTER	8:30
<b>Second Seder</b>	

Friday, April 3

<b>SECOND DAY PESACH</b>	
Morning Services	9:00am
Torah Reading	10:00am
Kindle Shabbos Candles BEFORE	7:26pm
Mincha Services	7:30pm
Kaballat Shabbos - Maariv Services	7:50pm

Shabbos, April 4

<b>SHABBOS CHOL HAMOED</b>	
Morning Services	9:00am
Torah Reading	10:00am
Talmud Class	6:15pm
Mincha Services	7:15pm
Shalosh Seudas - Discussion	
Maariv Services	8:16pm
Shabbat Terminates	8:31pm

Sunday, April 5

Shacharis	8:00am
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Weekday – Chol Hamoed

Shacharis	6:45am
Mincha	7:30pm
Maariv	7:50pm

Tuesday, April 7	Mincha		7:13pm
	Kindle Yom Tov Candles		7:28pm
	Yom Tov Maariv		7:30pm
Wednesday, April 8	<b>SEVENTH DAY PESACH</b>		
	Shacharis		9:00am
	Torah Reading		10:00am
	Talmud Class		7:00pm
	Mincha		7:30pm
	Light Yom Tov Candles AFTER		8:35pm
	Maariv		8:15pm
Thursday, April 9	<b>EIGHTH DAY PESACH - YIZKOR</b>		
	Shacharis		9:00am
	Torah Reading		10:00am
	Yizkor		10:30AM
	Talmud Class		7:00pm
	Mincha		7:30pm
	Maariv		8:20pm
	Yom Tov Ends		8:35pm
Friday, April 10	Kindle Shabbat Candles	7:31pm**	6:35pm*
	Mincha		6:15pm
	Kabbalat Shabbos Services		6:32pm
Shabbos, April 11	<b>TORAH READING – SHMINI</b>		
	<b>ROSH CHODESH IYAR – FRIDAY &amp; NEXT SHABBOS</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:20pm
	Mincha Services		7:20pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:21pm
	Shabbat Terminates		8:36pm
Sunday, April 12	Shacharis		8:00am
Weekday	Shacharis	6:45am	
	Mincha	6:15pm	
	Maariv	6:35pm	

Tuesday, April 14	<b>YOM HASHOAH</b>		
Friday, April 17	Kindle Shabbat Candles	7:35pm**	6:40pm*
	Mincha		6:20pm
	Kabbalat Shabbos Services		6:40pm
Shabbos, April 18	<b>TORAH READING – TAZIA &amp; METZORAH</b>		
	<b>ROSH CHODESH IYAR – SECOND DAY</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:25pm
	Mincha Services		7:25pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:26pm
	Shabbat Terminates		8:41pm
Sunday, April 19	Shacharis		8:00am
Weekday	Shacharis	6:45am	
	Mincha	6:20pm	
	Maariv	6:40pm	
Tuesday, April 21	<b>YOM HAZIKARON</b>		
Wednesday, April 22	<b>YOM HA'ATZMAUT</b>		
Friday, April 24	Kindle Shabbat Candles	7:40pm**	6:40pm*
	Mincha		6:20pm
	Kabbalat Shabbos Services		6:40pm
Shabbos, April 25	<b>TORAH READING – ACHARAI MOS &amp; KEDOSHIM</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:30pm
	Mincha Services		7:30pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:31pm
	Shabbat Terminates		8:46pm
Sunday, April 26	Shacharis		8:00am
Weekday	Shacharis	6:45am	
	Mincha	6:25pm	
	Maariv	6:45pm	

Friday, May 1	<b>PESACH SHENI</b>		
	Kindle Shabbat Candles	7:45pm**	6:45pm*
	Mincha		6:25pm
	Kabbalat Shabbos Services		6:45pm
Shabbos, May 2	<b>TORAH READING – EMOR</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:35pm
	Mincha Services		7:35pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:36pm
	Shabbat Terminates		8:51pm
Sunday, May 3	Shacharis		8:00am
Weekday	Shacharis	6:45am	
	Mincha	6:30pm	
	Maariv	6:50pm	
Tuesday, May 5	<b>LAG B’OMER</b>		
Friday, May 8	Kindle Shabbat Candles	7:50pm**	6:50pm*
	Mincha		6:30pm
	Kabbalat Shabbos Services		6:50pm
Shabbos, May 9	<b>TORAH READING – BEHAR – BECHUKOSAI</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:40pm
	Mincha Services		7:40pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:41pm
	Shabbat Terminates		8:56pm
Sunday, May 10	Shacharis	8:00am	
Weekday	Shacharis	6:45am	
	Mincha	6:30pm	
	Maariv	6:50pm	

Friday, May 15	<b>YOM YERUSHALAYIM</b>		
	Kindle Shabbat Candles	7:55pm**	6:55pm*
	Mincha		6:35pm
	Kabbalat Shabbos Services		6:550pm
Shabbos, May 16	<b>TORAH READING – BAMIDBAR</b>		
	<b>ROSH CHODESH SIVAN – SUNDAY</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:45pm
	Mincha Services		7:45pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:46pm
	Shabbat Terminates		9:01pm
Sunday, May 17	Shacharis	8:00am	
Weekday	Shacharis	6:45am	
	Mincha	6:25pm	
	Maariv	6:35pm	
Thursday, May 21	Mincha		8:00pm
	Kindle Yom Tov Candles		7:59pm
	Yom Tov Maariv		8:20pm
Friday, May 22	<b>FIRST DAY SHAVUOS</b>		
	Shacharis		9:00am
	Torah Reading		9:50am
	Talmud Class		7:30pm
	Mincha		8:00pm
	Kindle Shabbos – Yom Tov candles BEFORE		8:00pm
	Kabbalat Shabbos – Yom Tov Maariv		8:20pm
Shabbos, May 23	<b>SECOND DAY SHAVUOS</b>		
	Shacharis		9:00am
	Torah Reading		9:50am
	Yizkor		10:45am
	Talmud Class		6:50pm
	Mincha		7:50pm
	Shalosh Seudas - Discussion		
	Maariv		8:51pm
	Shabbos – Yom Tov Ends		9:06pm

Friday, May 29	Kindle Shabbat Candles	8:04pm**	7:00pm*
	Mincha		6:40pm
	Kabbalat Shabbos Services		7:00pm

Shabbos, May 30	<b>TORAH READING – NASO</b>		
	Morning Services		9:00am
	Torah Reading		9:50am
	Talmud Class		6:55pm
	Mincha Services		7:55pm
	Shalosh Seudas - Discussion		
	Maariv Services		8:55pm
	Shabbat Terminates		9:10pm

Sunday, May 31	Shacharis	8:00am
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Weekday	Shacharis	6:45am
	Mincha	6:45pm
	Maariv	7:05pm

\*Early candle lighting  
 \*\* Late candle light

