

Agudas Achim Congregation

401 E. Oakdale Blvd., Coralville, IA 52241

Phone: 319-337-3813

www.AgudasAchimIC.org

Special Pesach Guide 2024 / 5784

All Pesach services will be streamed [at our standard Zoom link for services.](#)

Monday, April 22	1st Seder (at people's homes)	No service
Tuesday, April 23	Festival Morning Service (1st day)	Service at 9:30 a.m.
Tuesday, April 23	Communal "Second Seder" at the synagogue	Seder at 6:30 p.m. Requires RSVP.
Wednesday, April 24	Festival Morning (2nd day)	Service at 9:30 a.m.
Saturday, April 27	Peace Seder at Trinity Church	Seder at 6:00 p.m. Requires RSVP.
Sunday, April 28	Festival Evening service	Service at 6:30 p.m.
Monday, April 29	Festival Morning service	Service at 9:30 a.m.
Tuesday, April 30	Festival Morning Service (8th day, Yizkor)	Service at 9:30 a.m.

Passover is one of Judaism's best-loved holidays. Traditionally lasting eight days (or seven, in Reform contexts and in Israel), there are many ways to observe Passover in line with personal preference, family practice or communal convention.

The most well-known of Passover observances is the mitzvah (commandment) to eat matzah (unleavened bread), the prohibition to eat chametz (leavened products made with five types of grain) and the celebration of the Pesach Seder (ritual meal) on the first night(s) of Passover. These rituals - the Passover cleaning and preparation, the abstention from as well as consumption of specially-designated foods, the re-enactment of the Exodus through the Seder - are meant to sensitize us to and bring alive the meaning of our liberation from bondage. At the heart of Passover is the opportunity to ask ourselves what we are enslaved to in our lives and how we can heed the call to liberate those who are still enslaved today.

That is the core message and mission of Passover, reflected in the words of Rabban Gamliel in the Haggadah from the Mishnah (Pesachim 10:5): *'bechol dor vador hayav adam lirot et atzmo ke'ilu hu yatzah mimitzrayim'* - 'in every generation, a person should see themselves as if they had left Egypt.'

Pesach gives us a wonderful textured, layered holiday where we can both enjoy the seasonal delights of finer weather, traditional foods, good company as well as profound insights in how to live a life of freedom, meaning and service to others. It is my wish that this brief Passover Guide will provide you with the resources to do so.

Wishing you a chag kasher v'sameach, a very happy and kosher Passover.

Rabbi Esther Hugenholtz

PESACH RESOURCES

General:

[Hebcal's full set of Passover dates for this year, including Torah readings](#)

[MyJewishLearning Passover Resources](#)

[The Coffee Shop Rabbi](#)

Reform:

[Reform Movement Passover Resources](#)

[Mishkan HaSeder, the Reform Haggadah which we will use for the Second Seder](#)

[Family-friendly Haggadah by Rabbi Amy Scheinerman](#)

[Resources from the CCAR \(Central Conference of American Rabbis\)](#)

Resources from the Union of Reform

Judaism:

[Video: How to Make Matzah at Home](#)

[How to Recite or Sing the Four Questions](#)

[A Guide to Eating on Passover](#)

Conservative:

[Rabbinical Assembly 5784 Pesach Guide](#)

[YouTube video on how to prepare your kitchen for Passover](#)

Resources for Children:

[PJ Library Passover](#)

[Coloring Book Haggadah](#)

[Books for Kids](#)

[Passover for Toddlers](#)

[Craft Ideas](#)

PESACH FOOD BASICS

All products must be labeled as “kosher for Passover”. Items marked just as “kosher” are not “kosher for Passover” and should not be included with Passover items.

- Matzah
- Gefilte Fish regular
- Rokeach Sweet Recipe Gefilte Fish
- Red Horse Radish
- White Horse Radish
- Cake meal for baking
- Israel Matza (Yehudah or Streits are two companies that make them)
- Matzah meal
- Macaroons
- Marshmallows dipped in Coconut
- Cake mix
- Kedem grape juice
- Kosher for Passover wine
- Israeli milk Chocolate
- Potato Starch
- Cake meal
- Chocolate chips
- Powdered chicken soup mix
- Matzo farfel

Availability of goods: Kosher briskets, matzah & wine are coming to Trader Joe's for Pesach. They should be available around April 10th.. Hy-Vee & New Pioneer Co-op also have Passover goods.



Seder Swap & Recipe Rollout

Wednesday, April 10,
6:30 p.m. at Agudas Achim

Do you want a refresher on how the Seder works or do you want to share your family's or friends' longstanding Seder traditions?

Looking to be inspired with new recipes or share your own?

Want to show off your favorite Haggadah?

Come to this Seder Swap/Recipe Rollout at the synagogue with Rabbi Esther.

We will do a little learning on the Seder and how it works and share our best, most fun and enduring Passover practices.

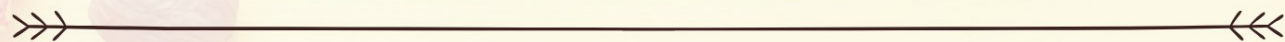
All levels of learning and experience welcome.

The Second Seder

AT AGUDAS ACHIM

Tuesday April 23, 6:30 p.m.

SEDER LED BY RABBI HUGENHOLTZ



ADULT MEMBER: \$60

ADULT NON-MEMBER: \$70

CHILD UNDER 12: \$20

Please let the office know if you'd be willing

to donate towards meals for others. If

payment is an issue, please contact the office.

PAYMENT MAY BE MADE BY CASH, CHECK, CREDIT CARD, VENMO OR PAYPAL.



RSVPS DUE BY APRIL 8 TO RSVP@AGUDASACHIMIC.ORG

PLEASE SPECIFY BRISKET OR MUSHROOM FOR MAIN

SORRY, LATE RESPONSES CANNOT BE ACCOMODATED

Catered by:



MENU

Starters

Chicken soup with matzo balls (on the side if GF)

Spinach salad with butternut squash (GF, Vegan)

Main

Brisket with carrots, onions, and celery (GF)

Vegetarian option: marinated portobello mushrooms (GF, Vegan)

Sides

Herb-roasted potatoes (GF, Vegan)

Roasted sweet potatoes, leeks, and parsnips (GF, Vegan)

Dessert

Flourless chocolate cake (GF, Vegetarian)

Fruit (GF, Vegan)





AGUDAS ACHIM CONGREGATION INVITES YOU TO AN
INTERFAITH & HUMANIST
PEACE SEDER

SAT APRIL 27 6-9 PM, TRINITY CHURCH

PLEASE RSVP BY APRIL 25

Honoring the liberatory message of
Passover & lifting up voices of peace &
coexistence in Israel/Palestine

Participatory program 6 pm; Festive meal around 7:30 pm

Please bring a vegetarian dish (no flour or pasta products)
to share. If you need a kosher for Passover meal, let us know.

Come as you are - but please leave any flags, signs, and
banners at home.

Free-will donations welcome for
Parents Circle-Family Forum and Standing Together, two
peace & reconciliation organizations in the region.

Address: 320 E College St, Iowa City.
Seating is limited - rsvp@agudasachimic.org



MAH NISHTANAH: THE FOUR QUESTIONS

Transforming questions into action

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

Shebechol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah.

Tonight we only eat matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת. הַלַּיְלָה הַזֶּה מָרֹר.

Shebechol haleilot anu ochlin she-ar yirakot. Halaila hazeh maror.

On all other nights we eat all kinds of vegetables. Tonight we eat bitter herbs.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֲפִילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

Shebechol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei pe-amim.

On all other nights we aren't expected to dip our vegetables even one time.

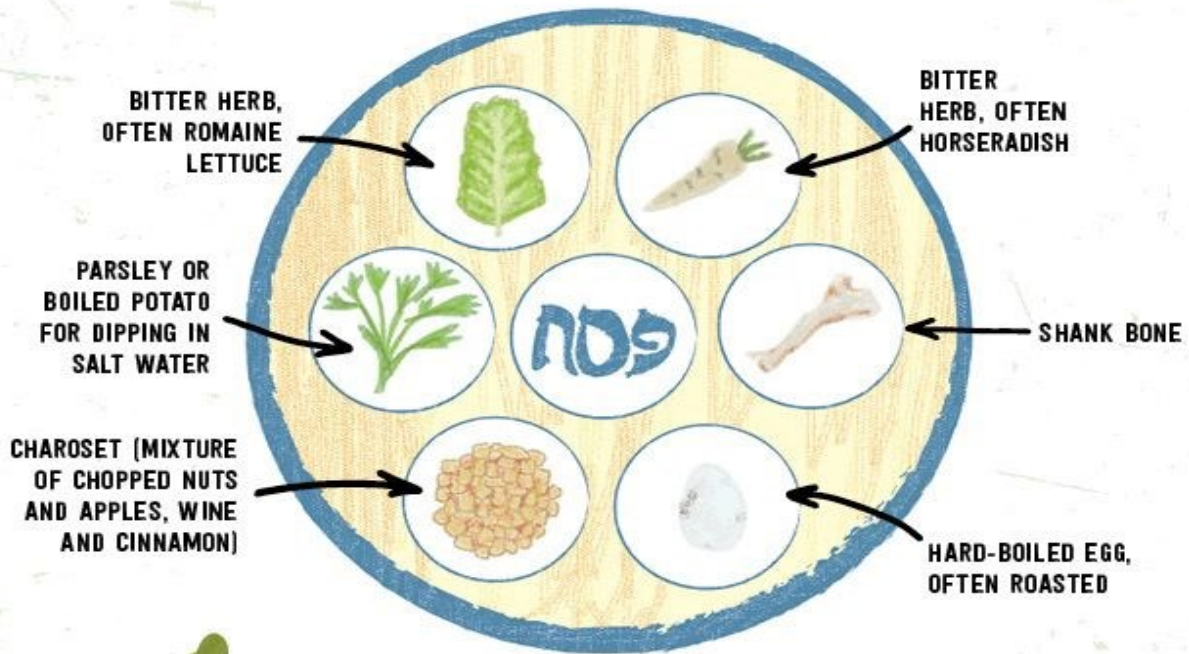
Tonight we do it twice.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Shebechol haleilot anu ochlin bein yoshvin uvein mesubin. Halaila hazeh kulanu mesubin.

On all other nights we eat either sitting or reclining. Tonight we recline.

WHAT'S ON YOUR SEDER PLATE?



FOR VEGETARIANS,
ROASTED BEET
REPLACES SHANK BONE



FOR VEGANS,
FLOWER OR SEED
REPLACES THE EGG

NEW TRADITIONS

Some celebrants have introduced additions to their Seder plates.



ORANGE
in support of
LGBT inclusion



OLIVE
in support of peace
between Israelis
and Palestinians



ARTICHOKE
in support of
interfaith families



TOMATO
in support of
farmworkers' rights



The Passover Story

The first Passover happened long ago in the far-away country of Egypt. A mean and powerful king, called Pharaoh, ruled Egypt. Worried that the Jewish people would one day fight against him, Pharaoh decided that these people must become his slaves. As slaves, the Jewish people worked very hard. Every day, from morning until night, they hammered, dug, and carried heavy bricks. They built palaces and cities and worked without rest. The Jewish people hated being slaves. They cried and asked God for help. God chose a man named Moses to lead the Jewish people.

Moses went to Pharaoh and said, "God is not happy with the way you treat the Jewish people. He wants you to let the Jewish people leave Egypt and go into the desert, where they will be free." But Pharaoh stamped his foot and shouted, "No, I will never let the Jewish people go!" Moses warned, "If you do not listen to God, many terrible things, called plagues, will come to your land." But Pharaoh would not listen, and so the plagues arrived. First, the water turned to blood. Next, frogs and, later, wild animals ran in and out of homes. Balls of hail fell from the sky and bugs, called locusts, ate all of the Egyptians' food.

Each time a new plague began, Pharaoh would cry, "Moses, I'll let the Jewish people go. Just stop this horrible plague!" Yet no sooner would God take away the

plague than Pharaoh would shout: "No, I've changed my mind. The Jews must stay!" So God sent more plagues. Finally, as the tenth plague arrived, Pharaoh ordered the Jews to leave Egypt.

Fearful that Pharaoh might again change his mind, the Jewish people packed quickly. They had no time to prepare food and no time to allow their dough to rise into puffy bread. They had only enough time to make a flat, cracker-like bread called matzah. They hastily tied the matzah to their backs and ran from their homes.

The people had not travelled far before Pharaoh commanded his army to chase after them and bring them back to Egypt. The Jews dashed forward, but stopped when they reached a large sea. The sea was too big to swim across. Frightened that Pharaoh's men would soon reach them, the people prayed to God, and a miracle occurred. The sea opened up. Two walls of water stood in front of them and a dry, sandy path stretched between the walls. The Jews ran across. Just as they reached the other side, the walls of water fell and the path disappeared. The sea now separated the Jews from the land of Egypt. They were free!

Each year at Passover, we eat special foods, sing songs, tell stories, and participate in a seder – a special meal designed to help us remember this miraculous journey from slavery to freedom.

PJ Library
March 17, 2017

Order of the Seder



Kadesh
The First Cup



Urchatz
Wash the Hands



Karpas
Greens in Salt



Yachatz
Break the Middle



Magid
Tell the Story



Rachtzah
Wash and Bless



Motzi Matzah
Matzah



Maror
Bitter Herbs



Korech
Sweet and Spicy



Shulchan Orech
Dinner



Tzafun
Find the Afikomen



Barch
Give Thanks



Hallel
Sing with Joy



Nirtzah
Dream of Next Year



SALE OF CHAMETZ, KITNIYOT AND PESACH PREPARATION

The formula for what defines chametz is the five Biblical species of grain (wheat, spelt, rye, barley, oats) that have been brought in contact with water (and airborne yeast) for a minimum of 18 minutes. The Torah, supported by rabbinic interpretations in Rabbinic law, commands us to not consume, use or possess chametz during the seven days (eight days, rabbinically) of the holiday.

A second category of food items traditionally prohibited for Ashkenazi Jews (Jews of European descent) are *kitniyot* (known collectively as 'legumes' – rice, corn, legumes, peas and nuts). These have always been permitted to Sephardi and Mizrahi Jews (of Middle Eastern and Asian descent). The Committee of Jewish Laws and Standards of the Conservative Movement has ruled that kitniyot are permissible to Ashkenazi Jews also, expanding the range of foods available for Passover.

Changing one's home over to keep 'kosher l'Pesach' (kosher for Passover) is one of the traditional observances of Passover. Note: preparing the house for Passover does not need to be equal to spring cleaning and is not meant to be a stressful process (rather, it invites us to cleanse symbolically and contemplate our liberation). Rabbinically, anything that is no (longer) fit for human consumption is not consider chametz, including grime, stale breadcrumbs etc.

It is traditional to use special crockery, cooking utensils and dishes for Passover, or to kasher ('make kosher') utensils for the occasion. Hard, non-porous, heat resistant plastic, glass, Pyrex and metal can be kashered; earthenware, ceramics and wood (except if one sands it down) cannot. Fine bone china can be used if it has been left standing unused for a year. Kashering is usually done parallel to how the item was used: immersion in boiling water for silverware and cooking pots, heating until red hot on the stove for skillets and simple washing in case of glass. Heat-resistant kitchen surfaces and counter tops that can withstand purging with boiling water can be kashered that way. Covering food preparation surfaces with tinfoil is another option. Stoves and ovens are kashered by cleaning them and heating them (all burners on for about 10 minutes, or a self-cleaning oven cycle).

The Rabbis of the Talmud, aware that destroying chametz wholesale could cause economic hardship, created a method for storing away our chametz for the holiday and selling it to a non-Jew so that it is legally no longer in our possession. This practice is known as 'mechirat chametz'. A form is provided in this pack which you can fill out and then the Rabbi will sell your chametz to a non-Jew for the duration of the holiday. You can lock away or store your chametz while sealed during Pesach and reclaim it after three stars appear in the sky (nightfall) on Tuesday, April 30.

Please see the Rabbinical Assembly Passover guide included as a resource or contact the Rabbi if you wish more guidance on Pesach preparation and laws.

BEDIKAT CHAMETZ

There is a custom to engage in a 'chametz hunt' on the night before Passover begins (in this case, Tuesday, April 4). once the Passover cleaning and koshering has been completed. Some wrap a number of pieces of bread (for example, 10, a mystical number) in tinfoil and hide them around the house (do not forget the number you've hidden as well as their location!) The members of the family go search for these pieces with a candle and feather, or in our contemporary context, a flashlight or the light on your cellphone! Then the retrieved chametz is burned or discarded (biur chametz) on Wednesday morning with a blessing (the blessings for bedikat and biur chametz can be found in every Haggadah).

BITTUL SHISHIM

Bittul shishim, the nullification of 1/60th of an admixture is a halakhic principle that allows one to purchase non-kosher for Passover products before the start of the holiday but not during the weeklong holiday. The principle at work here is that one may intentionally nullify traces of chametz in food items that are in and of themselves not chametz (think fruit juice, tinned vegetables and fish, cheese, yogurt, milk, eggs etc.) as long as they are purchased beforehand. This allows the consumer some leniency in observing the holiday. During the holiday itself, one is limited to buying fresh produce (vegetables, fruit, fish, meat) without a hechsher, while other products will need a hechsher. If you have questions about how to observe the holiday in a way that feels meaningful and authentic to you, do not hesitate to contact the Rabbi.

A NOTE ON RITUAL OBSERVANCE

Our congregation, by virtue of its dual affiliation with both the Reform and Conservative Movements is unique. Hence, the Rabbi is able to offer rabbinic guidance from both perspectives: whether one chooses to observe (elements of) Passover on the basis of informed choice or whether one wishes to be guided by the traditional Halakhah (Jewish Law). While the integrity of ritual observance of Passover is valuable and important, it is equally important to imbue the holiday with a spirit of meaning, joy and sanctity. Being a Jew in the 21st century means that we have to consider the authenticity and validity of our own choices while holding the calling of our tradition in our hearts. Ultimately, it is up to each of us to navigate this as is suitable for our individual lives and relationships (including those with non-Jewish colleagues, friends and family). May we be blessed to make joyous, life-affirming decisions on how to integrate the rich wisdom and traditions of the holiday into our own lives.

The spaces in the synagogue will be prepared according to Conservative Halakhah, including the kitchen and the food at the Seder (featuring kosher meat and vegetarian options). Please be mindful to not bring chametz during Passover into the food preparation and consumption areas of the synagogue.

EATING KITNIYOT (LEGUMES) ON PESACH

Responsum of the Rabbinical Assembly (Conservative Movement)

Question:

In light of the ingathering of the exiles, would it be possible to eliminate the Ashkenazic custom of not eating legumes on Pesach?

Responsum:

1) In our opinion it is permitted (and perhaps even obligatory) to eliminate this custom. It is in direct contradiction to an explicit decision in the Babylonian Talmud (Pesachim 114b) and is also in contradiction to the opinion of all the sages of the Mishnah and Talmud except one (R. Yochanan ben Nuri, Pesachim 35a and parallels). It also contradicts the theory and the practice of the Amoraim both in Babylonia and in Israel (Pesachim 114b and other sources), the Geonim (Sheiltot, Halakhot Pesukot, Halakhot Gedolot, etc.) and of most of the early medieval authorities in all countries (altogether more than 50 Rishonim!).

2) This custom is mentioned for the first time in France and Provence in the beginning of the thirteenth century by R. Asher of Lunel, R. Samuel of Falaise, and R. Peretz of Corbeil - from there it spread to various countries and the list of prohibited foods continued to expand. Nevertheless, the reason for the custom was unknown and as a result many sages invented at least eleven different explanations for the custom. As a result, R. Samuel of Falaise, one of the first to mention it, referred to it as a "mistaken custom" and R. Yerucham called it a "foolish custom".

3) Therefore, the main halakhic question in this case is whether it is permissible to do away with a mistaken or foolish custom. Many rabbinic authorities have ruled that it is permitted (and perhaps even obligatory) to do away with this type of "foolish custom" (R. Abin in Yerushalmi Pesachim, Maimonides, the Rosh, the Ribash, and many others). Furthermore, there are many good reasons to do away with this "foolish custom": a) It detracts from the joy of the holiday by limiting the number of permitted foods; b) It causes exorbitant price rises, which result in "major financial loss" and, as is well known, "the Torah takes pity on the people of Israel's money"; c) It emphasizes the insignificant (legumes) and ignores the significant (hametz, which is forbidden from the five kinds of grain); d) It causes people to scoff at the commandments in general and at the prohibition of hametz in particular - if this custom has no purpose and is observed, then there is no reason to observe other commandments; e) Finally, it causes unnecessary divisions between Israel's different ethnic groups. On the other hand, there is only one reason to observe this custom: the desire to preserve an old custom. Obviously, this desire does not override all that was mentioned above. Therefore, both Ashkenazim and Sephardim are permitted to eat legumes and rice on Pesah without fear of transgressing any prohibition.

4) Undoubtedly, there will be Ashkenazim who will want to stick to the "custom of their ancestors" even though they know that it is permitted to eat legumes on Pesah. To them we recommend that they observe only the original custom of not eating rice and legumes but that they use oil from legumes and all the other foods "forbidden" over the years, such as peas, beans, garlic, mustard, sunflower seeds, peanuts etc. Thus they will be able to eat hundreds of products, which bear the label "Kosher for Pesah for those who eat legumes." This will make their lives easier and will add joy and pleasure to their observance of Pesah.

Rabbi David Golinkin, Approved Unanimously 5749

SALE OF CHAMETZ

Authorization Form

I, _____ fully empower and permit Rabbi Esther Hugenholtz to act in my place and stead, and on my behalf to sell all Chametz possessed by me, knowingly or unknowingly as defined by the Torah and Rabbinic Law (e.g. Chametz, possible Chametz, and all kinds of Chametz mixtures). Also Chametz that tends to harden and adhere to inside surfaces of pans, pots, or cooking utensils, the utensils themselves, and all kinds of live animals and pets that have been eating Chametz and mixtures thereof.

Rabbi Esther Hugenholtz a) is also empowered to lease all places wherein the Chametz owned by me may be found, particularly at the address/es listed below, and elsewhere, b) has full right to appoint any agent or substitute in her stead and said substitute shall have full right to sell and lease as provided herein, and c) has the full power and right to act as she deems fit and proper in accordance with all the details of the Bill of Sale used in the transaction to sell all my Chametz, Chametz mixtures, etc., as provided herein.

This power is in conformity with all Torah, Rabbinic and Civil laws.

Signed: _____ Date: _____

Name: _____

Address/es: _____

City/ State/ Zip: _____

I enclose \$ _____ for the Rabbi's Discretionary Fund.

Please mail to:

Agudas Achim Congregation

c/o Rabbi Esther Hugenholtz

401 E. Oakdale Blvd

Coralville, IA 52241

or drop it off at the Synagogue Office

NO LATER THAN WEDNESDAY, APRIL 17.

Thank You