

אִתָּס
קולות ח.ק. עדת ישראל



Middletown, Connecticut
March 2021/Adar-Nissan 5781



PASSOVER

Dear friends,

Many years ago, I sat at a beit din for a conversion, along with three men and three women (1). The candidate, a woman, was telling us about her recent decision of keeping kosher. One of the women surprisingly began pushing back – did she think it was so important to keep kosher? “Why, yes, this makes me feel that I am Jewish at every bite”, the candidate responded, a little taken aback. “But wasn’t it difficult to redo all your dishes?” “Yes, a little, but it was no big deal, the rabbi helped me, some pots and pans were actually made kosher.” The woman that was sitting in the beit din began showing signs of frustration, and the rest of us had no idea where she was going with those questions. “But it is so hard to convert a kitchen to kosher!” “No, it wasn’t that hard, we did it in a few hours.” “Ah, but it is so challenging to keep straight which dish is which and which pot is which, and the cutlery” “Well, it takes a little to adjust, but with the stickers it is actually fine, and most things can be reversed” The woman finally loses her patience and exclaims: ‘No, you don’t understand, IT IS HARD TO BE JEWISH!’

(Rabbi continued on page 3)

THE **LYNN BENNETT** **RELIGIOUS** **SCHOOL**

by Jonathan Shapiro



I have spoken frequently about change during my tenure as President of Congregation Adath Israel. As a congregation, we have had immense change from major changes to minor, day to day changes. Some of the changes are expected in the normal course of our operations, some were unexpected and some were planned. From copiers to new teachers to our merger to the new Ark to Rabbi Nelly joining us to new dues structure to COVID-19 and Zooming services. It has run the gamut. And of course, as we always do, we have both gained and lost members.

We have put tremendous resources into our synagogue over the last several years to make these changes successful. We consciously decided to invest in our future in more than one way. However, there is one more change I would like to see.

Our religious school remains largely unchanged since I started attending approximately forty (40) years ago. In talking to members who attended our religious school prior to that, it seems our religious school has not changed since long before I started attending. I hope I am not alone in

(President continued on page 5)



Adath Israel

Celebrate Jewish Life

Join us for services via Zoom by using the information below or go to adathisraelct.org & click on “How to Join Services via Zoom”



Daily Minyan:

Monday-Friday 8 a.m.

Sunday 9 a.m.

New Zoom Link for ALL Daily Minyan Services

<https://us02web.zoom.us/j/86356469422?pwd=VVR0TWlxZDZsbUNsRTlvYm9qSEROdz09>

Dial by your location

+1 929 205 6099 US (New York)

Meeting ID: 863 5646 9422

Passcode: 679552

Shabbat Services

Friday 7 p.m.

Shabbat Morning Services, Saturday 9:30 a.m.

New Zoom Link for both Friday & Saturday Shabbat Services

<https://us02web.zoom.us/j/81567273870?pwd=SkIDUEF0R2FRQ1BrUXNmd3ZocFpndz09>

Dial by your location

+1 929 205 6099 US (New York)

Meeting ID: 815 6727 3870

Passcode: 474612

(Rabbi continued from p 1)

Whenever Purim is close, I always remember this story. Because once Purim is here, Passover is not so far behind. And that's when some people think they need to begin cleaning their houses for Passover, because, you guessed, being Jewish is hard - *Shver tsu zayn a yid*, for the Yiddish speakers out there. I once read a column affirming that it is paramount not to forget the blades of the ceiling fans, a place obviously overlooked for hametz (2).

So let me state something: to clean your house for Passover it is not supposed to be THAT hard. You and your family are not supposed to feel like slaves in Egypt. That is not the point. You can choose to make it a spring cleaning, but it does not have to be so.

For instance, any place you do not eat in or on does not have to be cleaned. So no need to clean the ceiling fans, the top of the fridge or the bathtub. Bedrooms only need to be checked if you have small children that can take food everywhere, or if your family has the habit of eating in the bedroom, the same applies to closets and coats.

Because here is a rule that not many people know, but I live by when preparing our home for Passover: shmutz is not hametz. Dirt and dust are not hametz. And I love the handy-dandy guide to help you prepare your house for Pesah without feeling like a slave at the end, found on page 24 of the Kolot.

Also, this year brings the challenge (and what else is new?!) of celebrating Passover just after Shabbat. To help you understand and navigate the issues there is a piece written by Rabbi David Golinkin on page 22. I have to be clear that my personal practice is the fourth one he enumerates.

Pesah can be a time of upheaval – but it is not necessarily the main reason that it is hard to be a Jew.

Warmly,
Rabbi Nelly

(1) At a very egalitarian congregation. Only three men are necessary according to Jewish Law.

(2) Leavened stuff, or anything made of wheat, barley, spelt, oats or rye that has come in contact with water. For more details and what is and what is not, please see the Passover Food Guide.

ANNUAL GIVING CAMPAIGN

We are so very blessed to have members/friends who give to our synagogue community financially and of their time and talents throughout the year. Their continued support helps to ensure the success of our synagogue, our Jewish community and the education of our children. With their generosity and the generosity of all who give to our Annual Giving Campaign, Adath Israel continues to be a beehive of activity.

Our **Board of Directors** wishes to thank the following who have sent in a donation: **Howard Rosenbaum, Eileen & Michael Daling, Ruth Beit, and Joe & Sarah Glaz.**

With these tough economic times, we appreciate all the support that our members and friends have given and continue to give the synagogue.

PASSOVER – A CHARITABLE TIME **ADATH ISRAEL MATZAH/MA'OT HITTIN**

Your donation to the Matzah Fund assists those in our community without the resources necessary to make Passover a reality. Distribution priority is given to Adath Israel congregants with secondary distribution to other Jewish persons. Any funds in excess of need will be donated to Jewish charities for Passover allocation.



This Fund is self-liquidating, that is, all contributions will be allocated at Passover time with no continuing balance. Please be assured that all funds are allocated in the strictest of confidence.

Contribution checks should be made payable to Adath Israel (please put "Matzah Fund" on the memo line) and sent to the office by March 12, 2021, so that distribution can take place prior to Passover.

Leave your contribution with Joanna at the synagogue office or mail to: Adath Israel, P.O. Box 337, Middletown, CT 06457

Finally, if you know of any families or persons that require some assistance, please contact Joanna at office@adathisraelct.org or 860-346-4709. Again, all communications will be handled in the strictest of confidence.



Torah Study with Rabbi Nelly

via Zoom

Every Wednesday - 10:30 AM

Zoom ID 837 9879 1910, Passcode 963942

Every Thursday - 6:00 PM

Zoom ID 887 326 428, Password 827527

(President continued from p 1)

stating that our religious school is due for an upgrade. In fact, I know I am not alone as the Board of Directors agrees. No investment in our future can occur without investing in our religious school.

We need both cosmetic changes and technological changes to bring the religious school into the 21st century. We are currently in the process of meeting with contractors to develop plans and determine the cost of the revamping of the religious school. There is no question we will need your help to bring this project to reality. We have been fortunate to have already received approximately \$20,000 in seed money toward this project. However, we will need to raise more capital to do the work right, and have a religious school that meets the needs of our families.

I know we all agree that Mrs. Bennett was an integral part of Adath Israel. As I said before, she served as the backbone of the education for so many of our members. It is hard to think about the religious school without thinking about Mrs. Bennett. As a result, I am pleased to announce that the Board of Directors also decided to name the religious school for our beloved Lynn Bennett in honor and in memory of her devotion to our children.

Again, we are still in the process of finalizing the plans for the school, and will be launching a campaign in the near future to help bring this project to reality. In the meantime, if you wish to be part of this effort or provide another seed donation for the start of the campaign, please contact me.

TIKKUN OLAM

It is my pleasure to announce a new column coming to Kolot: *Tikkun Olam*. Every month, I will highlight a member of our community and their actions to repair the world - in our congregation, across Connecticut, or across the globe. If you know of someone whom you would like to recommend or you yourself would like to bring attention to a specific issue or community, please don't hesitate to contact me, Sam Bauer, at sambauer1170@gmail.com. I look forward to hearing from you and sharing your stories.



SPRING CLEANING? BE A GOOD NEIGHBOR!

Give the gift of dignity while gaining closet space by helping the Middletown Community Clothing Program. For every pound of clothing donated to Goodwill using a Good Neighbor Donation Card, St Vincent de Paul will receive a voucher good toward the purchase of clothing at a Goodwill Store. Clients get to choose and purchase their clothing with the vouchers instead of getting a handout. If you would like to help, please email Wanda@SVDMiddletown.org with your name, mailing address and phone number. You can receive as many specially designated donation cards as you would like. Only one card is needed per visit to Goodwill. Keep cards in your glovebox so you don't forget them on your next trip to Goodwill!

Office Hours

Monday: 7:30 a.m.-1:30 p.m.

Tuesday: 7:30 a.m.-1:30 p.m.

Wednesday: 9 a.m.-5:30 p.m.

Thursday: 7:30 a.m.-1:30 p.m.

Friday: 7:30 a.m.-Noon

The office is closed weekends, legal holidays, and Jewish holy days.

In the event of an emergency closing due to weather or public health, the office will work remotely.

Wishing you good health.

THE AFRO-SEMITIC EXPERIENCE



**Sunday
March 7
3 PM**



Founding members David Chevan and Warren Byrd will join us via Zoom to talk about and share selections from their musical partnership and friendship now in its 24th year. Free & open to the public.

Zoom Meeting ID: 851 3073 3168 Passcode: 971161



Sponsored by the Arthur & Edythe Director Family Fund

ADATH ISRAEL DEDICATED FUNDS

ADATH ISRAEL SCHOLARSHIP FUND (SOPHIE & JULIUS BARKER, EVELYN & ABRAHAM GROSSMAN, SARAH ZIETZ PIERSON, RABBI ALBERT & ROSALYN TROY, SYLVIA GROSS WASSERMAN, MAX CHEIKIN, BERNIE SEIDON, AND JEAN STERN ARON SCHOLARSHIPS)

Provides scholarships to children of Adath Israel members attending an accredited college, university or school of higher learning

DR. ARTHUR & GLADYS WEISS SCHOLARSHIP FUND

Provides scholarships to children of Adath Israel members attending Jewish camp or Jewish content special programs or traveling to Israel

CHEVRA KADISHA

Supports maintenance and enhancement of the Adath Israel Cemetery
Eileen & Michael Daling

IN MEMORY OF
Richard Wrubel by Joan & Michael Needle
Alan Steele by Paulette Gewirtz

ARTHUR & EDYTHE DIRECTOR FAMILY FUND

Supports music in the ritual, educational, and cultural gatherings at Adath Israel
Barbara Bennett Scott & Jim Scott

IN MEMORY OF
Alan Steele by Carol & David Director

HOWARD FELDMAN BEAUTIFICATION FUND

Supports the beautification of our synagogue building and grounds and the Nester Center

IN MEMORY OF
Susi Delldonna by Louise Feldman
Richard Wrubel by
Marge & Stan Sadinsky
Phyllis Waldman
Alan Steele by
Marge & Stan Sadinsky
Louise Feldman

MAXINE THUMIM CAMP SCHOLARSHIP FUND

Provides scholarships to children of Adath Israel members attending Jewish camp or traveling to Israel

MICHAEL FASSLER FUND

Supports early childhood education at Adath Israel

MUSEUM FUND

Supports purchases and maintenance of Adath Israel's museum

NATHAN OLSHIN SCHOLAR-IN-RESIDENCE-FUND

Supports annual scholar-in-residence program
IN MEMORY OF

Adolf Kahn by Bobette & Jeffrey Kahn
Julius Jonas by Bobette & Jeffrey Kahn

RABBI'S DISCRETIONARY FUND

Allows the rabbi to support individuals and causes in our community anonymously
Barbara & Fred Edelstein Charitable Fund

IN MEMORY OF
Richard Wrubel by
The Wrubel Family Fund
Marj & Vic Adler
Kathleen Kelly
Alan Steele by Phyllis Waldman

SANFORD BEIT MINYAN FUND

Supports the creation and building of community over Kiddush

SYNAGOGUE FUND

Supports the general operation of Adath Israel
Marcia Wrubel

IN APPRECIATION OF
Rabbi Nelly's Torah class by Susan Gewirtz

IN MEMORY OF
David Axelrod by Debbie & David Kaye
Alan Steele by Corinne & John Tillotta

YAHREZEIT FUND

Supports the general operation of Adath Israel
Pauline Gerstenblatt by Ines Gerstenblatt
Dr. Edward Becker by Andrew Becker
Bernard Levitt by
Arlene Weyler
Edith Schpero

*Sound Healing
Havdalah for Nisan
& the New Moon
via Zoom*



March 13 ~ 7 p.m.

Meeting ID: 828 9717 8081

Passcode: 466981

**Free for Adath Israel members.
Others, \$18 donation suggested.**

(Yahrzeit fund continued from p 7)

Minnie Levitt by
Arlene Weyler
Edith Schpero
Lena Friedman by Donald Friedman
Ruthanne Wagner by Vida & Irving Wagner
Joseph Wagner by Vida & Irving Wagner
Charles Wagner by Vida & Irving Wagner
Joseph Barker by Michael Barker
Bernice “Bunny” Soll by Susi Delldonna
Adele Wettenstein by Barbara Sequenzia
Arthur Palmer by Michael Palmer
Stanley Stein by Sue Massicott
Ruth & Morris Berlind by Allan Berlind
Morris Bersch by Elaine Bersch
Zeddie Handler by Leslie Handler-Stern
Adolf Kahn by Margaret Kahn
Lori Shapiro by Ernest Shapiro
George Shapiro by Ernest Shapiro
Dr. Louis (Lou) Soreff by Linda Soreff Siegel
Rebecca (Becky) Zoken Soreff by Linda Soreff Siegel
Etta Weiss by Barbara & Steven Weiss
Harry Zaiantz by Joseph Zaiantz
Samuel Bluman by Susan Mikulski
Leslie Bluman by Susan Mikulski
Gladys Bronstein Grower by Liz Whittaker
Rubin Segal by Claire Segal Sergi
Ethel Edelberg Segal by Claire Segal Sergi
Reva Paley by
Marvin Hoberman & Family
Hyime Paley
Stewart Paley
Geraldine Kahn by Lee King
Rebecca Sheftel by Barry Sheftel
Flora Goldstein by Harvey Goldstein
Jacob Weiss by James Weiss
Shirley Lee by Marsha Casey
Edith Zaiantz by Joseph Zaiantz
Matthew Niemeyer by Hinda Niemeyer
Dorothy E. Miller by Gail Halpern
Jerome Sol Wettenstein by Barbara Sequenzia
Sarah Jabes bat Moshe by Corinne Brodie
Bertha Goldberg Fass by Beth Katz & Heidi Geiges
Irene Hopenhajm by Ruth Borsuk
Dale Gaylord Bauer by Shari Turner
Rose M. Lief by Anne Willis

**HONOR THOSE SPECIAL PERSONS IN
YOUR LIFE WITH A PLAQUE FOR
THE “SIMCHA” MENORAH**

Whether it celebrates a Bar Mitzvah,
Bat Mitzvah, Birth of a Child or Grandchild,
Wedding, “Special” Birthday, special event/
honor, etc. share your joy with our synagogue
community –
FOREVER.

SAMPLE

Bar Mitzvah
Jonathan Goldstein
00/00/00
Your loving Parents

Only \$136.00 – A gift that endures

Contact Joanna @ 860-346-4709 or
office@adathisraelct.org

**Synagogue Resources Available for
Members**

For the latest editions of the following
publications please contact the synagogue office
via email at office@adathisraelct.org or by
calling 860-346-4709

Membership Directory

Life of the Community & Synagogue
Leadership

By-Laws of Congregation Adath Israel

Chevra Kadisha Rules & Regulations



Book Club

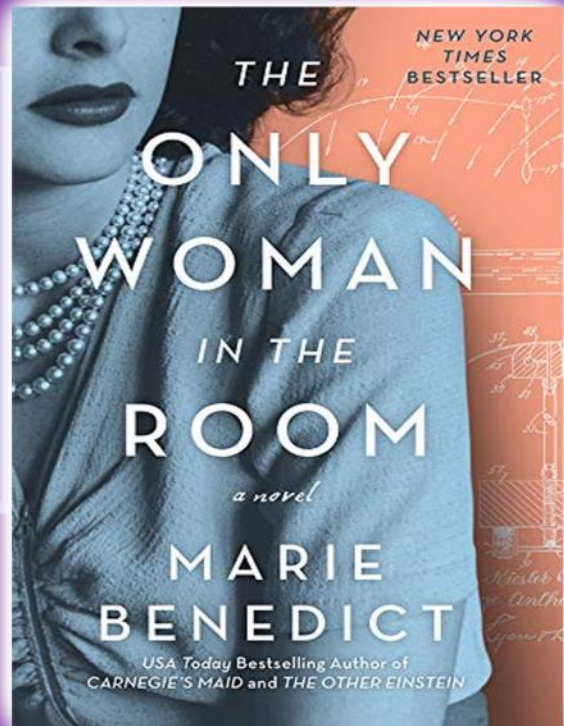
Join us via ZOOM - March 23, 7:00pm

**The Only Woman
in the Room**
by Marie Benedict

Zoom info

Meeting ID: 815 8475 5059

Passcode: 814751



**Adath Israel Book Club
is free and open to
anyone who desires
great discussions about
fascinating books
on Jewish topics**

**For more information, please contact
Roberta Glass: rjlevine610@gmail.com
860-632-1320**

**or Holly Simon: hfpsimon@icloud.com
860-395-8989.**

ADATH ISRAEL PRESENTS
DAVID CHEVAN & WARREN BYRD



Join us on Sunday March 7 at 3 p.m. as Adath Israel presents David Chevan and Warren Byrd who will join us via ZOOM to talk about and share selections from their musical partnership and friendship now in its 24th year. The two formed The Afro-Semitic Experience in 1998 to explore the worlds of Jewish Liturgical music, Gospel music, and jazz as well as the Black-Jewish connections in music and Civil Rights. Mr. Chevan, born in Philadelphia, PA and raised in Amherst, MA, moved to the New Haven-area to teach music at Southern Connecticut State University. Like many musicians, he has played in numerous ensembles in a variety of styles. Mr. Byrd, born and raised in Hartford, is the youngest of 16 and began his musical education singing in his church's choir. He grew to love jazz, to sing and play piano, and despite winning a full scholarship to Hartt College of Music to study Classical Vocal styles, Byrd followed his passion to jazz and has toured throughout the country and internationally.

After issuing two albums as a duo, Chevan & Byrd expanded The Afro-Semitic Experience to a sextet by adding saxophone, percussion, drums, and fiddler (the late Stacy Phillips) who doubled on dobro (trumpeter Saskia Laroo debuted with the ensemble in the mid-2000s). When the larger group first formed, they played an "Open Rehearsal" every month at The Buttonwood Tree in Middletown. The larger lineup has recorded five studio albums and also has issued several live sessions with different Cantors. The band's music embraces elements from around the world but has never lost sight of the duo's original explorations.

Their latest project is "Letters from the Affair"; described as a "multi-media work, complete with projections and supertitles . . . based upon a series of letters written by the Impressionist painters Camille Pissarro and Edgar Degas. . . . Degas'(s) rejection of Pissarro over the Dreyfus Affair is a reminder that even the very famous are not immune to bigotry".

This event, sponsored by the Arthur and Edythe Director Family Fund at Adath Israel, is free and open to the public. Join us – you'll be fascinated!

Zoom Information:

Meeting ID: **851 3073 3168**

Passcode: **971161**

SYNAGOGUE EMERGENCY CANCELTATION & CLOSING PROCEDURES

**RELIGIOUS SCHOOL CANCELTATION: THE PRINCIPAL WILL
CONTACT STAFF & STUDENTS' FAMILIES DIRECTLY.**

**ALL OTHER CANCELTATIONS & CLOSINGS WILL BE LISTED ON
CHANNEL WFSB (EYEWITNESS 3) & WWW.WFSB.COM.**

KOLOT ARTICLE DUE DATES FOR 2020-2021

<u>Kolot Issue</u>	<u>Article Due Date</u>	<u>Copy Date</u>	<u>Notes</u>
April	March 8	March 15	Yom HaShoah, Yom HaZikaron, Yom Ha'atzmaut, Lag B'Omer
May	April 5	April 12	Yom Yerushalayim, Shavuot
June	May 10	May 17	Annual mtg, Summer

Please make every effort to have your article in on time. Early is even better! We depend on volunteers to format, copy, and prepare the mailing, and they depend on us to have the material ready by the due date.

Articles received after the Due Date will be put in as time & space constraints allow. Articles received after the Copy Date will be put in the following month's Kolot.

Thank you.



Interfaith Golf Open Update

For the last 24 years Adath Israel and St. Mary's Church in Portland have held an annual golf tournament. This year's fundraising event was quite different due to covid19 and a hurricane. It is usually held the first Tuesday in August. This year it had to be moved to September. Usually there are 144 golfers, a dinner, an auction, a raffle and more. Every year enough money is raised from the joint committee to make donations to support various agencies and programs in our communities.

This year covid19 meant we could only have 100 golfers, no dinner, no auction and no raffle. Even with all these adjustments, the hard working committee raised enough money so that they could still help those agencies. It was also decided that due to the great need in our communities, the committee would reach out to help even more local programs and agencies.

Below is the list of agencies that receive donations annually:

Adath Israel
St. Mary's Church
Anti-Bullying Program of the Middlesex Community Foundation
Portland Youth Services
Amazing Grace Food Pantry
Portland Food Bank
First Tee
Kid City

Those agencies that were added this year:

Meriden Soup Kitchen
New Horizons Domestic Violence Services
Middlefield Social Services and Senior Services
East Hampton Social Services and Senior Services
East Haddam Social Services and Senior Services
Cromwell Human Services
Communities of Color in Middlesex County Wellness Kits
Community Renewal Team serving Middletown, Middlefield, East Hampton and Cromwell

The committee is looking forward to this coming year's tournament on August 3, 2021 and hoping the day will look more like it has in years past. As we are always looking for new members for the committee, please think about contacting any of the following committee: Marc Levin at malloves@aol.com or Dave Gilbert at david.gilbert@directenergy.com or Dave Director at ddirector@ctlighting.com or Dave O'Brien at o_brien_david_w@sbcglobal.net or Rosario Rizzo at theriz4@sbcglobal.net or Jonathan Shapiro at jshap@gmail.com or Jim Poliner at yaboys123@yahoo.com for more information about how you can help this event continue to be an important fundraiser for our community programs.

IT'S NEWS

TODAH RABAH

Luanne & Mark Paley for funding
the repair of our Torahs



“Where there is no food there is no Torah”
**Sponsoring a Kiddush when we can all gather
again**

Brian Kabatznick in memory of Esther Kabatznick

SPEEDY RECOVERY

We'd like to wish a “Refuah Shlemah” to the
following: Katrina Axelrod,
Seth Axelrod, Bernie Fabian,
Sy Feldman, Paula Goldstein,
Elaine Gross, Mark Itkin,
Hal Kaplan, Nihla Lapidus,
Denise Levy, Hyime Paley,
Rabbi Press, David Schwarz, Teresa Shulman,
Ruth Sigal, Sharon Slossberg, Harriet Thiela,
David Willis, and Joe Zaiantz.



MAY GOD GIVE COMFORT TO

Deepest sympathies to
Shari Turner on the recent death of her sister,
Nancy Pruso
Sari Rosenblatt on the recent death of her brother,
Howard Rosenblatt

IN MEMORIAM

Our sincerest condolences are extended to the
families of

Alan Steele who came to his eternal rest on
January 20 (7 Shevat)

Judith Landsberg who came to her eternal rest
on February 9 (27 Shevat)



IF YOU HAVE NEWS TO SHARE

Please remember to share any family simchas, other
important information, and the passing of any
relatives with the synagogue office (860) 346-4709 or
office@adathisraelct.org for publication in *Kolot*.

LIFE CYCLES



Teresa and David Shulman
Linda and Allen Caplan



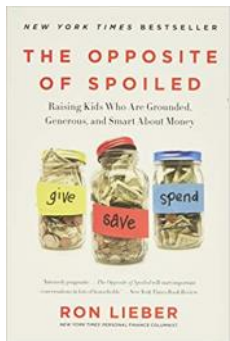
Andy Bauer
David Willis
Susan Massicott
Mark Kaplan
Ben Eisner
Ernest Ferrebee
Laurie Schwarz
Michael Leipziger
David Goodman
Raisa Filler
Jan Weiss
Dorothy Kaplan
Shari Turner
Joan Needle
Katrina Axelrod
Jonathan Shapiro
Jenna Dickes
Seth Axelrod
Denis Caron
Isla Bonito
Darcy Searle

ADATH ISRAEL BOOK CLUB

We are beginning to feel some hope, a faint light at the end of the tunnel of all of the 2020 darkness. And one thing that always lifts our spirits is a stack of new books to read. Just looking at the many colorful spines, we can feel the new experiences awaiting us that will introduce us to new places and people, and allow us to escape our house, even for a little while. Movies can provide that same escape. So come join us



The Book Club's selection for its **March 23rd** meeting is *The Only Woman in the Room* by Marie Benedict. This historical fiction book tells the story of actress Hedy Lamarr, whose little-known journey involves escaping the Nazis and her secret life as a scientist and inventor. She was beautiful. She was a genius. Could the world handle both?



In April, we hope to have a book event via Zoom with author and columnist, Ron Lieber, who wrote the New York Times bestseller, *The Opposite of Spoiled*. Come find out how to talk to your children or grandchildren about money.

Stay tuned for more information about book and movie events!

ROBERTA and HOLLY

Roberta Levine Glass, rjlevine610@gmail.com, 302-593-7581

Holly Simon, hfpsimon@icloud.com, 860-395-8989



CELEBRATE JEWISH LIFE THROUGH PRAYER

Morning Minyan via Zoom & In-person
Monday - Friday, 8:00 AM

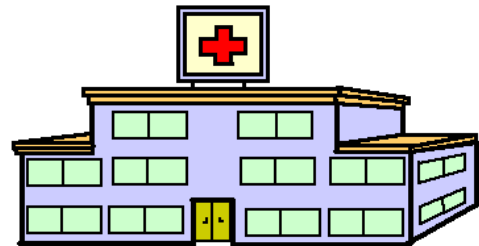
Sunday, 9:00 AM

Shabbat Evening Service via Zoom
Friday, 7:00 PM

Shabbat Morning Service via Zoom
Saturday, 9:30 AM

Due to changing public health regulations, please check our website, www.adathisraelct.org, for the latest updates.

All prayer services at Adath Israel are public events, open to the community as a whole. Members, guests, and other religious seekers who desire the warmth of Jewish prayer and the fellowship of being together are always welcome.



IF YOU OR A LOVED ONE ARE IN THE HOSPITAL OR OTHER HEALTH CARE FACILITY

Patient privacy laws prohibit the hospitals from notifying Adath Israel if you are admitted to the hospital unless you specifically request it. This is true even if you list Judaism as your religion and Adath Israel as your place of worship. Please tell the person caring for you that you wish to see the hospital chaplain. The hospital chaplain will make a referral to the Department of Spiritual Care which will contact the synagogue. If you do not wish to go through the hospital, please contact the synagogue directly if you or a loved one would like a pastoral visit.

FOURTEENTH ANNUAL
**Ring Family
 Wesleyan University
 Israeli Film Festival**
Spring 2021



VALLEY OF TEARS
 CONVERSATION WITH THE TV SERIES
 CREATOR AND WRITER, RON LESHEM
February 25, 6:00 PM



HERE WE ARE
 SCREENING AND CONVERSATION WITH
 FILM'S DIRECTOR, NIR BERGMAN
March 4, 4:00 PM



OUTSIDE: A COVID-19 FAIRY TALE
 SCREENING AND CONVERSATION
 WITH ETGAR KERET
March 11, 4:00 PM

Free Admission/ Open to the Public

Live online multimedia presentation with Q&A session with the audience

To register for this virtual film screening, please visit our website at iff.site.wesleyan.edu

Sponsored by the Center for Jewish Studies

Organized by Dalit Katz, Director

Co-Sponsored by the College of Film and the Moving Image



5781
Guide &
Resources

PASSOVER SCHEDULE

Please note: 5781 (2021) is one of the years when the day before Passover falls on Shabbat. Please pay close attention to the following schedule, because many details are different from other years.

Thursday – March 25th – Perform the search for hametz after dark.
There is no Fast of the Firstborn this year and no *siyum*.

Friday – March 26th – Burn the hametz by 11:50 a.m.
Friday night services as usual, through regular Shabbat Zoom link.

Shabbat – March 27th – One can eat hametz until 10:50 a.m. Note that there is no destruction of hametz, and no burning, since this is Shabbat. So if your choice is for a hametzdik Shabbat, all leftover hametz must be completely consumed.

Shabbat March 27th - we have our regular Shabbat services beginning at 9:30 a.m..
Usual Shabbat Zoom link
The First Seder is supposed to begin after Shabbat is over, at 7:52 p.m.

Sunday March 28th – we have First Day of Passover services, beginning at 9:00 a.m.
Usual Daily Minyan Zoom link
Our second night Community Seder will begin via Zoom at 6 p.m., with a slightly modified order.
The Community Seder Zoom link will be provided when you RSVP to the office.

Monday, March 29th – Second Day of Passover services, beginning at 9:00 a.m.
Usual Daily Minyan Zoom link

Shabbat April 3rd - Shabbat and the Seventh Day of Passover, services begin at 9:30 a.m.
Usual Shabbat Zoom link

Sunday April 4th is the last day of Passover and *Yizkor* will be recited. Services begin at 9:00 a.m.
Usual Daily Minyan Zoom link

Passover ends on Sunday at 8:02 p.m.

SALE OF HAMETZ FORM ~ Valid only for Passover 5781/2021

By signing and returning the form below, you are authorizing Rabbi Altenburger or her agent to sell your hametz on your behalf.

The sale will be made on Friday March 26th at 6:30 PM. Hametz will be bought back by 8:15 PM on Sunday April 4th.

A BETTER MITZVAH: If financially feasible, any non-perishable, packaged hametz products can be donated to the Amazing Grace Food Pantry located at 16 Stack St, Middletown, CT 06457. They are available Wednesdays and Fridays between 9AM and 4PM.

CONTRACT

I(we) _____ hereby authorize Rabbi Nelly Altenburger or her agent(s) to be my (our) agent to sell all hametz that may be in my (our) possession at the locations listed below or such other locations as my (our) hametz may be. Hametz is defined as any food (at a minimum fit for a dog to eat) that contains one or more of five types of grain (wheat, barley, oats, spelt, rye), which has come in contact with water and was not baked within the amount of time prescribed by Jewish law.

I (we) further authorize Rabbi Altenburger or her agents to rent the areas and/or properties designated below for purposes of storage of the hametz which is sold until such time as the buyer should come to pick up the hametz, or Monday May 5, 2021, whichever comes earlier. I (we) understand that at the time the hametz is sold, it will cease to be my property unless and until the hametz is bought back on my behalf and that the buyer has the right to take the hametz which is sold. I understand that using or consuming that hametz will not only be a violation of the laws of Passover, but of the laws of stealing as well.

Please check this box and fill out this section only if you plan to eat bread on the Sabbath before

☐ **Passover (Friday March 26th through Saturday March 27th). (1)**

I/we wish to retain ownership of ____ (enter number) challot/challah rolls for the Sabbath. I will store those challah rolls at _____. I do not authorize Rabbi Altenburger to sell these challot/challah rolls.

Locations of hametz: (please be specific, including address and area where the hametz will be stored. Include home and business addresses as appropriate).

Continued on the next page.

(1) Rabbi Altenburger does not encourage this practice. Remember that hametz is to be eaten no later than 10:50AM on Saturday March 27th. It is recommended that you use grape or egg matzah instead of keeping possession of any bread.

Please sign and print your name(s) below: if living with a partner/spouse, both should sign this document.

_____ Signature	_____ Name
_____ Signature	_____ Name

OPTIONAL: Please accept the enclosed donation of \$_____ to:

- () Matzah Fund/Ma'ot Chittim () Congregation Adath Israel's Synagogue Fund
 () Please share my donation between the two funds

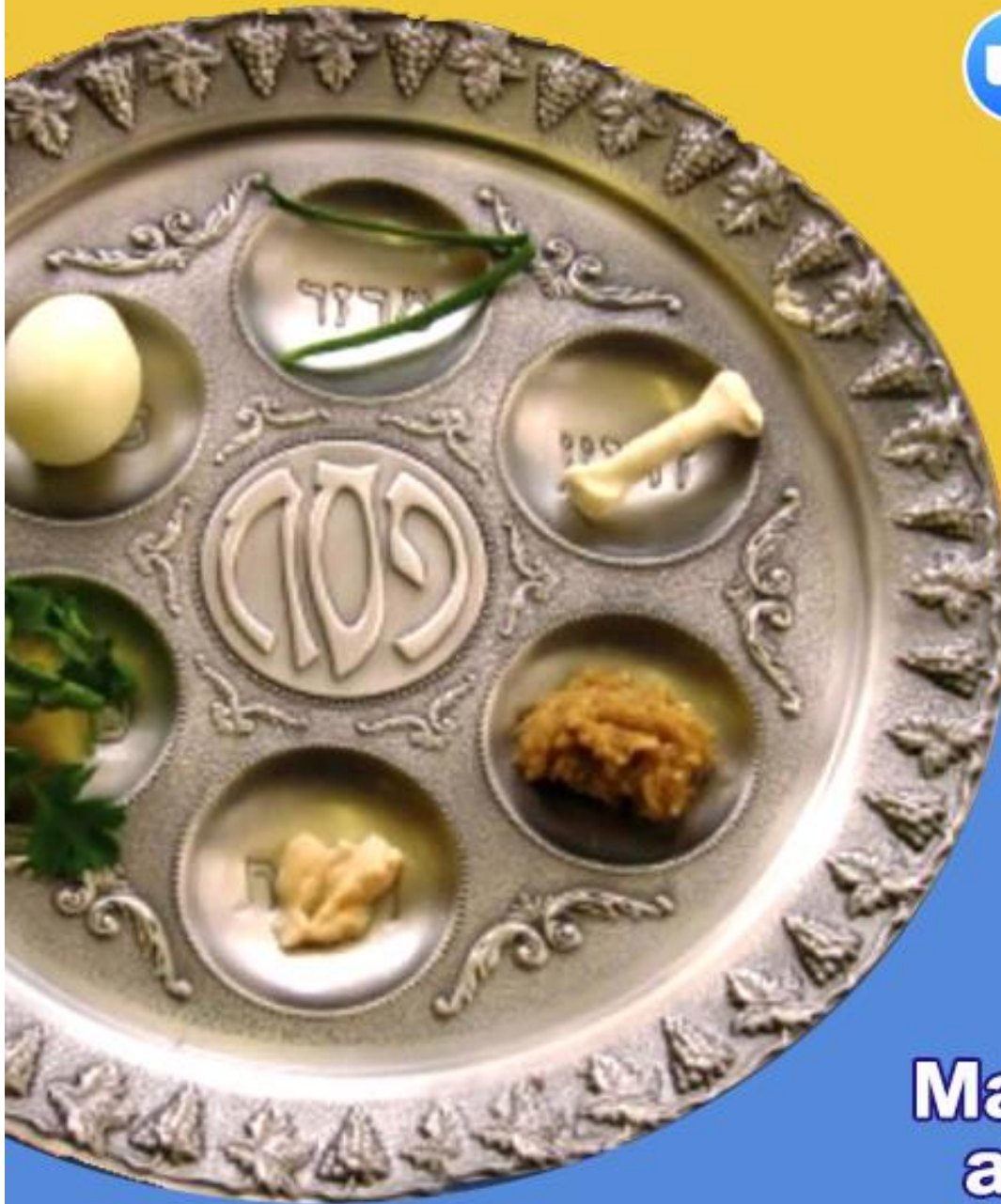
PLEASE COMPLETE, SIGN, AND RETURN THIS FORM BY WEDNESDAY MARCH 24, 2021!

Return to
 Congregation Adath Israel
 Attn: Rabbi Altenburger
 P.O. Box 337
 Middletown, CT 06457

If you have any questions, please call Rabbi Altenburger at (203) 543-7454 or e-mail
rabbi@adathisraelct.org

KINDLY USE THIS FORM RATHER THAN YOUR OWN FORM OR A LETTER.

Community Seder



**Sunday,
March 28th
at 6:00pm
FREE**

Please RSVP to the office for Zoom details

CELEBRATING PASSOVER **JUST AFTER SHABBAT**

This is a summary of a Responsum written by Rabbi David Golinkin, which can be found at www.responsafortoday.com. The original Hebrew can be read at <http://www.responsafortoday.com/vol5/9.pdf> and a translation can be found at http://judaism.about.com/library/3_askrabbi_sijs/b1_44_pesachsate.htm.

Erev Pesah which Falls on Shabbat (OH 444:1)

Question: *Erev Pesah* this year falls on Shabbat. How should one prepare for the holiday and what should one eat on Shabbat?

Responsum: This is a rather rare occurrence; it has happened only eleven times in the twentieth century. The main laws are as follows:

1) The fast of the firstborn: According to R. Yosef Karo, once the fast is pushed off, it is pushed off entirely [and not observed]. According to the Rema, the fast is moved up to the Thursday before *Pesah*, and this is the accepted Ashkenazic practice. Thus Ashkenazim should conduct a *siyum* on Thursday, the 12th of Nissan, in order to enable the firstborn to eat.

2) The Search for the *Hametz*: This ceremony is performed on Thursday evening and the *hametz* is burned on Friday morning. Technically, it could be burned at any time on Friday since it is not *Erev Pesah*, but it is burned at the usual time at the end of the fifth hour (10:28 a.m. in Jerusalem) in order not to confuse people the following year.

3) The Shabbat meals: This is the main problem connected with *Erev Pesah* which falls on Shabbat. On the one hand, according to the Yerushalmi (*Pesahim* 10:1, fol. 37b) it is forbidden to eat matzah on *Erev Pesah* in order to eat it at the Seder with a hearty appetite. On the other hand, it is difficult to keep hallot in the house on Shabbat when all of the remaining *hametz* was already burned on Friday morning. Furthermore, it is forbidden to eat *hametz* on Shabbat morning - which is *Erev Pesah* - after the fourth hour of the day (9:10 a.m. in Jerusalem). Indeed, this situation is already mentioned in the Mishnah (*Pesahim* 3:6), Tosefta (ibid. 3:9, 11) and Bavli (ibid. 49a and parallels) but those sources are not entirely clear and, as a result, four solutions have

developed over the years:

1) Rabbi Yitzhak ibn Giyyat (Spain, d. 1089) ignored the Yerushalmi mentioned above or was not familiar with it and ruled that one should eat matzah at all of the Shabbat meals. This custom seems to have disappeared because it contradicts the Yerushalmi.

2) The second approach is based on *Pesahim* 13a and parallels, which says that one leaves enough *hametz* for two meals - one on Friday night and one on Shabbat morning before the fourth hour of the day, after which one recites "*Kol Hamira*" at the end of the fifth hour, as one does every year. This approach has been followed for hundreds of years, but it is quite inconvenient because one must eat in a corner away from the *Pesah* dishes and one must make sure no crumbs fall on the floor. Furthermore, one must wake up very early in the morning in order to pray and finish eating *hametz* by 9:10 a.m. (in Jerusalem) and then discard the *hametz* outside of the house. Rabbi Eliyahu Hazzan (d. 1908) and others have already criticized this method because of the problems of crumbs, sweeping the house, the prevention of *Oneg Shabbat* and the fear lest one eat *hametz* after the permitted time. Therefore, it is preferable to look for another solution.

3) Rabbi Ovadiah Yosef has suggested a third approach - to use matzah, which has been recooked in soup. After the soup cools off, one removes it in whole pieces and dries it out. It can then be used for the second and third Shabbat meals while regular matzah can be used on Friday night because the prohibition in the Yerushalmi does not pertain to the night before *Pesah*. This method is halakhically valid, but it is difficult to adopt for practical reasons because most Jews will not have the time or patience to follow this complicated procedure.

4) The fourth approach is the simplest and the preferred method - to use "*matzah ashirah*" (egg matzah) at all three Shabbat meals since it is neither *hametz* nor real matzah. It is already mentioned by the *Maggid Mishneh* (Spain, 14th century) and by Rabbi Yosef Karo. The latter only rejected it for practical reasons, since not everyone could bake egg

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matzah. R. Haim Palache relates that this was the practice in Ismir in the nineteenth century and it was followed by Rabbi Eliyahu Hazzan mentioned above and by Rabbi Joseph ben Walid. In the twentieth century, it was recommended by Rabbi Moshe Feinstein, by my grandfather Rabbi Mordechai Ya'akov Golinkin z"l, the Av Bet Din of Boston for many years, by my father Rabbi Noah Golinkin, by Rabbi Shlomo Goren, Rabbi Kassel Abelson and others. As for the third Shabbat meal (*seudah shelishit*), it is possible to be stringent like the Rema and eat only fruit, meat and fish. But it is also possible to eat egg matzah all day long following the custom of Rabbeinu Tam, Rabbi Yosef Karo and Rabbi Yehezkel Landau.

In conclusion, in our day the fourth custom is preferable. One should search for the hametz on Thursday night, burn the hametz and recite "*Kol Hamira*" on Friday morning and eat egg matzah on Pesah dishes at all three Shabbat meals.

Prof. David Golinkin is the President of the Schechter Institute of Jewish Studies in Jerusalem, and one of the main figures of the Masorti (Conservative) Movement in Israel.

PESAH FOOD GUIDE

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

Since the Torah prohibits the eating of hametz during Pesah, and since many common foods contain some admixture of hametz, guidance is necessary when shopping and preparing for Pesah. During the eight days of Pesah, hametz cannot lose its identity in an admixture. Therefore, the minutest amount of hametz renders the whole admixture hametz and its use on

Pesah is prohibited.

Kosher le-Pesah labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

HAMETZ AND NON-PASSOVER UTENSILS: Non-Passover dishes, pots and hametz whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

THIS IS A LIST OF THINGS THAT DO NOT REQUIRE A KOSHER LE-PESAH LABEL:

Aluminum foil and pans, paper and plastic goods, and plastic utensils
Candles
Cleansers and cleaners of all types
Detergents, regular, laundry and dishwasher
Canned fish- only if there are no other ingredients other than fish, water, and salt.
Baby ointments
Body wash
Shampoos, conditioners, hair gels, sprays, mousse
Lotions, skin creams and soaps
Hair removers & treatments, shaving cream and gels, shaving lotions
Fabric protectors
Furniture polish
Insecticides
Isopropyl Alcohol
Jewelry and silver polish
Scouring pads & powders
All polishes are fine
All scouring pads are fine

THIS IS A LIST OF FOODS THAT DO NOT REQUIRE A KOSHER LE-PESAH LABEL IF PURCHASED BEFORE THE HOLIDAY:

All regular granulated sugar
All uniodized salt
Tea bags only if regular (NOT decaffeinated)
All water fine, the same applies with distilled water
Ground coffee
All raw meat and poultry without other ingredients, eggs and fish
All extra virgin olive oils
Pepper, natural spices

(Continued on next page)

Frozen fruit juices with no additives; frozen (uncooked) fruit (with no additives)
 Frozen (uncooked) vegetables
 Milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard); muenster (semi-soft) and Camembert (soft)
 Baking soda

THE FOLLOWING FOODS REQUIRE *KOSHER LE-PESAH* LABEL IF PURCHASED BEFORE OR DURING *PESAH*:

All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah); canned or bottled fruit juices (If one holds by *kitniyot*, see below); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein - however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *kosher le-Pesah* label); wine; vinegar, liquor, oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt and soda.

PROHIBITED FOODS include the following:

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

KITNIOT - Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards of the Conservative movement has ruled unanimously that peanuts and peanut oil are permissible, as peanuts are not actually legumes. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Lactose intolerant and vegetarians have the permission to eat soy derivatives, such as soy milk and tofu, if no other *hametz* ingredients are found. Sephardic authorities, as well as the Conservative (Masorti) Movement in Israel permit the use of all of the above.

MEDICINE: Since *hametz* binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on *Pesah*. If it is not for life sustaining therapy, some authorities permit, while others

prohibit. Consult your rabbi. In all cases, capsules are preferable.

Passover Kitchen Makeover

Making the Passover Changeover – the basics

The most important thing to know when you clean for Passover is that only the necessary work has to be done. Do not make yourself crazy. There is no need for *Pesah* cleaning to make you feel like you really never left Egypt. You do have choices: a more superficial level or a thorough cleaning. But remember to pace yourself.

What are you looking for?

What is this *hametz* we have to get rid of? The verse the Torah says: "neither *hametz* nor *se'or* shall be visible to you in all your boundaries" (Exodus or Shemot 13:7) *Hametz* is defined as the result of grain (oats, rye, wheat, spelt, barley) that ferments. *Se'or* is fermented dough that is used to make another dough ferment – we call this sourdough, or starter dough, as opposed to yeast. *Hametz* is food. *Se'or* is not food, it has the function of fermenting other dough and it is truly inedible.

There's a third category: Non-edible *hametz* that is not capable of fermenting other dough. That is neither *hametz* nor *se'or*. In Jewish law we call this "garbage" or *shmutz* - and it does not have to be gotten rid of for Passover. A good example is dust from a Cheerio on the floor.

To review the three categories:

- 1) *Hametz* is food made of fermented grain.
- 2) *Se'or* is non-edible sourdough, which has the power to ferment other dough.
- 3) Garbage is something that is either incapable of fermenting other dough, or so totally non-edible that a dog wouldn't eat it.

If you have small children, you do have to do a more thorough cleaning – all rooms have to be cleaned, including closets, if your children are pre-b'nai mitzvah age. As you finish each room, you might post a sign, such as "*Kosher l'Pesah*" or "*Hametzbusters were here!*" These signs remind the family both that food is not to be taken into these rooms, and that the task of cleaning for *Pesah* is gradually being accomplished. This is also a wonderful time for going

(Continued on next page)

over toys and books that have been outgrown. Each person can realize that he or she has changed since last *Pesah*, and that it is time to recognize that new person by removing the "*hametz*" of the old. Once your kids are old enough that you would trust them not to forget food in their clothes and jackets, you can allow yourself not to clean the closets.

Any place in your house that you know no one takes food to eat, such as an attic or the top of the refrigerator, **does not have** to be cleaned.

The kitchen can be seen as a serious challenge. However, if you take it step by step, you can keep it from being completely overwhelming. Listed here is a suggested order for *kashering* different parts of the kitchen so that you don't lose your mind along with the *hametz*! For actual *kashering* methods see the guide provided on page 27.

And just how long is this going to take??!

It is a very good idea to have as a goal a completely *kashered* kitchen **at least one day before the morning of the Seder**. Balancing *hametzdik* meals and a *Pesah* kitchen is NOT easy, but lends to the sense of adventure. People end up eating dinner on the porch or even outside when the weather is warm enough. In order to manage everything, it is a good idea to start the kitchen four to five days ahead of the holiday, allowing more time if you have a very busy regular schedule. IT DOES GET FINISHED!!

But I have so much *hametz*! Observing *Pesah* is expensive, but it is not supposed to cause financial hardship. It is a good idea to try to use up as much regular, opened food as possible before the holiday. If, however, you have just too much left, by *halakhah* (religious law) you can sell it. This is called *mehirat hametz*. All of the *hametz* must be in a specified place, described, and paid for by a non-Jew. Because the process is complicated, it is usually conducted through a rabbi. See the sale of *hametz* form on page 19 of this issue of *Kolot*.

The combination of children and cleaning Drawing children into the activities is one of the central goals of *Pesah* and the Seder. However, the serious cleaning of the holiday is hard for adults to enjoy, let alone youngsters! Aside from the plain hard work, there are often strong chemicals around, heavy

boxes to move, and sometimes stressed people to contend with. THIS may be the time to get a sitter. Alternatively, work with the children on preparing for the Seder and get someone else to clean your kitchen! HOWEVER, if you are on your own with children demanding your attention while you are trying to make progress, get them started in one of the activities to get ready for the Seder (such as making place cards or pictures for one of the table songs) within shouting distance. You can then continue to work (although you will be interrupted) and the children will be contributing to the preparations. When a major job is almost done, the children may be able to symbolically "help" complete it. As they see it getting finished, they can get the feeling that everyone in the house is working together to "bring *Pesah* closer."

Of course, the children should have an active part in the culminating activities of searching for and burning the *hametz* (see further). They should be made aware that all *hametz* is now nobody's property: it is like dust, not for eating, until *Pesah* is over. They can be reassured, if necessary, that the change is not permanent, and they will get to enjoy Cheerios again before too long!

YOU DID IT!!





Kitchen Countdown! (print out and affix to your refrigerator)

1. About a month in advance: stop buying *hametz*, and try to use what you already have at home. It's easier to change a pantry with fewer items.
2. About two weeks before: begin buying and storing *Pesahdik* foods, preferably out of the kitchen, so that they will not be confused with things that are "*hametzdik*."
3. One day before: use your dishwasher, stove, oven and microwave for the last time. They all need a 24-hour wait period before being *kashered*. Begin using your sink with cold or warm water (not hot). Put away pots and utensils that cannot be *kashered*, or that you won't use again.
4. Here we go: Select an area to be *hametzdik*, where you will still do some of the meals during those days.
5. Clean the kitchen cupboards. If you don't have special *Pesah*-only cabinets, remove the regular dishes from the cabinets you will need and get them *Pesah*-ready. The food for *Pesah* can then be put inside. If you don't need to empty all of your cabinets, DON'T!! After you clean them to make sure they are *hametz*-free, tape them shut and mark them so that they will not be used. The outside surfaces should still be cleaned.
6. *Kasher* the refrigerator and freezer. One small corner lined with foil can be used for *hametz* until the morning before the Seder. The foil is discarded at the final changeover.
7. *Kasher* the stove and oven (after a 24-hour waiting period). After this point, *hametzdik* meals should be prepared in a toaster oven or other appliance. Microwave ovens can be *kashered*, but they **have to be unused for 24 hours beforehand**. The process itself is quick, however, so the microwave can remain available longer than the oven.
8. *Kasher* the dishwasher (Alternatively you may decide to lock the dishwasher and not use it for *Pesah*, using it for *hametzdik* storage instead).
9. *Kasher* part of the counter so that you can put *Pesah* dishes and foodstuff on it.
10. *Kasher* pots, pans, and silverware (flatware). Skip this step if you have doubled your pots, pans and silverware for Passover.
11. *Kasher* the microwave.
12. *Kasher* the sink.
13. Take all remaining *hametz* out of the kitchen. Finish *kashering* all of the counters.
14. Clean the floor.
15. Bring out the *Pesah* dishes.



KASHERING GUIDE ~

The following cannot be *kashered*, so store them away:

- Decanters or baby bottles
- Colanders
- Filter/screen over drain in sink
- Graters and utensils where food can get trapped between the blade and handle
- Slotted spoons, wooden spoons, cutting boards and spatulas
- Sponges, brushes, toothbrushes
- Ceramicware — all types — including brick, china, coffee mugs and enamel
- Glass bakeware — all forms — including
- Corningware, Corelle, fiberglass, porcelain enamel (for example, porcelain sinks and enamelized pots), Pyrex or thermoses.
- Frying pans, sandwich makers, toasters, toaster ovens, waffle iron
- George Foreman Grills, all barbeque and barbeque accessories

General rules: There are two steps in *kashering*.

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

All methods of kashering noted in this section presuppose that the equipment was thoroughly cleaned.

Refrigerator, Freezer, Food Shelves and Pantry

These areas should be thoroughly cleaned—paying special attention to the edges where crumbs may get trapped – no need to line the shelves as long as you don't put food without a container in your fridge.

Counters

Special care must be taken to prevent Passover foods and utensils from coming in contact with your kitchen countertops. After thoroughly cleansing and scalding all surfaces with boiling hot water, new liners should be used to cover the surfaces from the time *hametz* is prohibited until after the Passover holiday. This procedure is also required for tables or countertops made of Formica. Other countertops, such as Vendura, Avonite and Corian countertops,

as well as those made of granite, must be thoroughly cleaned and scalded with boiling water, but may be left uncovered unless they have cracks or crevices; in those cases, the counter must be covered.

Oven

Kashering a Self-Cleaning Oven:

1. Remove any large pieces of food (or other items) from the oven.
2. Go through one complete self cleaning cycle with the racks in place. It is preferable that the racks be cleaned and remain unused for twenty-four hours before they and the oven are *kashered*.

Kashering a Non-Self-Cleaning Oven:

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

Stovetop

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

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

(Continued on next page)

Kashering a Glass, Corning, Halogen, or Ceran electric smoothtop range: after completely cleaning and scalding the top, kasher the burner area by turning on the elements until they glow. Do not try to cover the top, as it may cause the glass to crack.

Sink

Kashering a Stainless Steel Sink:

1. Remove the filter covering the drain and put it away for Pesach with the *hametz* dishes.
2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours.
3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be *hametz* pots.
4. *Dry the sink*, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet and knobs. One may *kasher* part of the sink and then boil more water for the rest of the sink. *Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby.*
5. Place an uncovered pot of boiling water directly under the faucet so that hot steam will rise and come in contact with the entire underside of the faucet.
6. Rinse the sink and faucet with cold water.
7. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.

Kashering a Porcelain Sink:

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

Dishwasher

1. Remove the racks. Inspect the racks, the inside of the dishwasher, and especially around the drain filter for any pieces of food. Be especially careful to remove the filter, clean in and around it, and to check inside under it to be sure there is no food. Return the racks to the dishwasher. You must do this even if you are 100% sure there is no food in the dishwasher.

2. Let the dishwasher sit unused for 24 hours.
3. Run the empty dishwasher through a full cycle with soap on the highest temperature setting.

Electric Mixers, Food Processors and Blenders

If the motor area of electric appliances is exposed to *hametz*, and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, food processors and blenders that have totally sealed units in their motor area may be used if the bowls and mixers are changed.

Silverware, Pots and Other Small Items

Small items are *kashered* with boiling water, which involves:

1. Not using the utensil for anything, including non-*hametz*, for twenty-four hours. This also applies to the (non-*Pesah*) pot in which the water will be boiled.
2. Submerging the utensil in boiling water that is over the fire. The water must be at a rolling boil before the utensil to be *kashered* is put into it, and the water must touch every surface of the utensil. Therefore, each item should be *kashered* individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time.
3. Removing the utensil from the water and rinsing it in cold water.

Microwave Oven

1. Clean the inside thoroughly and do not use the microwave for 24 complete hours.
2. Fill a large paper container with water and bring to a boil. The glass tray has to be boiled in a large pot, or have boiling water poured on it in an already *kashered* sink.

Note: *Some old microwaves have a metal grate. Since the grate cannot be lined with aluminum foil, remove the grate from the microwave for the duration of Passover. For convection microwave ovens, follow the same kashering process as conventional ovens.*

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

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



Dr. Arthur and Gladys Weiss Scholarship Application

Dr. Arthur Weiss, a Past President of Temple B'nai Abraham, and his wife Gladys were long-time, extremely active, and dedicated members of Temple B'nai Abraham. They established this scholarship to encourage Jewish youth to participate in Jewish activities such as camps, Jewish content special programs, and trips to Israel. Individuals may contribute to this fund to help perpetuate the memory and interest of the Weiss's. Open to Jewish children elementary school age through high school whose parent(s)/guardian(s) are members in good standing of Adath Israel, this scholarship award is based on applicant's involvement in Congregation activities, the Jewish nature/content of the program, and financial need.

Complete and return to Adath Israel by April 30, 2021

Name: _____

Address: _____

Phone Number: _____ Email: _____

Age _____ Grade _____

Number of years your parent(s)/guardian(s) have been members of Temple B'nai Abraham/Adath Israel _____

Please respond to the following:

A. Identify the program for which you are requesting a scholarship. Explain the Jewish content of the program (printed literature and/or a website link is required).

B. Why did you choose this program, and what do you hope to gain from attending it (both Jewish and otherwise)?



Dr. Arthur and Gladys Weiss Scholarship Application (cont.)

C. What is the length and total cost of the program? (Do not include transportation, clothing, personal items, etc.)

D. If you are 16 years or older, please answer: How much of the total cost are you planning to contribute? How are you going to earn it?

E. Tell us about your involvement in recent Congregation activities and when the activities took place – college students, please specify your Congregation activities and Jewish activities you are engaged in while in college.

F. Discuss any additional thoughts you have as to why you should be awarded a Weiss Scholarship.

Signature

Date

Thumim Scholarship Funded by Mark and Luanne Paley An Investment in our Jewish Future

The Thumim Scholarship is pleased to announce camp scholarships are available again this year to Adath Israel families whose children will attend Jewish camp or travel to Israel. Multiple studies show the Jewish camp experience provides long term positive effects on Jewish identity and other life choices. During their lifetime, the Thumims, longtime members of Adath Israel, provided funds for these scholarships. Since their deaths, the scholarships have relied on individual donations, largely raised in honor of our Volunteer(s) of the Year. A few years ago to continue the Thumim's vision, Mark and Luanne Paley made a commitment to continue to fund these scholarships with a significant donation. Individual donors are still always needed to maximize the number of families this scholarship can assist. Please consider donating to the Thumim Scholarship throughout the year whenever you send a card, observe a yahrtzeit, celebrate a life cycle event, or to honor the Volunteer(s) this year in the fall.

THE THUMIM SCHOLARSHIP FUNDED BY MARK AND LUANNE PALEY APPLICATION

Please note: Only members current in their obligations to the synagogue are eligible to receive scholarship.

To be considered for a scholarship, please complete the application below and return it to the Synagogue office by **April 30, 2021**. Awards are based on the number of applications and funds available. Camp/Israel trip financial statements are required with this application to process the request.

Child's Name: _____

Parent's/Guardian's Name: _____

Address: _____

Phone #: _____

Email: _____

Name of Camp: _____

Address: _____

Dates of Attendance: _____

Cost of Camp: _____

Amount of Camp Not Covered by Other Stipends: _____

Have you applied for the Dr. Arthur & Gladys Weiss Scholarship: YES NO

PLEASE ATTACH COPY OF BILLING STATEMENT.

REMINDER!! SUBMIT THIS APPLICATION TO THE OFFICE BY APRIL 30, 2021.



adar/nisan

march 2021

sunday	monday	tuesday	wednesday	thursday	friday	saturday
	1 8 a.m. Minyan 17 adar	2 8 a.m. Minyan 18 adar	3 8 a.m. Minyan 10:30 a.m. Torah Study 4:30 p.m. Religious School 19 adar	4 8 a.m. Minyan 6 p.m. Torah Study 20 adar	5 8 a.m. Minyan 7 p.m. Shabbat Evening Service *5:28 p.m. 21 adar	6 9:30 a.m. Shabbat Morning Services <i>Ki Tisa</i> Shabbat Parah 22 adar
7 9 a.m. Minyan 9 a.m. Religious School 3 p.m. The Afro – Semitic Experience, Talk & Music via Zoom 23 adar	8 8 a.m. Minyan 24 adar	9 8 a.m. Minyan 25 adar	10 8 a.m. Minyan 10:30 a.m. Torah Study 4:30 p.m. Religious School 7 p.m. Board Mtg 26 adar	11 8 a.m. Minyan 6 p.m. Torah Study 27 adar	12 8 a.m. Minyan 7 p.m. Shabbat Evening Service *5:36 p.m. 28 adar	13 9:30 a.m. Shabbat L'chol Adat Morning Services 7 p.m. Sound Healing Havdalah <i>Vayakhel/Pekude</i> Shabbat HaChodesh 29 adar
14 Clocks Change 9 a.m. Minyan 9 a.m. Religious School Rosh Chodesh 1 nisan	15 8 a.m. Minyan 2 nisan	16 8 a.m. Minyan 3 nisan	17 8 a.m. Minyan 10:30 a.m. Torah Study 4:30 p.m. Religious School 4 nisan	18 8 a.m. Minyan 6 p.m. Torah Study 5 nisan	19 8 a.m. Minyan 7 p.m. Shabbat Evening Service *6:43 p.m. 6 nisan	20 9:30 a.m. Shabbat Morning Services <i>Vayikra</i> 7 nisan
21 9 a.m. Minyan 9 a.m. Religious School 8 nisan	22 8 a.m. Minyan 9 nisan	23 8 a.m. Minyan 7 p.m. Book Club 10 nisan	24 8 a.m. Minyan 10:30 a.m. Torah Study 4:30 p.m. Religious School 11 nisan	25 8 a.m. Minyan 6 p.m. Torah Study 12 nisan	26 8 a.m. Minyan 7 p.m. Shabbat Evening Service *6:51 p.m. Search for Hametz 13 nisan	27 9:30 a.m. Shabbat Morning Services *7:52 p.m. First Seder <i>Tzav</i> Shabbat HaGadol 14 nisan
28 No Religious School 9 a.m. Festival Morning Services 6 p.m. Zoom Community Seder *7:53 p.m. Passover I 15 nisan	29 Office closed 9 a.m. Festival Morning Services Passover II 16 nisan	30 8 a.m. Minyan Intermediate Day 17 nisan	31 8 a.m. Minyan 10:30 a.m. Torah Study 4:30 p.m. Religious School Intermediate Day 18 nisan	*Candle Lighting Times for Middletown, CT		



april 2021

nisan/iyar

sunday	monday	tuesday	wednesday	thursday	friday	saturday
				1 8 a.m. Minyan Intermediate Day 19 nisan	2 8 a.m. Minyan 7 p.m. Shabbat Evening Service *6:59 p.m. Intermediate Day 20 nisan	3 9:30 a.m. Shabbat Festival Morning Service *8:00 p.m. Passover VII 21 nisan
4 No Religious School 9 a.m. Festival Morning Service Yizkor recited Passover VIII Yizkor 22 nisan	5 8 a.m. Minyan 23 nisan	6 8 a.m. Minyan 24 nisan	7 No Religious School 8 a.m. Minyan 25 nisan	8 8 a.m. Minyan Yom Hashoah 26 nisan	9 8 a.m. Minyan 7 p.m. Shabbat Evening Service *7:06 p.m. 27 nisan	10 9:30 a.m. Shabbat Morning Service <i>Shemini</i> 28 nisan
11 No Religious School 9 a.m. Minyan 29 nisan	12 8 a.m. Minyan Rosh Chodesh 30 nisan	13 8 a.m. Minyan Rosh Chodesh 1 iyar	14 8 a.m. Minyan 4:30 p.m. Religious School Yom Hazikaron 2 iyar	15 8 a.m. Minyan Yom Ha'atzma'ut 3 iyar	16 8 a.m. Minyan 7 p.m. Shabbat Evening Service *7:14 p.m. 4 iyar	17 9:30 a.m. Shabbat L'chol Adat Morning Service <i>Tazria-Metzorah</i> 5 iyar
18 9 a.m. Minyan 9 a.m. Religious School 6 iyar	19 8 a.m. Minyan 7 iyar	20 8 a.m. Minyan 8 iyar	21 8 a.m. Minyan 4:30 p.m. Religious School 9 iyar	22 8 a.m. Minyan 10 iyar	23 8 a.m. Minyan 7 p.m. Shabbat Evening Service *7:22 p.m. 11 iyar	24 9:30 a.m. Shabbat Morning Service <i>Achrei Mot/ Kedoshim</i> 12 iyar
25 9 a.m. Minyan 9 a.m. Religious School 13 iyar	26 8 a.m. Minyan 14 iyar	27 8 a.m. Minyan 15 iyar	28 8 a.m. Minyan 4:30 p.m. Religious School 16 iyar	29 8 a.m. Minyan 17 iyar	30 8 a.m. Minyan 7 p.m. Shabbat Evening Service *7:29 p.m. Lag B'Omer 18 iyar	*Candle Lighting times for Middletown, CT



Celebrate Jewish Life

P.O. Box 337

Middletown, CT 06457

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