

HAMIGDALOR

המגדלור



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PASSOVER EDITION 2022

From Our Rabbinic Intern's Desk

The Changing Focus of Passover in Our Day: From Pandemic to Ukraine

Another year has come and gone, and Passover/Pesach will soon be upon us once again. Nisan, the month of Passover, and not Tishrei, the month of Rosh HaShanah, is referred to in the Torah as the first month of the Jewish calendar. And so now, on the cusp of a new year, it is time once again to do what we Jews are so often asked to do: reflect.

What is Passover truly about? There are multiple answers, but the one that comes up most of all is often freedom (חֵירוּת). Fittingly, freedom is a theme that can easily lend itself to current events, and so the context of Passover can be different each year.

COVID-19 was running wild last spring, but people were beginning to get vaccinated. And so many of us prayed last Passover: בְּשָׁנָה הַבְּאֵה נִשָּׁב בְּבֵית הַכְּנֹסֶת ("Next year, may we sit in our synagogue"). That prayer has come to fruition. In that sense, we have been freed. But it is also important to remember the Passover tradition of removing 10 drops of wine from our cups, to acknowledge the suffering of the Egyptians.

While we have been given the pandemic-related freedom we asked for (at least for now), there are still plenty of people who do not live in freedom, not just in America, but also globally. This year in particular, our hearts are with the people of Ukraine. We cannot ignore the situation even if we wanted to, for the world is putting the issue front and center, and rightfully so.

On Passover, we celebrate our own freedom as Jews. But what do we do with that freedom now that we have it? It is up to us to make every moment count. What is the duty of a free person? To fight for the freedom of others.

Are we honor-bound as Jews to buy a ticket to Ukraine and pick up a rifle? This sounds like a lot to ask. We do not necessarily have to “fight on the beaches.” There are other ways to fight. As Vladimir Putin needs to learn, fighting does not always have to mean going to war. Oftentimes, fighting is as simple as making your voice heard.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים
עַל שְׁלֵשָׁה דְבָרִים הָעוֹלָם עוֹמֵד

Our Tradition teaches: The world stands on 3 things: On Torah, service, and acts of kindness. We can do all of those right here in America. Now is the time to make our voices heard. The Torah is our moral compass and our light. It helps reinforce our direction and decisions. May we use it to inspire us to serve HaShem, and through HaShem, HaShem’s constituents (all human beings). And as for acts of kindness, humanity has proven time and time again that even a simple act of kindness can go a long way.

We cannot forget our time in Egypt. The name for Egypt, מִצְרַיִם, literally means “a narrow place.” As such, מִצְרַיִם can truly be anywhere. Today, מִצְרַיִם is located in Ukraine.

As we eat our matzah, our bread of affliction, let us remember that there are those in Ukraine who do not have the ability to cook leavened bread right now even if they wanted to.

As we dip our vegetables in salt water, let us acknowledge the tears of those in Ukraine, as well as those of the countless Ukrainians who are currently refugees.

As we eat our מָרוֹר, our bitter herbs, let us remember the bitterness of the situation in eastern Europe. It is happening right before our eyes.

And as we dip our finger in our wine in remembrance of the 10th plague, the death of the firstborn, let us bring to the forefront the deaths that are currently taking place.

Passover is often labeled as a joyous holiday, and it is. It is a festival. But it has never been 100% joyous. Unlike on Purim, if Passover tradition tells us to drink, we must still drink responsibly. We cannot be so joyous that we forget to acknowledge the true origins of this holiday: slavery and freedom.

בְּשָׁנָה הַבָּאָה בְּקִיב!
Next year in **Kyiv!**

Maayan Lev



Israeli soldiers sharing matzah during Passover

Passover Seder and Services This Year

This year we will hold our annual Am HaYam Passover Seder on Friday, April 15, the first night of Passover, at 5:30 p.m. Rabbi Sacks will be officiating the seder.

For services this year, we will be holding services on the first morning of Passover, Saturday (Shabbat morning), **April 16**.

In addition, we will have services this year on **both the seventh and eighth mornings of Passover: Friday, April 22 and Saturday/Shabbat, April 23**. Yizkor will be marked during services on April 23.

All morning services begin at 10 a.m. All services will be held both in person on our premises and live streamed via our YouTube channel.

Finally, please note that this special issue of the *Migdalor* contains all the information you will need to prepare for Passover and celebrate it.

You may have questions about Passover preparation. [Here is a link](#) to the Rabbinical Assembly Pesah Guide, and [here is a link](#) to the Rabbinical Assembly's 2022 Addendum.

If you have questions about preparing your home, or about the Seder, or Passover services, please contact the Rabbi at: rabbijbsacks@gmail.com. For questions about classes during Passover or the special classes in preparation for it, please contact our Adult Ed VP Fran Lande at fblande@gmail.com.

I wish you all a *chag kasher v'samei-ach*, a healthy, meaningful, and joyful Passover!

Neal Abramson, on behalf of
Rabbi Sacks, Student Rabbi Maayan Lev, and the Ritual Committee

PASSOVER LORE—DO YOU KNOW?

NAMES OF THE FESTIVAL:

Chag Ha-Matzot (“Festival of the Unleavened Bread”), *reflects the centrality of matzah* in the celebration of Pesach.

Chag Ha-Pesach (“Festival of the Paschal Lamb Offering”), *recalls the offering that was brought to the Beit HaMikdash* (Holy Temple) in Jerusalem in former times, even as the word Pesach (from the Hebrew, "to protect") links us to the biblical account of the tenth plague when our ancestors' homes were "protected" when the Angel of Death "protected" them.

Chag He-Aviv (“Festival of the Semi-ripe Barley”; in later Hebrew this name connotes "Festival of Spring"), *reminds us of the agricultural dimensions and seasonal significance* of the Festival.

Z'man Cheruteinu (“Season of Our Freedom”), *marks the attainment of the goal of freedom* from bondage by our ancestors. The Sages chose this name for use *in every Amidah* (central prayer) *and Birkat HaMazon* (the Blessing after Meals/Nourishment) throughout Passover.

MA-OT CHITTIM ("Wheat Money"):

For Passover, special **care must be taken to provide for the poor, as the costs for Passover observance are greater than usual**. Less fortunate Jews should yet be able to celebrate free of worry on the Festival of Freedom. The practice of distributing *ma-ot chittim* (also known as *kimcha d'Pischa*, literally "Passover flour") was instituted so that the needs of the indigent might be met. This custom has given rise, in local communities, to the creation of special Passover funds. The money for selling one's chametz (see below) is generally channeled into such a fund.

CHAMETZ:

Any **product that is fermented or that can cause fermentation may not be eaten on Passover. Only five grains are included in this prohibition: wheat, rye, barley, oats and spelt**. Any food or drink made from one of these grains, or which contains one of these grains, even a most miniscule amount, is considered chametz. Obviously, matzah is made from one of these five grains, although careful attention has ensured that no leavening has occurred.

In addition, all utensils that come into contact with chametz may not be used during Pesach or even on the day preceding it. These and any non-Pesach foods we are saving are stored where we won't see them or get into them. (The prohibition includes not seeing chametz in one's domain.) The surfaces upon which we prepare food, cook food, and eat food are scoured and usually covered for the duration of the Festival. The

refrigerator is likewise cleaned to remove any trace of chametz. Many utensils may be “kashered” for Passover, that is, they might be rendered usable for the holy day by following the traditions for doing so.

Ashkenazi Jews have followed the minhag (custom) of treating rice, corn, peanuts or members of the pea family as chametz because these products swell when cooked and so resemble a leavening process. According to the strictest application of this minhag, neither the grains nor any of the flours or oils made from them may be used. Some Ashkenazi commentators do allow the use of these products when in certain forms, such as oil. Sephardic tradition allows these products, in any form, to be eaten. No, an Ashkenazic Jew cannot declare oneself a Sephardic Jew for eight days a year!

However, the **Committee on Jewish Law and Standards (CJLS) of the Conservative Movement has ruled** unanimously in separate rulings **that peanuts and string beans are not members of the pea family** and hence should not fall under this minhag (**and are hence fully acceptable for Passover use in all forms by all Jews**).

In addition, in 2015, the **CJLS** published two separate Jewish legal opinions **now allowing Ashkenazi Jews to eat rice, corn, peanuts, et al, just as our Sephardic brothers and sisters do.** [Here is a link](#) to the one written for our North American context. The permissibility for Ashkenazi Jews to eat these products is *not* a requirement, of course, but a possibility, one that can be especially helpful to those on certain restrictive diets.

Whether one follows Sephardic or Ashkenazic tradition, one is keeping kosher for Passover. There should be no belittling the considered, meaningful practice of someone else. For those who choose to follow the Sephardic practice, please note that the Rabbinical Assembly’s guide explains a number of caveats that must be followed. For those who are Ashkenazic, please note that eating off the kosher-for-Passover plates that have had items like corn on them does not in any way adversely affect your own keeping of Passover. In addition, **Ashkenazi Jews are fully able to eat derivatives of rice, peanuts, et al, such as peanut oil, as the custom to refrain from rice, corn, beans, etc., never affected derivatives.** Please contact me with any specific questions.

In addition to a prohibition on eating chametz, one cannot get any advantage from it. So, for example, Jewish bakeries often close during the week of Passover to not make money from chametz during the holy day.

M’CHIRAT CHAMETZ (Selling Chametz):

Since one must not own any chametz during Pesach, **any chametz stored is sold (to a non-Jew) for the duration of Pesach.** The transaction is technically an actual sale: People sign a document appointing the Rabbi as their legal agent for this purpose. Food that is sold must be placed out of the way and covered, along with the year-round (“chametz-dik”) dishes, so that one does not encounter the chametz during Pesach itself. At the end of the holiday, the agent (i.e.the rabbi) arranges for the reversion of ownership

of the now permitted chametz. Some who do not change dishes nevertheless should consider selling their actual chametz. **Those needing or desiring Rabbi Sacks' help to accomplish this mitzvah should contact him by Wednesday morning, April 13 or mail/scan the form elsewhere in this Migdalor to him so that it arrives to him by the end of the day on Tuesday, April 12.** The Rabbi's address is: Rabbi J.B. Sacks, 91 Camino Arroyo N, Palm Desert 92260.

B'DIKAT CHAMETZ/BI-UR CHAMETZ (Search for/Burning of Chametz):

After thoroughly cleaning one's home, a search for leaven takes place, usually on the evening before Pesach begins, i.e. the night before the first seder. However, because Passover begins on a Saturday night, the search is conducted on the Thursday before. So as not to make this search in vain, a few crumbs or pieces of chametz are conspicuously placed, searched for by candlelight and when "found," swept onto a wooden spoon with a feather. (Obviously, it is helpful to count how many pieces of bread/candy/whatever you have conveniently placed throughout the house so that no chametz remains!) Children (of all ages) delight in this tradition. One does not have to have a wooden spoon and/or feather to conduct the search. A blessing is recited before the search, and a declaration is recited following it. [Here is a copy of these](#) for convenience.

The following morning before 10:00 a.m. or so (consult the Rabbi if more specificity is required), these last crumbs/pieces are burned (in some places, flushed or thrown in the outside garbage can). A short declaration is recited both evening and morning, [which you can find here](#).

Any other chametz found in the house is then considered to be "mere dust" and not food (and hence, the household is still considered to be fully kosher for Pesach for the family that worked so hard to clean. (A humane remedy if there ever was one!!!) Many modern young families, whether traditionally kosher for Pesach or not, have now incorporated this Ritual in whole or in part as a feature of their family's preparation for Pesach. This year the first seder takes place on Friday, April 15, so the **search for chametz takes place on Thursday evening, April 14, with the burning/disposal of chametz the next morning.**

ON MATZAH and MATZAH SH'MURAH ("Watched Matzah"):

One may eat matzah at any time during Passover (and during the year), but **the mitzvah** ("commandment") **to eat matzah applies only to the seder on the first night**—and even then one only needs to eat matzah immediately following the recitation of the blessing for matzah recited during the seder. The general standard for matzah is that the process is supervised "from the time the grain is milled (into flour)." From that point on, it is to be stored in cool conditions and kept away from water or moisture until the time for baking it into matzah.

Some, however, have the custom, especially for seder evenings, of applying a stricter level of supervision called *sh'murah mish'at k'tzirah*, "supervised from the time of reaping." The grain for this matzah is watched from the time it is harvested to ensure that no moisture has affected it. Such a stricture is apparently post-Talmudic. Chassidim use only this *matzah sh'murah* for all of Pesach. Most of us are not this strict. Nonetheless, many of us enhance our own *s'darim* (plural of seder) with *matzah sh'murah*.

Matzah sh'murah usually comes in large round cakes, with a different taste and texture. It **probably comes much closer to what our ancestors actually ate in haste when they were leaving Egypt**. Although one can find this matzah in the square or rectangular prepackaged format like the more common plain matzah as well, we prefer the round, handmade kind specifically to better recall the original Exodus experience.

TA'ANIT B'CHOROT (*Fast of the Firstborn*):

Firstborn Jews fast from sunrise the day before Passover, i.e. daytime leading up to the first seder. This fast, Ta'anit B'chorot (also known as Ta'anit B'chorim), commemorates the miracle that the firstborn Jews were spared from the tenth plague that killed every firstborn Egyptian. Some authorities insist that both firstborn women and firstborn men should fast. Since we in the Conservative Movement promote equality of women and men, we adopt the approach that *all* firstborns should fast—unless they attend a *siyyum* (see next paragraph).

However, a Jewish legal principle emphasizes the importance of Torah study. A *siyyum* ("conclusion") finalizes the study of a block of text (often a tractate of Talmud) by formally studying the final lines. Usually held immediately after shacharit (morning) services, a *siyyum* is followed by a *se'udat mitzvah*, a mandatory "feast" to celebrate the completion of significant learning by someone. This brings any fast observed up to that point to an abrupt end for all who are present. For those wishing to attend a *siyyum* this year, please consider joining my colleagues Rabbi Adam Kligfeld, Rabbi Rebecca Schatz and Rabbi Cantor Hillary Chorny, all of Temple Beth Am in Los Angeles on **Friday, April 15 at 8:15 AM Pacific Time** via Zoom at: <https://zoom.us/j/908168811>. The password is: Zoom2TBA

However, some firstborn choose to absent themselves from a *siyyum* because they prefer to fast—not only to connect with this piece of history and tradition, but in order to heighten the taste, both gastronomic and spiritual, of the seder—or, alternatively, to commemorate the three-day fast in the time of Queen Esther which took place at Passover time (and not at Purim!). For those fasting, this year's Ta'anit Bechorot starts at sunrise on Friday, April 15, and continues until after sundown that evening, that is, until the seder itself!

S'FIRAT HA-OMER ("Counting of the Omer"):

The Torah commands us to count seven full weeks from the time we bring the omer. On the fiftieth day we are to bring an offering of new grain to the Holy One (*Leviticus 23;15-16*). An omer was a sheaf or a dry measure of barley from the new spring harvest that was brought to the Temple on the second day of Passover. We still count these seven weeks.

The purpose of the counting, according to the Kabbalists (mystics), **is to join Passover, the festival of physical redemption and emancipation, with Shavuot, the festival when the Israelites entered into the brit, the covenant with God** (and receiving the Torah), making it the festival of spiritual freedom. In this understanding, the purpose of the Exodus was to get to Mount Sinai. While it is true that without Pesach, there would not have been Shavuot, it is equally clear that without the goal of Shavuot, Pesach would be divested of much of its significance. Thus the days between the two festivals are anxiously and expectantly counted, just as one awaits a close friend by counting the days until her or his arrival.

Starting on the second night of Passover (Saturday, April 16), during the second seder, until the evening of Shavuot, **we count the omer by reciting a special benediction** concerning the counting of the Omer **and then enumerate what day of the omer period we are in**. We do so using two methods: by the exact number of days (e.g. the twenty-third day) and by the number of weeks (e.g. three weeks and two days). Enumerating in both methods helps avoid any confusion.

MAIMUNA

Among Maghrebi Jews (Jews of Northwest African descent), **Passover is somewhat extended by celebrating the day after Pesach** (evening and next day, April 23-24) as Maimuna. According to tradition it is the *yahrzeit* (anniversary of death) of Maimon ben Joseph, the father of Maimonides (**Rabbi Moses ben Maimon** or (by using the boldfaced initials) Rambam, twelfth century).

Coins, candy and grass are thrown to the children upon returning from synagogue. The coins and candy represent the wealth and food that the Israelites brought out of Egypt on their way to freedom, and the grass symbolizes the reeds of the Red Sea. (The Red Sea will again part; however, in this case someone must sweep up the grass!)

The table is set with various types of good luck symbols: pitchers of milk, garlands of leaves and flowers, branches of fig trees, ears of wheat, a plate of fresh flour with a coin, a jar of honey, various greens and a fish bowl complete with (raw, fresh) fish, the latter an obvious and common symbol of fertility. The menu consists of an array of sweets, including coconut macaroons, marzipan stuffed dates and walnut pancakes known as *mufleta*. Since the sweets were prepared during *Chol ha-Moed*, the intermediate days of Pesach, they are prepared with attention to the laws of Pesach food preparation.

Traditionally, Maimuna is the time for matchmaking among the young. In Israel, Maimuna takes place outdoors in a picnic-like atmosphere characterized by (what else?) much eating, drinking and singing. Exactly how this festival originated, its connection with Maimon, and even the origin of the name Maimuna are obscure—though interestingly, Maimuna reflects an immediate transition to the agricultural themes and dairy foods of the Omer period and Shavuot respectively.

ON KASHERING YOUR HOME and BUYER'S GUIDE

For information on kashering your kitchen and home, and for information on buying for Pesach, please use the [Pesach guide](#) produced by our Conservative Movement's Committee on Jewish Law and Standards (CJLS). In addition, the Kashrut Subcommittee of the CJLS published [an addendum specifically for this year](#).

Of course, for all specific questions you have, please contact Rabbi Sacks.



DOCUMENT OF PERMISSION/SH'TAR HARSHA'AH FOR SALE OF CHAMETZ

This sale is usually executed by appointing someone knowledgeable as your agent by completing a *Sh'tar Harsha'ah*, or Document of Permission. The agent then sells your chametz by writing a *Sh'tar M'chirah*, or Document of Sale. Because one should not own chametz, you should sell your chametz even if you will be away for the duration of the holiday. Rabbi Sacks is honored to serve as your agent for this purpose. For up-to-date information on prohibited and permitted foods, check out the [Committee on Jewish Law and Standards' guide for Pesach](#) and their special supplement for 2022.

In order to make your home fully ready for Pesach you should:

1. Fill out the form below and mail/scan to Rabbi Sacks so that it arrives to him by the end of the day Tuesday, April 12. Otherwise, Email him and give him the information by Wednesday morning April 13.
2. Search your home (*b'dikat chametz*) on the evening of Thursday, April 14 (See elsewhere in this Migdalor for more of an explanation).
3. On Friday, April 15 remove and burn all chametz by 10:00 a.m., if possible. Your home should be completely kosher for Pesach at this time.

Sh'tar Harsha-ah--Document of Permission I, _____, hereby designate Rabbi J.B. Sacks as my agent to sell all my chametz, including but not limited to any leavened food, dishes, pots, pans and utensils, which may be in my possession. I understand that the sale will be in effect at noon on Friday, April 15 until after sundown Sunday, April 23, 2022.

Name: _____

E-mail: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Signature: _____

Please either:

1. Download, sign, and scan--and then email to Rabbi Sacks at: rabbijbsacks@gmail.com, or
2. Send to Rabbi Sacks at:
Rabbi J.B. Sacks
91 Camino Arroyo N
Palm Desert, CA 92260

Special Passover Learning Series: “Women in the Passover Story”

In order to best prepare for Pesach this year, we will be offering a three-part series “Women in the Passover Story.” Rabbi Avira in the Talmud¹ asserts: “By the merit of righteous women who lived in that generation Israel was redeemed from Egypt.”

Rabbi Sacks will begin the series with “***The Influence of Women on Moses’ Development.***” Join Rabbi on Monday, April 4, 2022 at 7 PM on Zoom to explore how Moses was strongly influenced by the women in his life. [Click here for the link.](#)

Fran Lande will continue with “***Where are the Women in the Haggadah?***” Join Fran on Thursday, April 7, 2022 at 7 PM on Zoom to search for where women are found and where they should be found. [Click here for the link.](#)

Maayan will complete the series with “***Miriam Matters: Extending a Seat at the Table to Women***” Join Maayan on Wednesday, April 13, 2022 at 11 AM on Zoom to discuss the importance of Miriam and the involvement of women in the Passover experience. [Click here for the link.](#)



Women and Passover: Miriam watches over Moses (left, painting by Paul Delaroche, date unknown). Puah and Shifra, heads of the midwives groups in Egypt appearing before Pharaoh (right, painting by James Tissot, c. 1900.)

For more information, please contact Fran Lande, Adult Education Vice-President at fblande@gmail.com

¹ BT Sotah 11a.

WHAT'S COOKIN' FOR PESACH?--LET MY PEOPLE ENJOY!

Shalom, friends!

Enjoy the following recipes for/during Passover. Dishes are pareve, except where noted, with suggestions for making pareve.

Chag kasher v'samei-ah--a joyful, meaningful, kosher Pesach!

Rabbi Sacks

Syrian Charoset

1 ½ lb large pitted dates	¼ t. ground cinnamon
½ c. ground walnuts	½-1 T. matzah meal
¼ c. sweet wine	

1. Place the dates into a medium saucepan, adding water to barely cover.
2. Over medium heat, bring to a boil. Boil for 15 minutes, stirring occasionally. Drain well.
3. Process the dates in a food processor until smooth. Transfer to a medium bowl.
4. Stir in the walnuts, wine, and cinnamon. Add matzah meal as needed to bind.

Crustless Spinach Quiche

This is a dairy dish. For pareve, please use vegan cheese.

1 T. vegetable oil	5 eggs, beaten
1 onion, chopped	3 c. shredded Muenster cheese
1 (10-oz) package frozen chopped Spinach, thawed and drained	¼ t. salt
	⅛ t. ground black pepper

1. Preheat the oven to 350 degrees.
2. Lightly grease a 9" pie pan.
3. Heat oil in a large skillet over medium-high heat. Add onion and cook, stirring occasionally, until onions are soft.
4. Stir in the spinach and continue cooking until excess moisture has evaporated.
5. In a large bowl, combine the eggs, cheese, salt and pepper.
6. Add the spinach mixture and stir to blend. Scoop into the prepared pie pan.
7. Bake in the preheated oven until eggs have set, about 30 minutes.
8. Let cool for 10 minutes before serving.

Cauliflower Steaks with Chimichurri Sauce

One should make the sauce at least 1.5-2 hours before making the steaks. One can make the sauce and refrigerate for up to two days.

2 heads cauliflower (total: about 4 lb.) salt and pepper
¼ c. extra-virgin olive oil lemon wedges

Chimichurri Sauce

(makes about ½ cup; enough for 4 servings)

2 T. hot tap water 3 garlic cloves, minced
1 t. dried oregano ¼ t. red pepper flakes
salt and pepper 2 T. red wine vinegar
½ c. fresh parsley leaves ¼ c. extra-virgin olive oil
¼ c. fresh cilantro leaves

Start by Making the Sauce:

1. Combine the hot water, oregano, and ¼ t. Salt in small bowl. Let sit for 5 minutes to soften the oregano.
2. Pulse the parsley, cilantro, garlic, and red pepper flakes in food processor until coarsely chopped, about 10 pulses.
3. Add water mixture and the vinegar. Pulse briefly to combine.
4. Transfer the mixture to medium bowl and slowly whisk in oil until incorporated. Cover and let sit at room temperature for at least 1 hour to allow flavors to meld. Season with pepper to taste.

(Recipes continues below photo)



While this is not a picture of this recipe, it does show how the cauliflower will look (somewhat) like steaks!

When Ready to Make the Steaks:

1. Adjust oven rack to lowest position and heat oven to 500 degrees.
2. Discard the outer leaves and trim the stem flush with bottom florets not connected to the core. Then do the same for the remaining cauliflower. Slice each cauliflower in two. You should have 4 steaks. [If more, use or reserve for another use!]

3. Place steaks on rimmed baking sheet and drizzle with 2 T. oil. Sprinkle with pinch salt and $\frac{1}{8}$ t. Pepper and rub to distribute.
4. Flip steaks and repeat step 3.
5. Cover sheet tightly with foil and roast for 5 minutes. Remove foil and continue to roast until the bottoms of the steaks are well browned, some 8-10 minutes.
6. Gently flip and continue to roast until cauliflower is tender and second sides are well browned, some 6-8 minutes.
7. Transfer steaks to a serving platter and brush the tops evenly with $\frac{1}{4}$ c. chimichurri. Serve with lemon wedges and remaining chimichurri.

Pear and Cherry Matzah Kugel

This is the perfect side dish or even dessert (just add ice cream!).

- | | |
|------------------------------------|--|
| 4 Anjou pears, cored and diced | 1½ c. sugar |
| ½ c. (packed) light brown sugar | 8 T (= 1 stick) margarine/butter,
melted, plus more for greasing
dish |
| ¼ c. freshly squeezed orange juice | 6 sheets of matzah, broken into
large pieces |
| 8 large eggs, beaten | 4 T. (= ½ stick) cold margarine/butter
Cut into small pieces, for topping |
| 2 c. dried cherries | |
| 1 t. kosher salt | |
| 1 t. ground cinnamon | |

1. Preheat oven to 350 degrees.
2. Grease a 10" x 14" baking dish.
3. In a medium bowl, toss together the pears, brown sugar, and orange juice.
4. In a large bowl, whisk together the eggs, cherries, salt, cinnamon, sugar and melted margarine/butter.
5. Soak the matzah in warm water until just softened, about 45 seconds.
6. Using your hands, squeeze well to remove excess liquid and add to the egg mixture.
7. Add the pear mixture. Mix well and pour into prepared dish.
8. Dot the pieces of cold margarine across the top of the kugel. Bake for 1 hour on middle rack, until the top is golden brown and the kugel is set. If the top browns too quickly, cover with foil.
9. Remove and let sit for 15 minutes before cutting and serving.

Reduced Allergen Charoset

- | | |
|--|----------------------|
| 2 ripe mangoes, peeled, and cut
Into bite-size pieces | ⅓ c. red wine |
| 1 c. pistachios, shelled and crushed | 3 ½ t. honey |
| | ½ t. ground cinnamon |

1. In a food processor, mix together the mangoes and the pistachios. Pulse until it creates a coarse paste.
2. Blend the cinnamon, honey, and red wine into the mango-pistachio paste until equally combined.

Roasted Asparagus with Gremolata

2 lb. thick asparagus, trimmed
2 T. + 2 t. Extra-virgin olive oil

½ t. salt
½ t. Pepper

Asparagus

1. Place rimmed baking sheet on lowest rack, and heat oven to 500 degrees.
2. Peel bottom halves of asparagus spears until white flesh is exposed, then toss with 2 T. oil, salt, and pepper.
3. Transfer asparagus to preheated sheet and spread into single layer. Roast, without moving the asparagus, until undersides of spears are browned, tops are bright green, and tip of paring knife inserts at base of the largest spear meets a little resistance, some 8-10 minutes.
4. Transfer asparagus to serving platter and drizzle with remaining 2 t. oil. Serve.

Mint-Orange Gremolata

2 T minced fresh mint
2 T. minced fresh parsley
2 t. Grated orange zest

1 minced garlic clove
pinch cayenne pepper

1. Combine all ingredients in bowl.
2. Sprinkle over asparagus before serving.

Tarragon-Lemon Gremolata

2 T. minced fresh tarragon
2 T. minced fresh parsley

2 t. grated lemon zest
1 minced garlic clove

1. Combine all ingredients in bowl.
2. Sprinkle over asparagus before serving.

Apple Crumb Pie

Pie Crust:

1 ½ c. matzah cake meal,
plus more for dusting
½ c. + 1 t. cold water

½ c. (= 1 stick) margarine/vegetable shortening
½ t. kosher salt

Pie Filling:

4 lb. baking apples (e.g. Gala, Pink
Lady, Granny Smith), peeled,
Cored, and sliced ½" thick
2 T. fresh lemon juice (from 1 lemon)

⅔ c. sugar
2 T. potato starch
¾ t. kosher salt
½ t. ground cinnamon

Crumb Topping:

¾ c. potato starch
½ c. matzah cake meal
2 T. + 2 t. light brown sugar

1 t. vanilla extract
½ t. Kosher salt
¼ c. (neutral) oil

Preheat oven to 375 degrees.

Now make the crust:

1. Combine in a food processor the matzah cake meal, margarine, and salt. Pulse until pea-sized pieces form.
2. With the motor running, slowly drizzle in the $\frac{1}{2}$ c. + 1 T cold water until a ball of dough forms.
3. Using your hands, form the dough into a flat disc, wrap with plastic, and refrigerate for at least 20 minutes.
4. Place a large sheet of parchment paper on a clean, dry surface. Dust the surface and a rolling pin with cake meal, then roll the dough into a 12"-wide circle.
5. Lift the parchment paper and flip the dough into a 9" pie pan. Pinch any tears back together.
6. Press the dough so that it sits flat along the corners and sides of the pie pan, then crimp the top edge around the pie pan.

Now make the filling:

1. Toss together in a large bowl the apples, lemon juice, sugar, potato starch, salt and cinnamon until evenly coated.
2. Place the apples in the pie crust, arranging them in even layers to avoid air pockets, and gently pushing down each layer as you fill the dish—it will seem like too many apples, but they will cook down.
3. Bake for 45 minutes on middle rack, until the crust turns golden brown and the apples have shrunk in volume by one-third.

Now make the crumb topping:

1. Combine in a small bowl the potato starch, cake meal, brown sugar, vanilla, and salt.
2. Drizzle in the oil and use a fork to mix everything together until the crumbs are the size of peas.

Finishing Up:

1. Pull the pie from the oven, and sprinkle the crumb topping over the apples.
2. Return to the oven, and continue to bake until the apple filling is soft and bubbling and the crust and crumb are both golden brown, 30-45 minutes more.
3. Remove and allow the pie to cool to room temperature for at least 3 hours before slicing and serving.

The pie will stay fresh, covered, at room temperature for up to 24 hours. Otherwise, you can refrigerate for four up to four full days.

3 T. unsalted butter	1 cinnamon stick
4 firm but ripe pears (7 oz. each), peeled, halved, and cored	2 star anise pods
1 c. apple cider	1 (2") piece ginger, peeled and lightly crushed
½ t. potato starch	½ t. salt
¼ c. dried cranberries, chopped	2 T. chopped toasted & skinned hazelnuts

1. Heat oven to 450 degrees.
2. Melt 2 T. butter in 12" oven safe skillet over medium-high heat.
3. Place pear halve cut side down in skillet and cook, without moving them, until just beginning to brown, about 3 minutes.
4. Transfer skillet to oven (middle rack) and roast pears for 15 minutes.
5. Using tongs, carefully flip the pears cut side up and continue to roast until the tip of the paring knife easily pierces fruit, about 10 minutes.
6. Carefully remove skillet from oven (skillet handle will be HOT!). Transfer pears to a platter.
7. Whisk cider and potato starch together in a bowl.
8. Return the now empty skillet to medium-high heat and add cider mixture, cranberries, cinnamon, star anise, ginger, and salt. Simmer vigorously, scaring up any browned bits with a spoon, until the sauce is thickened slightly and measure $\frac{3}{4}$ c, some 5-7 minutes.
9. Off heat, discard the cinnamon, star anise, and ginger and stir in the remaining 1 T. butter.
10. Spoon sauce over pears, and sprinkle with the hazelnuts. Serve!

Hints:

- Use firm pears, such as Bartlett or Bosc
- You can substitute other nuts, such as almonds, pecans, or walnuts, for the hazelnuts.

Congregation Am HaYam

1st Night Passover Seder

Join us for a Community Seder that's just like being with family
Leave the cooking and cleaning to the pros.
We'll laugh, sing and eat.... laugh, sing and eat some more....and
Have a Seder you'll be talking about next year.

Date: Friday April 15, 2022
Time 5:30 PM



Cost: \$42.00 Per person
Children \$9.00
6 & under No charge

Volunteer Underwriters
Accepted

Checks Payable to CAH
Please remit to:

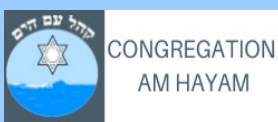
Congregation Am HaYam

4839 Market St, Unit C

Ventura CA 93003

Ph 805-644-2899

DUE BY APRIL 3RD



Name _____

Phone _____

Adults # _____

Children # _____

Amount Enclosed \$ _____



Jewish Federation[®]
OF VENTURA COUNTY

Event made possible by a grant from
Jewish Federation of Ventura County

PASSOVER WORD SCRAMBLE

Have fun at your Passover seder or during the week unscrambling these common Passover terms.

1. ARMOR _ _ _ _ _
2. AHAHGAGD _ _ _ _ _
3. SAFT FO HET FRONTBRIS _ _ _ _ _
4. SERTOAD GEG _ _ _ _ _
5. IFAMONKA _ _ _ _ _
6. CSHAPE _ _ _ _ _
7. PLAYERS _ _ _ _ _
8. UDIYEAN _ _ _ _ _
9. DAH DAGAY _ _ _ _ _
10. HAPORAH _ _ _ _ _
11. HENNABOKS _ _ _ _ _
12. SUEDOX _ _ _ _ _
13. GASPYNITE _ _ _ _ _
14. FEIGLTIE HIFS _ _ _ _ _
15. THAMZA LABL UPSO _ _ _ _ _
16. NET SEAGULP _ _ _ _ _
17. DEERS _ _ _ _ _
18. HATSCORE _ _ _ _ _

PASSOVER WORD SEARCH PUZZLE

m t w m m h b n k h h h d i m v f k a a
 a g e g o a c a u a a i a i h o r d r z
 r v k s r d d e j f g i t z u i z t o m
 a p a e o e e i r g a z g r t h m p e s
 c r c d s r l e a o r z c a c r y j t l
 h h a h i e a m r a k h t a s k i g a a
 t u k b f m e h y f i x s z g q r n l v
 z c f o e g h i c l q e a e s d e r p e
 a g p s v r m a d z p l v i x g g c r r
 h u k d x d z r y s h a n k b o n e e y
 c g d c c t e y w i d j p m q d y l d z
 k h p a a n a w v z n p h a r a o h e z
 m d a h y c l u i n n u t j q o f c s z
 p a c l h e s n o i t s e u q r u o f z
 d r t a l u i z k k f w x h a z t i e b
 u j t z h e h n h a l a c h m a a n y a
 r z p r a c l w u s a p r a k m a r o r
 b w i m b h d f c u p o f m i r i a m z
 i d s e u g a l p n e t a f i k o m a n
 a v h i s h e a m d a a o r z w l h b z

WORDS/PHRASES TO FIND:

Adir Hu	Ha lachma anya	pharaoh
Afikoman	Hallel	Rachtzah
Avadim hayinu	Kadesh	Red Sea
Barech	Karpas	seder plate
Beitzah	Korech	shankbone
Charoset	Maggid	slavery
Cup of Elijah	Maror	Ten Plagues
Cup of Miriam	Matzah	Tzafun
Dayeinu	Mitzrayim	Urchatz
Four Children	Motzi	V'hi she-amda
Four Questions	Nirtzah	Yachat
Freedom	Pesach	z'roa

(Print off a copy and give it a try.)

