

# HAMIGDALOR המגדלור

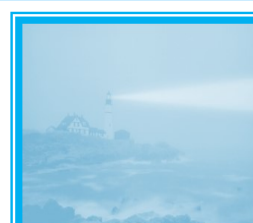
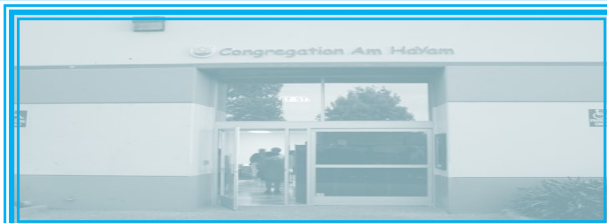
## CONGREGATION AM HAYAM קהל עם הים

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Congregation Am HaYam



## SPECIAL PASSOVER EDITION—March 2020

### GUIDELINES FOR SAFETY

Dear CAH Family,

We are living in unprecedented times due to the COVID-19/Coronavirus situation. As we write this, there are now over 168,000 confirmed cases in 148 countries and territories, with over 6,600 deaths worldwide. **It is not a hoax.** Furthermore, real information (and conspiracy theories) keep shifting.

Our Board of Directors and Ritual Committee members have had discussions with us to try to ensure that we walk the balance between overreacting and underreacting.

However, what is quite clear is that action is required. Health is a priority in Judaism. The laws of the Torah--and all of Judaism--were given to us, we are taught, in order that we might live by them, and not get severely ill because of them. (BT, *Sanhedrin 74a*, based on *Leviticus 18:5*). *The principle of pikuach nefesh, risk to human life, has been evoked to allow people not to observe Shabbat or fast on Yom Kippur--our two most sacred days.*

Keeping all of these things, and more, in mind, we at CAH have made the following decisions.

First, we are still continuing with Shabbat and holy day services, but with a number of modifications so that we all are safe and feel safe. We know that many places have instituted closings, but as of now, there are no known or suspected cases in our CAH community, and our gatherings are small. Here are the measures we are now instituting.

As you enter the Synagogue, please use the hand sanitizer on the table. If you wish a more thorough cleansing, please go to the restroom to wash your hands with soap and water.

- We ask that everyone sit with at least two empty chairs between you and the next person. The only exception will be to allow spouses to make their own decisions.
- No hugging, kissing, shaking hands, etc. We ask that you do this not merely for your safety, but for the safety and comfort of others. Please do not put anyone into an awkward position of feeling they should return the gesture you've begun.
- Do not touch the Torah as it is paraded with your hand or fingers. At most, please use your tallit or sid-dur. You should also feel perfectly welcome to avoid even this contact, if it will help you feel more comfortable--and it will keep you at a proper social distance.
- For aliyot, we will have two gabbayim, as usual, to assist the Rabbi with the Torah reading on the bimah. However, for an aliyah to the Torah, please do not ascend the bimah. Rather, please rise and walk on the main floor up to where the Torah is being read, point to the Torah and recite the blessings. [This will avoid close contact on the bimah.]

continued

Everyone in the kitchen will wear gloves to set up oneg and kiddush and clean.

- Each Friday evening, we will put fresh tablecloths on the round tables.
- Please do not take Kiddush wine or grape juice for someone else--let everyone take their own cup.
- Rabbi will wear gloves to cut the challah and then distribute the challah to each person. Please do not take for yourself or to distribute to a third party.
- After services, please use hand sanitizer or wash hands before getting refreshments.
- Someone wearing gloves at oneg and kiddush will hand you a plate and a pre-packaged, sealed, set of napkins and utensils.
- If you are making a plate for someone else, please wear gloves.
- We will not be putting tables together. Please sit at any table for Oneg Shabbat on Friday evenings or for Kiddush on Saturday mornings. Please try to have at least one seat vacant on both sides of you.

Second, we are also aware that Passover is important, and many CAH'ers rely on our Community Seder for their primary Passover gathering. We are still planning on having our seder. It is currently scheduled for Thursday, April 9. We will institute the following modifications, for everyone's health and safety.

- ˘ Please use hand sanitizer on your way in or wash your hands with soap and water.
- Table seating will be reduced to a maximum of six per table.
- Caterer and staff will use gloves (we presume they already do!).
- For the buffet line, no one will take their own food. Rather, members of the caterer's staff will serve you.
- We will have no search for the afikoman.

You may not think any of these practices we are initiating are necessary or will do anything. We respect your feelings. Nonetheless, you **must** be willing to follow these guidelines when you come to services or our community seder. Again, this is how we all take care of each other.

Meanwhile, we ask that you do your communal responsibility by taking care of yourself. There are definite ways you can help.

### **Social Distancing**

Please consider not hosting or attending social gatherings and to avoid large, public venues. Try to keep six feet away, or at least three feet, from other people. If you are not well--especially with coughs or a fever, please stay home. In fact, it's a good idea for all of us to stay at home more often until we know that the COVID-19 is under better control.

### **Good Hygiene**

- Wash your hands often with soap and hot water for at least 20 seconds. [Here's](#) one good quick video on how to properly wash our hands.
- Use hand sanitizers, especially after using the restroom or touching common area surfaces such as doorknobs, railings, and countertops. Indeed, try to open doors, *et al*, with *your clothing-covered arms and elbows rather than using your unprotected hands*.
- Avoid touching your eyes, nose, and mouth with unwashed hands.
- Please do get a flu shot if you have not already.

### **Self-Quarantine**

If you have any symptoms such as fever or upper respiratory issues, or have been exposed to COVID-19, please self-quarantine until you have been cleared of the virus.

We have a greater responsibility to our community to do our best to keep each other healthy.

This is a lot to take in. You may wish to keep this Email to reread portions later. In addition at the end of this letter you will find additional links for information as well as an article for spiritual comfort.

Please know that we will get through this, and we will get through this together.

**The power of community cannot be underestimated.** Together, we form something special that can survive the insurmountable. To build our strength as a community, we must reach out to those who are at most risk and make sure no one feels isolated or alone. Board members will be calling those in our community who we know most can use a phone check-in. If you want one, do not assume you are on a list. Please ask, and we will reach out.

**We need minyans, holy places, and powerful rituals.** Creating space for prayer and meditation and healing is not a luxury task--it is essential for our survival. Please come to services if you are healthy--whether you come for all or part, it is important to be together during difficult times.

**We are not defined by any virus, symptoms, or syndrome.** Remember the joke that characterizes Jewish holidays like Purim which just passed and Pesach which comes next month: *They tried to kill us. They didn't succeed. Let's eat.* We must never forget to rejoice at our life and our resilience. We exercise our muscles of gratitude now when it's hardest. We don't wait until we are comfortable. Joy is an act of spiritual resistance against the seeming madness of the universe. And making Shabbat a central part gives us the strength to face the world the other six days of the week.

**It is a sin to stigmatize anyone.** We Jews know what it is to be falsely blamed, and thousands of our ancestors were killed in Europe by Christian mobs who thought Jews were responsible for the Black Plague. Please do not blame Asians or others for this virus, and please do not allow others who do so to go unchallenged. Love, compassion, and support are at the center of survival. Remember to be kind and generous while being cautious and vigilant about staying healthy and keeping others safe.

This Shabbat at services we will recite a special prayer acknowledging where we are.

May the Holy One surround you and your loved ones and give you strength and comfort as we face the uncertainty of the times we are in. Be the reason people have faith in the goodness of others.

*Zayt mir shtark un gezunt (Stay safe, strong and healthy)!*

With love and blessings to each of you and to each of your loved ones,

*J.B. Sacks*  
Rabbi

*Brenda Rich*  
President

### **P.S. FOR MORE INFORMATION**

Information from the [Centers for Disease Control](#) and the [World Health Organization](#). The WHO uses this dashboard for [statistics](#), which you may find helpful. [Here](#) is the link to the California Department of Public Health.

[Here](#) is a link to information from the Alliance for Retired Americans, a nonprofit and nonpartisan group.

[Here](#) is a link to an article from Dr. Jennifer Yashari, a psychiatrist, on how we can better cope during this time.

[Here](#) is an article by Rabbi's colleague and friend, Rabbi Jill Zimmerman, on two spiritual approaches to dealing with COVID-19 (Coronavirus) that might be helpful.

## 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-Pesah*** (“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 Pesah (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 came 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, one 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**).

In addition, in 2015, **the CJLS** published two separate Jewish legal opinions **now allowing Ashkenazi Jews to eating rice, corn, peanuts, et al, just as our Sephardic brothers and sisters do**. This is not a requirement, but a possibility. You may wish to refer to the two specific papers on this that are noted in the Rabbinical Assembly's 2019 [Passover Guide](#): If the link does not work on your computer, the url is [www.rabbinicalassembly.org/pesah-guide](http://www.rabbinicalassembly.org/pesah-guide)

**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 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 do 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 prohibition 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 (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 Tuesday morning, April 7 or mail/scan the form elsewhere in this Migdalor to him so that it arrives to him by Monday, April 6** at: Rabbi J.B. Sacks, 6871 Valley Circle Blvd., Unit 2, West Hills, CA 91307.

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

**After thoroughly cleaning one's home, a search for leaven takes place on the evening before Pesach begins, i.e. the night before the first seder.** So as not to make this search in vain, a few crumbs or pieces of chametz are conspicuously placed, searched for by candle-light 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.

The following morning (i.e. the morning of the first seder) 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 Wednesday night, April 8, so the **search for chametz takes place on Tuesday evening, April 7, with the burning of chametz the next morning.**

### **MECHIRAT CHAMETZ: THE SELLING OF CHAMETZ**

One must not have any chametz (leaven) in his or her legal possession during Pesach. After doing a complete and thorough cleaning of your home, you should throw away any opened packages of chametz, thereby beginning Pesach in a chametz-free environment. Consider donating new and closed chametz items to a local food pantry. The remainder of your chametz should be stored in a place where you will not inadvertently use it.

### **DOCUMENT OF PERMISSION--SH'TAR HARSHA'AH**

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

1. Fill out the form below and mail/scan to Rabbi Sacks so that it arrives to him by Monday, April 6. Otherwise, call him and give him the information, also by April 7.
2. Search your home ([b'dikat chametz](#)) on the evening of Tuesday, April 7 (See elsewhere in this Migdalor for more of an explanation).

1. On Wednesday, April 8, 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 Wednesday, April 8, 2020 until after sundown Thursday, April 16, 2020.

Name: \_\_\_\_\_  
 E-mail: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_  
 Signature: \_\_\_\_\_



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 as part of 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.

**Anyone who wishes *matzah sh'murah* should contact Rabbi Sacks by 5:00 p.m. April 6**, and we will obtain some for you at his cost. He will bring it to the Community Seder. If you are not joining us for the Community Seder, please make arrangements for someone to pick it up for you.

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

**According to custom, firstborn Jews fast from sunrise the day before Passover, i.e. the morning preceding the first seder.** This fast, *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.

Many who observe this fast use a Jewish legal principle pertaining to the importance of Talmud Torah (Torah study) to supersede and cut short a fast. A *siyyum* ("conclusion") is the study of the final lines of a body of text, the study of which one is now "concluding." 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.

Similarly, the fast is not observed today by many Sephardic and Mizrahi communities. Nonetheless, we in the Conservative Movement promote this fast for all our families, including those of Sephardi and Mizrahi backgrounds.

Nevertheless, some firstborn, however, choose to absent themselves from this study session 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!).

This year Ta'anit B'chorim starts at sunrise on Wednesday, April 8, and continues until after sundown that evening (i.e. at the seder).

### 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** (Thursday, April 9), 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 North African and Turkish Jews, Passover is somewhat extended by celebrating the day after Pesach** (evening and next day, April 16-17) 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 *muflita*. (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 and its connection with Maimon 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.

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

## **NEED a SEDER to ATTEND or HAVE ROOM at your SEDER?**

We at Am HaYam care about our members. We know that not everyone has family living nearby, and that not everyone can make Pesach or host a seder every year. We want to help.

**If you find yourself in need of a place to go for the *first seder, Wednesday, April 8, contact Rabbi Sacks via Email at [jsacks@dths.org](mailto:jsacks@dths.org). Please let him know:***

- How many in your household?
- What dietary concerns (kosher and general) you have?
- How traditional a seder you are hoping for this year.

Rabbi Sacks will do his best to try to match you up with a Am HaYam household. You must **include a phone number (with area code) so that the Rabbi can call you back.**

On the other hand, **if you have space at your seder for any extra persons, please Email Rabbi Sacks** and let him know, if you can,

- how many person or persons you might be able to include?
- if your seder is kosher or not?
- how traditional or creative a seder you run?

### ***So, nu, what about second night Seder?***

We invite and encourage all to make a reservation to join our Am HaYam family for an interesting, interactive, joyous, meaningful experience on Thursday night, April 9. Information can be found elsewhere in this Migdalor. Look forward to seeing you there!

*Hag Kasher v'samei-ah! A joyous, kosher Passover!*

**EASY SEPHARDIC HAROSET RECIPES****RHODIAN HAROSET**

4 apples, peeled, cored 2 c. ground almonds  
 and quartered  $\frac{1}{4}$  c. wine vinegar  
 1 lb. pitted dates  $\frac{1}{2}$  c. sweet wine  
 $\frac{1}{2}$  c. water 1 t. ground cinnamon

1. Cook apples and dates in water until tender, about 15 minutes. [Add additional water during cooking, if necessary.]
2. Mash apples and dates. Mix with ground almonds, vinegar, and wine.
3. Stir in cinnamon.
4. Cover and refrigerate until 1 hour before serving.

Makes 4 cups.

**MOROCCAN HAROSET from TETOUAN**

1 pear  $\frac{1}{2}$  lb. blanched almonds  
 3 apples 2 T. ground cinnamon  
 3 bananas 1 c. sweet wine  
 1 lb. pitted dates

1. Peel and core pear and apples. Peel bananas.
2. Puree fruits and nuts.
3. Mix in the cinnamon and wine.
4. Place mixture in saucepan and simmer 20 minutes. Cool.
5. Cover and refrigerate until 1 hour before serving.

Makes 4 cups.

## **CARIBBEAN TOMATO-ORANGE SOUP**

1 T. butter/margarine 1 t. sugar  
 1 medium onion, chopped 2 vegetable stock base cubes, or  
 2 lbs. crushed tomatoes, canned or 2 t. Instant vegetable stock granules  
 fresh, cored and chopped 1 c. orange juice  
 1 medium-large carrot, chopped salt and pepper, to taste  
 1 t. basil 1 whole orange, thinly sliced (optional)

1. Melt butter in a 3-qt. Pan over medium heat.
2. Add onion and cook until soft.
3. Stir in tomatoes, carrot, basil, sugar, and stock base cubes.
4. Bring to a boil over high heat.
5. Then cover, reduce heat, and simmer, stirring often, until carrot is tender (15-20 minutes).
6. In a blender or food processor, whirl soup, one portion at a time, until smooth.
7. Return the puree to the pan and add orange juice.
8. Cook over medium heat, stirring occasionally, until soup is steaming.
9. Season to taste with salt and pepper.
10. Serve with orange slices on top, if desired.

Makes about 5 cups.

## **VEGETARIAN ROAST**

¼ c. margarine 2 t. soup granules  
 1 large onion, chopped 4 c. small-curd cottage cheese  
 3 large eggs, well-beaten, or 1 c. toasted walnuts, finely chopped  
 1 ¼ c. egg substitute 3 c. Passover farfel

1. Preheat the oven to 350.
2. In a large skillet, melt the margarine over medium heat.
3. Add the onion and cook, stirring, until wilted.
4. Add the remaining ingredients and cook 2-3 minutes more, stirring well.
5. Place the mixture into a greased/sprayed 9" x 13" baking pan. Bake for 45-60 minutes.
6. Let cool. Then remove from the pan. Slice and serve with a mushroom or fresh tomato sauce, if desired.

## GLAZED SWEET POTATOES

6 med. sweet potatoes ½ t. nutmeg  
1 c. granulated sugar 4 T. butter/margarine  
½ c. brown sugar 2 t. lemon juice  
1 T. potato starch 1 t. vanilla

1. Preheat oven to 350.
2. Grease/spray a large baking dish.
3. Wash potatoes and place in a 3-quart saucepan with 1 c. water.
4. Bring to a boil. Cover, turn heat to simmer, and cook 25-30 minutes or until soft when pierced with the tip of a knife.
5. Drain. Remove skins and slice the potatoes lengthwise. Place in baking dish.
6. Combine the sugars, potato starch, nutmeg, butter, lemon juice, and vanilla with ½ cup water in a small saucepan.
7. Boil for 2 minutes, stirring constantly.
8. Pour over the potatoes and bake for 45 minutes.

## DRIED APRICOT MOUSSE

½ lb. dried apricots ½-¾ c. sugar, or to taste  
1 c. dry white wine 3 large egg whites  
2 apples, peeled, cored and sliced 2 T. toasted almonds  
Juice of ½ lemon

1. In a saucepan, simmer the apricots in the wine with the apples, lemon juice and sugar, covered, until soft, 15-20 minutes.
2. Remove from the heat. Cool and puree in a food processor.
3. Meanwhile, in a bowl, beat the egg whites until they form stiff peaks.
4. Using a whisk, fold them into the apricot puree.
5. Spoon the mousse into wine glasses or individual bowls. Chill for 1-2 hours.
6. Just before serving, sprinkle with the almonds.

Make 4-6 servings.

### **MUSTACHUDOS (Rhodian Spicy Nut Balls)**

2 eggs, lightly beaten ½ t. ground cloves  
 1 c. sugar 1 ½ c. ground walnuts  
 1 t. Ground cinnamon 2 ½ c. ground almonds

1. Preheat oven to 350 F.
2. Lightly grease/spray 2 medium cookie sheets.
3. Combine eggs, sugar, cinnamon, and cloves.
4. Mix in ground nuts to make workable dough.
5. Roll between palms into 1" balls and place on prepared cookie sheets.
6. Bake in preheated oven 10-12 minutes, or until bottoms of cookies are golden.
7. Cool on sheets for 10 minutes. Remove to racks and cool completely.

Makes 4½ dozen.

### **DESSERT CARROT SQUARES**

¼ c. concentrated frozen apple juice 1 ½ t. cinnamon  
 ¼ c. water 1 t. baking soda  
 ½ c. honey 1 c. cake meal  
 1 T. oil 1 ½ c. grated carrots  
 4 egg whites ½ c. black raisins  
 1 t. Vanilla ½ c. chopped nuts (walnuts, almonds,  
 1 ½ t. nutmeg hazelnuts--whatever you prefer!)

1. Preheat oven to 350.
2. Whisk the first 8 ingredients in a large bowl.
3. Mix together the cake meal, and baking soda.
4. Add the dry ingredients, all at once, to the mixture, whisking until just smooth.
5. Fold in carrots, raisins and nuts (if using).
6. Bake in a non-stick baking pan for 45 minutes. This cake should be moist.  
**DO NOT OVERBAKE.**
7. Cool and cut into squares.

Serves 6 to 9.

NOTE: The recipe can be double and baked in a 9" x 11" non-stick baking pan for approximately 55-60 minutes or just until a cake tester comes out clean.



# Congregation Am HaYam

## 2nd 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 this time next year.

**Date: Thursday, April 9th, 2020**

**Time: 6:00 PM**



Cost: \$40.00 per per-

Children \$9.00

6 & Under No Charge

Volunteer underwriters  
accepted

Checks Payable to C A H

Please remit to:

Congregation Am HaYam

4839 Market St. , Unit C

Ventura, Ca. 93003

805-644-2899

By APRIL 2nd

NAME \_\_\_\_\_

PHONE \_\_\_\_\_

ADULTS# \_\_\_\_\_

CHILDREN# \_\_\_\_\_

AMOUNT ENCLOSED \$ \_\_\_\_\_



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OF VENTURA COUNTY

Event made possible by a grant from  
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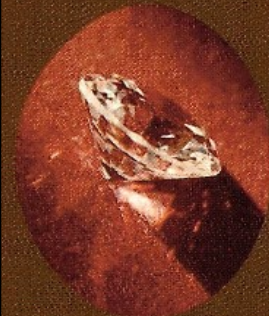


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