

“The purpose of this volume, then, is to examine these developments and the contest within American Orthodoxy at the beginning of the new century. In particular, I seek to understand what was thought once to be the type of Jewish life and practice most ill-suited to and at odds with America—Haredi Orthodoxy—has managed to secure itself here and how the trend of Orthodoxy once believed to be best fitted to survive here—modern Orthodoxy—now finds itself losing the ideological battle for survival. *Frum* is giving way to *frummer*.”

-- Samuel C. Heilman, *Sliding to the Right: The Contest for the Future of American Jewish Orthodoxy* (Berkeley: University of California Press, 2006), 13

A PARENT'S GUIDE TO  
**ORTHODOX  
ASSIMILATION ON  
UNIVERSITY  
CAMPUSES**

"Believe me when I tell you, I have experienced every sensual pleasure you could possibly think of."

—Harvard Undergraduate, 2003  
(Yeshiva Day School, High School, and Year in Israel)

"I am taking a class this semester on Early Christianity. To tell you the truth, it has made me question just about everything I've always believed."

—Columbia Undergraduate, 2002  
(Yeshiva Day School, High School, and Year in Israel)

"I would rather say that a reason cannot be found than attribute a supernatural cause. I try to be intellectually honest, and [by rejecting divine explanations] I felt that I was being so. I was convinced and still am convinced that I did what was right."

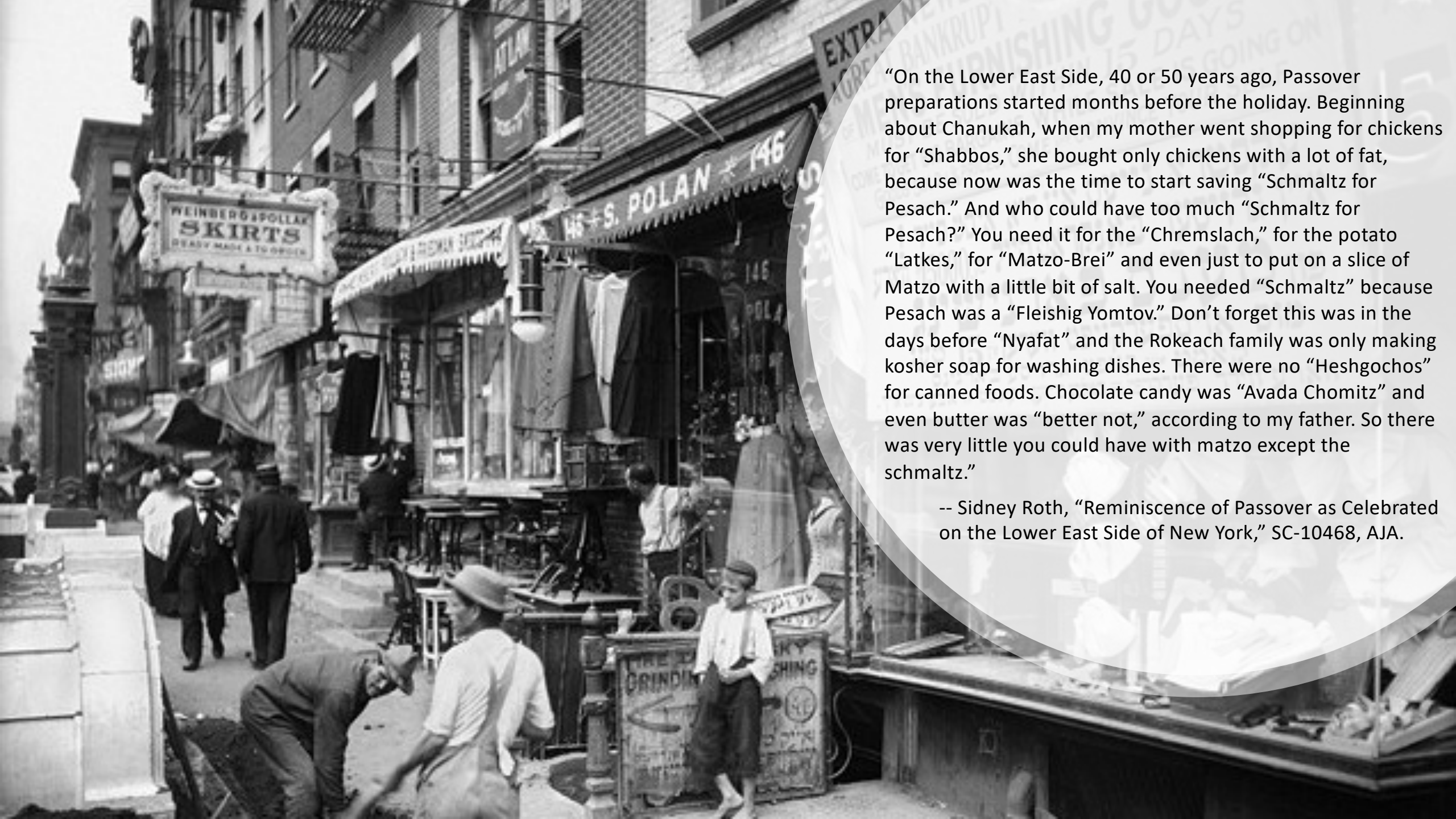
—University of Pennsylvania Undergraduate, 2001  
(Yeshiva Day School, High School, and Year in Israel)

“Our hypothesis is that American Orthodox Jewry is much more heterogeneous than the above-cited observers perceived, that the modern Orthodox sector, in particular, is neither of one stripe nor has it overwhelmingly ‘haredized’ and, indeed, there have been some developments indicating significant ritualistic departure not only from haredi norms and values but from traditional Jewish religious behavior as well.”

-- Yehuda Turetsky and Chaim I. Waxman,  
“Sliding to the Left? Contemporary American Modern  
Orthodox,”  
*Modern Judaism* 31 (May 2011): 120







“On the Lower East Side, 40 or 50 years ago, Passover preparations started months before the holiday. Beginning about Chanukah, when my mother went shopping for chickens for “Shabbos,” she bought only chickens with a lot of fat, because now was the time to start saving “Schmaltz for Pesach.” And who could have too much “Schmaltz for Pesach?” You need it for the “Chremslach,” for the potato “Latkes,” for “Matzo-Brei” and even just to put on a slice of Matzo with a little bit of salt. You needed “Schmaltz” because Pesach was a “Fleishig Yomtov.” Don’t forget this was in the days before “Nyafat” and the Rokeach family was only making kosher soap for washing dishes. There were no “Heshgochos” for canned foods. Chocolate candy was “Avada Chomitz” and even butter was “better not,” according to my father. So there was very little you could have with matzo except the schmaltz.”

-- Sidney Roth, "Reminiscence of Passover as Celebrated on the Lower East Side of New York," SC-10468, AJA.



“The better grades of refined peanut oil are used in certain salad-oil blends, for which it is considered to have a superior value. **A white form of refined peanut oil enjoys much popularity among the Jewish trade in several eastern cities.** Several peanut oil and olive oil blends are packed in tins with labels written in the Italian language in order to appeal to Italian trade.”

-- Harold J. Clay, *Marketing Peanuts and Peanut Products* (Washington, D.C.: US Department of Agriculture, 1941), 97.

### שולחן ערוך, או"ח תנג:א

אלו דברים שיוצאים בהם ידי חובת מצה ... והמנהג ליקח לכתחלה חטים אבל לא באורז ושאר מיני קטניות, וגם אינם באים לידי חימוץ ומותר לעשות מהם תבשיל. הגה: **והמנהג באשכנז להחמיר, ואין לשנות.** מיהו פשוט דאין אוסרים בדיעבד אם נפלו תוך התבשיל.

The following fulfil the obligation of matzah ... the custom is to use wheat but certainly not with rice or any form of legume; although these do not develop into chametz and are permitted for regular Passover foods and dishes. Rama: The custom among the Ashkenaz is to be stringent and not to deviate. However, it is obvious that on the occasions that these foods fall into a mixture it does not render the food forbidden on Passover.

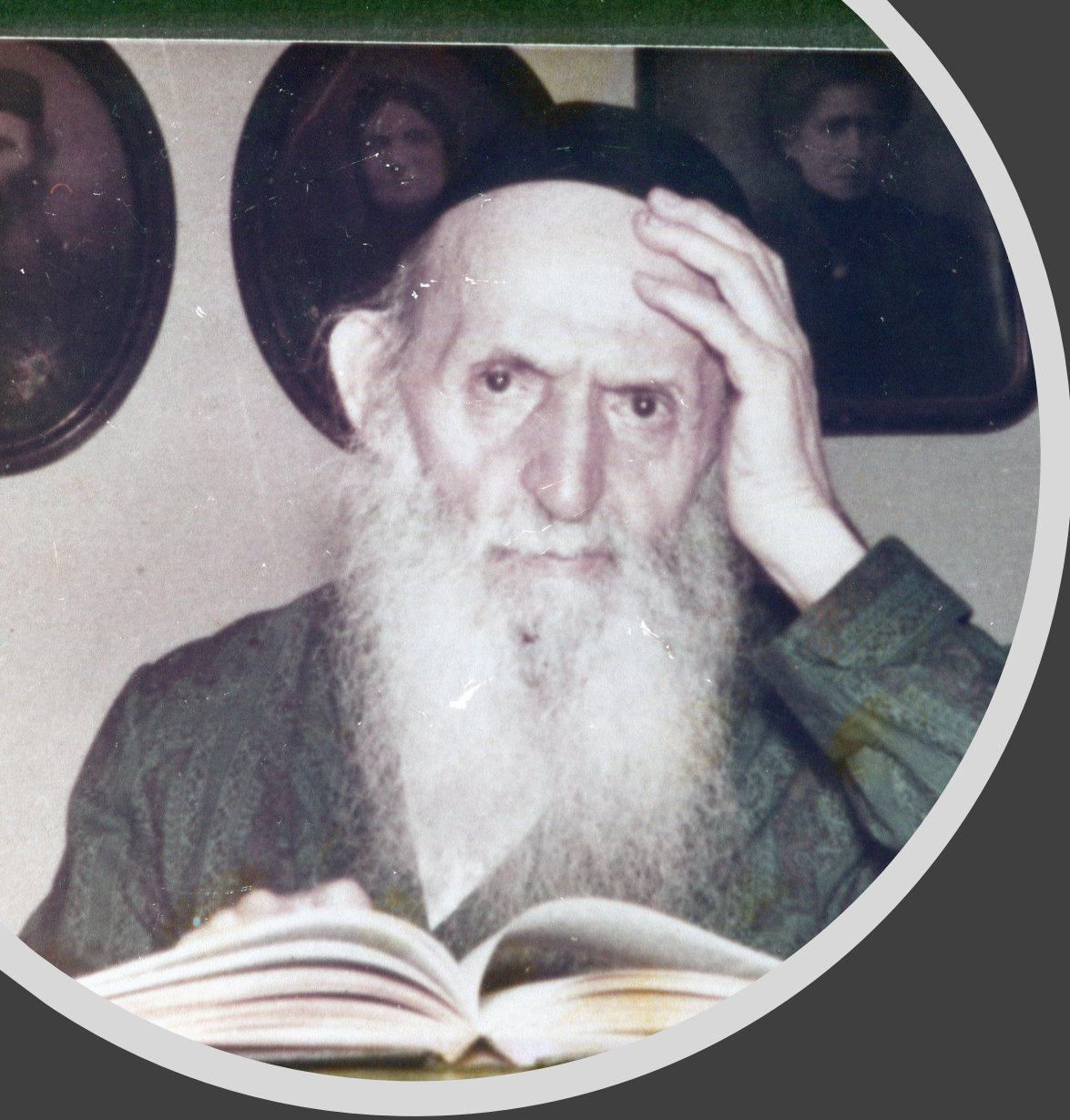
### הרב יצחק אלחנן ספקטור, שו"ת באר יצחק סי"א

והא דמבואר באו"ח שם דגם השמנים הנעשים מן הקטניות אסורים, יש לומר דמיירי דלא בררו אותם מקרוב ופסול או דעשו אותם השמנים בפסח, ואף דבררו בפסח עם כל זה הא אסור מחמת הטעם דאי אפשר לבררם ונתערב בפסח דלא נתבטל מקרוב ופסול והוי יבש דניעור בפסח כנ"ל, משאין כן בקטניות על עשיית היי"ש דנתבטל מקרוב ופסול כנ"ל אין לנו להחמיר כלל כנ"ל.

It is clear from the *Shulhan Arukh* that kitniyot oils are also forbidden. This is so because these were not separated from forbidden items or because they were produced on Passover. Even if these oil products were separated on Passover they would still be forbidden for the reason that it is impossible to separate them ... This is not so for legumes that are used to produce schnapps that are totally removed and insignificant with regard to forbidden items. I think, therefore, that we need not rule stringently.







הרב יוסף אליהו הענקין, "פסקי הלכות בענינים שונים", עם התורה י (תשלט): 6 (תשי"ז)  
בענין שמן של קטניות שנעשו בכונה לשם פסח ובררו מהקטניות את מיני הדגן והשליכום קודם העשי' מיקל בזה מרן בעל באר יצחק ... ובפרט באגוזי אדמה (פיטאנס או פיסטאשקעס) שאינם דומים בצורתם לדגן, אין עושים מהם תבשיל, ולא פת ודאי שאין להחמיר.

On the matter of kitniyot oil that are produced for Passover and are separated from forbidden grains and are boiled before the fact: [Rabbi Yitzhak Elchanan Spektor] ruled leniently ... Specifically, peanuts that are in no way similar to grains and are not used to produce similar kinds of food products, nor bread, there is no basis to be stringent.

הרב שמואל פרדס, "שמן של פינאטס", הפרדס ח (אדר תרצ"ה): יד  
נשאלתי על השמן הנעשה מפינאט'ס אם כשר לפסח והשבתי להתיר, כי שמן הנעשה מקטניות גם כן יש הרבה גאונים גדולים ז"ל מתירים לאכלו בפסח, ובפרט מיני פינאט'ס אין בהם גזירת קטניות, וזהו מין אגוז קטן הנרקא בספרי מדעים (כינעזישע ניסלאך), וכל גזירת קטניות רק במינים שיש בהם קמחים כמו פולים ועדשים ואורז ודוחן ולא באלו שאין בהם שום דמיון לדגן, ואינם מעשה קדרה, ובהרבה עיירות במדינת פולין נהגו להתיר ... שמן שומשמין לאכילה.

I was asked whether peanut oil is kosher for Passover and I answered that it is permitted. On the matter of kitniyot oils, there were many brilliant scholars who permitted consumption of these on Passover. Specifically with regard to peanuts, these were never included in the ban on kitniyot. Scientists have identified these as "Chinese" nuts. The whole ban on kitniyot applies only to those that produce a flour like beans, lentils, rice and millet—not those that cannot resemble grain and cannot become a baked good. Moreover, there are many communities in Poland that permit consumption of sesame oil.



For over thirty-five years, families have been relying on Planters Oil for all their Kosher cooking. On Passover and all year through. They like it because it's pure, light and polyunsaturated. So the true taste of the food comes through. Try this traditional Passover recipe and see what we mean. Cook it with Kosher and Parve Planters Oil. And Happy Passover.

#### COO AU VIN FOR PASSOVER Makes 6 servings

- 1 13-pound frying chicken, cut up
- 2 tablespoons Planters Peanut Oil
- 8 small white onions, peeled
- 4 carrots, peeled and cut into thirds
- 4 scallions, sliced crosswise
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 2 cups dry white wine
- 1/2 pound small mushroom caps
- 2 tablespoons potato starch
- 2 tablespoons water
- Chopped parsley

Wash chicken pieces; blot dry with paper towels. Heat Planters Peanut Oil in Dutch oven over moderate heat. Add chicken pieces in a single layer and brown well on all sides. Set chicken aside. Pour off all but 2 tablespoons fat from Dutch oven. Add onions, carrots and scallions. Sauté until onions begin to brown. Return chicken to pot. Sprinkle in salt and pepper. Pour in wine. Simmer covered for 25 minutes.

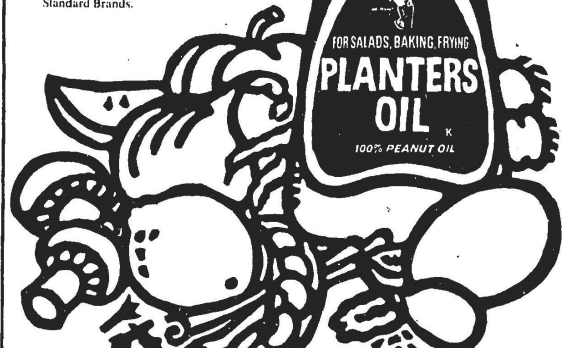
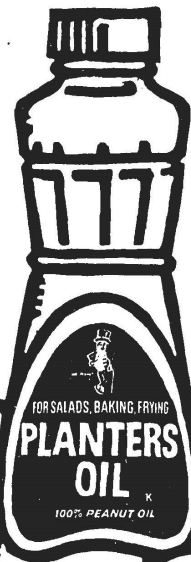
Mix in mushroom caps. Simmer covered for an additional 20 minutes. Blend together potato starch and water. Quickly stir into hot liquid. Cook 1 minute longer.

Serve garnished with chopped parsley.

Certified Kosher and Parve for Passover  
by Rabbi Bernard Levy.

Another fine product of  
Standard Brands.

## A Passover Recipe from the Passover Oil



## פלענטערס הא-העט פינאט אויל

שמן הנעשה מפינאט הוא שמן המשובח והמוכחר למגון ולבשול, ומלבד זה הוא שמן לרפואה המכריא גופו של האדם, ועוד משנים קדמוניות נעשה שמן של פינאט לבשול ולרפואה.

### השמן של פינאט כשר לפסח ולכל השנה

הפינאטס המה מיני אגוזים קטנים אשר אין בהם שום חשש קטניות, ואף שמן מקטניות רבו המתירים.

השמן של פינאט'ס לפסח נעשה תחת השגחה מיוחדת ואין בהפינאט'ס שום תערובות מין אחר, הכל נעשה בהדור השגחה ובתכלית הכשרות לפסח, וכל שמן של פינאט'ס הנמצאים בקענס אשר רשום עליהם "כשר לפסח" מותר להשתמש לפסח בכל בתי ישראל.



ובהשגחה הרב  
ר' צבי הירש  
כהן

בהכשר  
הרב  
רש"א פרדס

## PLANTERS EDIBLE OIL COMPANY

SUFFOLK, VA.

Metropolitan Sales Office — 1 UNION SQUARE, N. Y. C.



Knaidlach (in chicken soup), Kasha  
Kreplach (right), Potato Knishes (left)



## JEWISH COOKERY

Jewish cookery is probably the most international in scope. Tender dumplings from Czechoslovakia, gefilte fish and filled pancakes from Germany, *piroshki* from Poland, goulashes from Hungary, and spices from Italy, Spain and France—all were brought to the American melting pot by immigrants of the Jewish faith. Add to this the heart-warming goodness of typically Jewish dishes—feather-light matzo balls, fresh-baked challah, and home-made *kugels*—and it is easy to see why many Jewish dishes have won a permanent place on American menus regardless of religion.

Jewish holidays usually offer special dishes, often with interesting customs. Many everyday foods are specifically forbidden during Passover and foods served during this 8-day period are distinguished by the absence of any form of leavened bread and grain. The weekly observance of the Sabbath during which no cooking is sanctioned, has given rise to intriguing dishes specially designed to be prepared in advance.

Planters Peanut Oil is an important ingredient in Jewish-style cookery.





## **Consumer Products**

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### **MILK (Cholov Yisroel)**

- ▶ **WALKER-GORDON CERTIFIED**
    - Raw Milk
    - Pasteurized-Homogenized Milk
    - Vitamin D Homogenized Milk
    - Skimmed Milk
    - Low Sodium Milk
    - Half and Half
    - Acidophilus Milk
    - Half and Half
- (Walker-Gordon Labs., Plainsboro, N. J.)

### **NUTS**

- CARLTON HOUSE**
    - Indian Nuts
    - Pistachio Nuts
- (Bloom Packing Co., Bklyn., N. Y.)

### **OIL**

- NUTOLA VEGETABLE OIL**  
(Nutola Fat Prod. Co., Bklyn., N. Y.)
- ▶ **ROKEACH PEANUT OIL**  
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### **PICKLES**

- DAIRY KING PICKLED TOMATO & PICKLES**  
(Dairy King Foods, Baltimore, Md.)
  - MOTHER'S**
    - Pickles
    - Gherkins
    - Sweet Red Peppers
    - Pickled Tomatoes
    - Pickled Country Cabbage
    - Country Deluxe Mix
- (Mother's Food Prod., Newark, N. J.)

### **POTATO CHIPS**

- TREAT POTATO CHIPS**  
(East Coast Food Corp., Riverhead, N. Y.)
- WESTON'S POTATO CHIPS**  
(J. Wachtel Biscuit Co., Inc.,  
Brooklyn, N. Y.)
- LITTLE KING POTATO CHIPS**  
(American Supermarkets Corp.,  
Westbury, N. Y.)
- BOHACK POTATO CHIPS**  
(H. C. Bohack Co., Inc., Brooklyn, N. Y.)



הרב משה פיינשטיין, שו"ת אגרות משה או"ח ג:סג (תשכ"ו)

הנה בדבר הפינאט שכתבתי שבהרבה מקומות אכלו אותם בפסח וכתר"ה תמה בטעם הדבר משום ששמע שעושים ממנו באיזה מקום גם קמח וגם שמע שנזרעין בשדות כשאר קטניות, אבל ידע כתר"ה שאין זה ענין כלל, שכל הדברים העושים מהם קמח נאסרו ממנהג זה, דאין לך דבר העושים ממנו קמח כתפוחי אדמה לא רק במדינה זו אלא גם ביוראפ במקומותינו וגם בדורות הקודמים ומעולם לא חשו לאסור זה ... ולכן שייך שיתן הכשר שלא נתערב שם חמץ ויאכלו אלו שלא נהגו בזה איסור. וכן ראיתי שנותנים הכשר על פינאט אויל מהאי טעמא.

I have written recurrently on the subject of peanuts. I am puzzled by the reasoning that I have heard: namely, that in some locations they are used to produce flour. I have also heard [the reason] that [peanuts] grow in fields like other kitniyot. We know, though, that this is not the case. Not all items—such as potatoes—that can be developed into flour are forbidden. It is not just the custom in this country; this is also the situation in Europe and in earlier Jewish communities. In all of these places, Jews were unconcerned about forbidding this ... Therefore, it is fitting that one provides kosher certification to those oils that are not mixed with chametz—and one may eat them since we do not observe a custom of stringency. For this reason, actually, I see that there is certification authorizing peanut oil.





"לאפרושי מאיסורא", תל תלפיות כ"ב (ניסן תרע"ג): קצ"ו

הגה"ק בעל קדושת יו"ט אבדק"ק סיגעט זצ"ל [רבי חנניה יום טוב ליפא טייטלבוים] שדרש ברבים בשבת הגדול שנתודע לו אחרי החקירה הדק היטב שאגוזים הנ"ל הם גידולי קרקע ממש וברכתן בורא פרי האדמה ... ואסור לאכלם בפסח כמו שאין אוכלים שאר קטניות.

The genius, Rabbi Chanania Yom Tov Lipa Teitelbaum, once delivered a Shabbat Ha-Gadol sermon after it became known to him and after meticulous research was conducted that these nuts [peanuts] grew from the ground and warranted the corresponding blessing ... and are therefore forbidden to eat on Passover like all other forms of kitniyot.

הרבי יקותיאל יודא טייטלבוים, ב'הגדה של פסח ע"פ דברי יואל, עמ' י"ח

מכתבו היקר הגיעני וכו' ועל דבר אם לעשות שמן לפסח מגרעיני פרחים בעיקר הדבר הדין עמו כי אינם מין קטניות כלל אבל בכל זאת אין דעתי נוחה להתיר פן יאמרו ב"ד שרי משחת ויאכלו כל השמני' שמן זית ושמן העשוי מקטניות וזה אסור באכילה.

Your important letter has reached me ... On the matter of whether one can produce oil from flower seeds on Passover it is clear that these are not kitniyot at all. However, I do not feel this to be appropriate to permit in case people will think that the courts have permitted all forms of oil like olive oil that are derived from kitniyot which is forbidden to consume on Passover.





הרב יחזקאל ראטה, קונטרס לקוטי הלכות על הלכות חג הפסח, עמ' כ"א  
הנה מרגלא בפומי דעלמא שהאגוזים שקורין אמעריקאנער ניסלעך  
(פינאטס) הם בכלל גזירת קטניות ואסור לאכלם בפסח ... וראוי להביא  
כאן דברי מרן הקדוש החתם סופר שכתב וזה לשונו (חת"ס, או"ח א:קכב)  
אדרבא עלינו להוסיף גדרים וסייגים ... ויש להוסיף אומץ להחמיר ולא  
להקל. וכיון שהציבור יוכלים לעמוד בו, ועמדנו בה כמה מאות שנים  
מהיכי תיתי להתיר עכ"ל. וכל שכן אנן יתמי דיתמי מה נענה אבתרי'.

It is well-known that peanuts are included within the ban on kitniyot and are therefore forbidden to eat on Passover ... It is fitting to raise the holy sentiments of the Hatam Sofer who wrote the following: "To the contrary, we need to establish fences and borders ... we must with courage be stringent and not lenient. Since our community is able to overcome this and because we have persisted for centuries, on what grounds do we have to permit this?" All the more so, in our time, in which we are terribly "orphaned," what can we say in response?!



Rabbi Shimon D. Eider

# ספר הלכות פסח

## Halachos of Pesach



“Concerning the question of whether liquids (e.g. corn syrup) and other derivatives of kitnyos are included in the gezerah of kitniyos and whether peanuts [and peanut oil] are considered as kitniyos, there are various opinions among the Poskim. One should conduct himself according to his minhag. If one is uncertain of his minhag, a Rav should be consulted.”

-- Rabbi Shimon D. Eider, *A Summary of Halachos of Pesach* (Lakewood, 1977), 14

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“Please Read this important Notice: There are Rabbis who permit the use of oils and syrups that are derived from kitniyos (legumes) such as soya and corn oil, lecithin (soya derivative), and corn syrup. On the other hand, there are other Rabbis who are more stringent concerning this and do not allow the use of these products on Pesach.”

-- Rabbi Avrohom Blumenkrantz, *The Laws of Pesach: A Digest* (Far Rockaway: A. Blumenkrantz, 1981), 16



הרב דוד צבי הופמן, שו"ת מלמד להועיל א: פח

והנה הוגד לי שגם הפרי שקורין ערדנוס (בוטנים) אין אוכלים בירושלים בפסח מפני גזירת קטניות. ובאמת פרי זה הוא מין קטנית שכן גדל בשרביט תחת הקרקע ונקרא גם כן בחכמת הבאטאניק הילזענפרוכט ... ועיקר גזירות קטניות בלי ספק לא היה על פירות כאלה, אשר על כן אני נוטה להתיר השמן אם יסכימו עמי הרב דהאמבורג והרב דפאזען ואין לי פנאי להאריך כעת. ויש להוסיף על זה כי כבר הורה זקן מו"ה שר"ה זצ"ל בפפד"מ להתיר שמן שומשמין, ואף שבשמין שומשמין שפשט המנהג בא"י ובשאר ארצות לאיסור לא מלאני לבי להתיר, מ"מ בנידון דידן דאין כאן הני חששות שבשמין שומשמין אין להחמיר כ"כ. אח"כ שמעתי שהגאון דקאוונא בס' באר יצחק התיר שמן שומשמין.

In addition, I have been informed that a certain fruit (peanuts) is not consumed on Passover in Jerusalem because of the ban on kitniyot. In truth, this is a very small fruit that grows from a vine beneath the ground that botanists describe as "*legumen*" ... However, the primary ban on kitniyot, without doubt, did not include fruits such as these. I am therefore inclined to permit oils derived from peanuts, so long as the rabbi of Hamburg [Rabbi Nehemiah Nobel] and the rabbi of Posen [Rabbi Wolf Feilchenfeld] agree with me; I do not have the time to elaborate further on this. I should add that already Rabbi Samson Raphael Hirsch permitted sesame oil. Despite that in Israel and other lands Jews have developed a custom to forbid these, still in our judgment we need not be concerned over sesame oil and its stringencies. After I wrote this, I found that the rabbi of Kovno [Rabbi Isaac Elchanan Spektor] permitted sesame oil.





הרב צבי פסח פראנק, מקראי קודש ח"ג, עמ' ר"ה

ובדבר שאלתו על שמן צמר-גפן אם יש להתיר בפסח ובאיזה יש להקל יותר, אם בשמן הנזכר או בשמן פיסטאשקעס.

On the matter that was asked regarding cottonseed oil, whether it is permitted on Passover and whether it is possible to rule leniently, this is the case [i.e., it is forbidden] for cottonseed oil and for peanut oil.

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הרב שלום יוסף אלישיב, קובץ תשובות, ס' פ"א

שמן מזרע קנבוס וצמר גפן משמע ... דבארץ ישראל נוהגים לא לאכול שמן שומשומין ורוב המון ישראל אוכלין שמן שומשומין. [ובשו"ת 'ישיב משה': "גזירת קטניות שייך גם לצמר גפן אלא אם כן יש מנהג כמו שנשמע מאמריקא".]

Regarding oil derived from cannabis and cottonseed ... the Jews in Israel are accustomed to withholding from it, despite the fact that most Jews consume sesame seed oil. [Another report on Rabbi Elyashiv's position: "the ban on kitniyot applies to cottonseed unless one possesses a countervailing custom, such as the one in the United States."]

Because this is a Pesach issue and I always have many inquiries about peanut oil and we give our *Hechsher* on Planter's Peanut Oil I again wish to print the *T'shuva* of Hagaon Rabbi Moshe Feinstein, shlita, with reference to peanuts and peanut oil.

### בעיה

בדבר הפינאטס שאצלינו שבמקומנו ביוראפ היה נקרא סטאשקעס היו נוהגין היתר בפסח ולא היו נחשבין למין קטניות. משום שכל הטעמים ליכא בזה דאין נזרעין בשדות ואף אם היו נזרעין לא שייך שיתערבו מיני דגן עמהם, ואין עושין מהם פת ולא תבשיל ובכלל אף שהם מפרי האדמה נראין כאגוזים ולא כקטניות. ואף ששמעתי שבין איזה מקומות שהחשיבו לקטניות אין לאסור בסתם מקומות שאין יודעין איך היה מנהג עירם כי בענין קטניות ספק לקולא. ולכן יכול כתר"ה ליתן השגחה עליהם ועל השמן היוצא מהם ויהיה מותר לרוב בנ"א. ואלו שיודעין שהיה מנהג עירם שלא לאכול פינאטס בפסח לא יאכלו. אבל שאר בנ"א מותרין לאכול.

והנני ידידו מוקירו משה פיינשטיין

### Translation:

"Concerning peanuts which were called *stashkes* in Europe—they have been accepted as being permitted on Pesach and are not considered *kitniyos* (legumes that are forbidden on Pesach) because all the reasons for the prohibition of *kitniyos* do not apply to peanuts. Peanuts are not sown in fields (with grain), and even if

Passover should not eat them; others are permitted to eat them."

If you wish to purchase pure cottonseed oil, Wesson Oil with the Kosher for Pesach seal is available only in the 48 oz. size.

In the event you do not use corn syrup, be careful with the many products from Israel and America that use corn syrup. They do not list corn syrup among the

“The OU certifies as kosher for Passover pure peanut oil ... It is questionable if peanuts are kitniyos and it is questionable in general if oils are kitniyos. Please note that peanut oil is not used in any OU-P products.”

-- *The Daf Hakashrus: A Monthly Newsletter for the OU Mashgiach*  
9 (April 1993): 2





# Quinoa broadens Pesach menu, but sparks a rabbinical debate

I once wrote an article titled "Sinkers or Floaters: The Great Matzah Ball Debate." It must have struck a nerve, as it was even quoted in *The Wall Street Journal*. I figured I had tapped into a culinary controversy that would last as long as there was matzah meal. I was wrong. A new dispute, one

maybe even more interesting, has taken over the minds and stomachs of Ashkenazic Jews: Will the ban on legumes and other kitniyot crumble?



**Joni Schockett**

Already in Israel, some Orthodox Jews have decided to forego the ban on kitniyot and eat foods that were once thought to be acceptable only to Sephardic Jews. These foods include rice, corn, peanuts, beans and even quinoa. If they are rebelling in Israel, can a revolt here be far behind?

grow and its seeds pack a powerful nutritional punch. When Bolivia exported the seeds, America embraced this new addition to the healthy foods list.

In 1999, Star K approved quinoa for Passover because it is not a grain, but a starchy seed. As it is interchangeable with rice in many recipes, quinoa became popular with cooks looking for such foods for Pesach. Compared with rice, quinoa is more flavorful, having a pleasant, slightly tangy taste; if cooked, al dente, it is a bit chewier, more like small wheat berries.

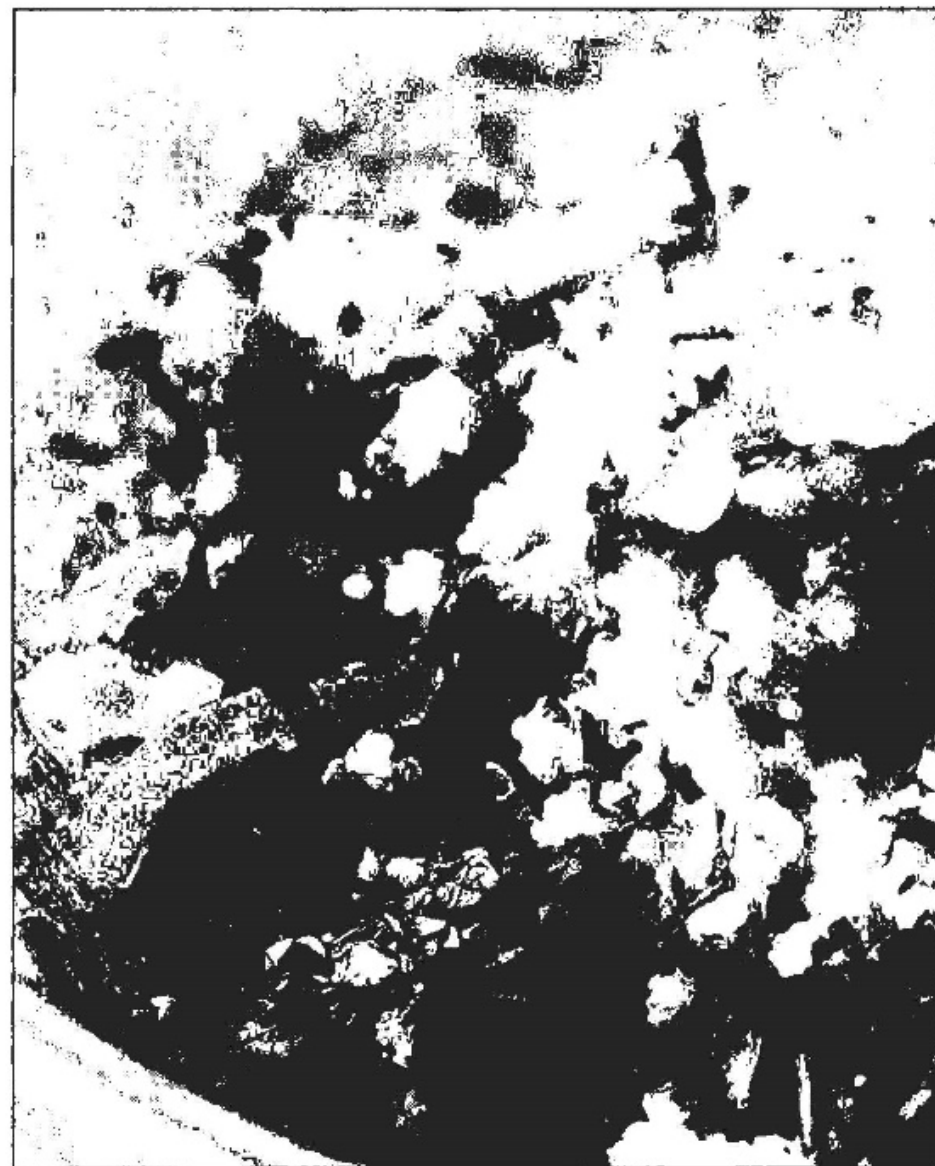
As demand for quinoa increased, other countries started growing it. That's when the problems began: Some quinoa crops were planted next to wheat and barley and, when harvested, some of wheat and barley got mixed in with the quinoa. In response, some kosher authorities have decreed that only quinoa marked kosher for Passover could be used during the holiday. The Chicago

Butcherie told me that one box of quinoa was actually marked both "Kitniyot" and "Kosher l'Pesach!" Confused? The Orthodox Union has yet to take a position, but none of the quinoa products it lists is deemed kosher for Pesach. So it looks as if this is a personal or community-wide decision. Would you like to get back to talking Sinkers or Floaters?

Note: If you do use quinoa, make sure to rinse it thoroughly several times to remove the coating, called saponin, which can make it taste bitter. Place the quinoa in a fine mesh strainer and run cold water over it. Then place the strainer in a pot or bowl, and fill with cold water. Using your fingers, rub the quinoa seeds against each other for about a minute. Raise the strainer and continue to rinse with running water until the water runs clear.

## Quinoa Breakfast Cereal (dairy)

1 cup milk  
1/2 cup quinoa, rinsed



**Quinoa tabouli**

saucepan and add the rinsed quinoa. Bring to a boil, stirring.

Remove from heat and let stand, covered for about 5 minutes. Add