

5770 PESAH GUIDE 2010

The Torah prohibits the ownership of Chametz (leaven) during Pesah. Therefore, we arrange for the sale of the Chametz to a non-Jew. The transfer, mekhirat Chametz, is accomplished by appointing an agent, usually the rabbi, to handle the sale. It is a valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted Chametz. If ownership of the Chametz was not transferred before the holiday, the use of this Chametz is prohibited after the holiday as well.

Since the Torah prohibits the eating of Chametz during Pesah, and since many common foods contain some mixture of Chametz, guidance is necessary when shopping and preparing for Pesah.

During the eight days of Pesah, Chametz does not lose its identity in an admixture. Therefore, the minutest amount of Chametz renders the whole admixture Chametz and its use on Pesah is prohibited. However, during the rest of the year, Chametz follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part Chametz and sixty parts of non-Chametz (batel be-shishim). This affords us the opportunity to differentiate between foods purchased before and during Pesah.

What follows is a general guideline.

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

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

Most Ashkenazic authorities have added the following foods (kitniyot) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Consult your rabbi for guidance in the use of these products.

PERMITTED FOODS:

A. The following foods require no kosher le-Pesah label if purchased prior to Pesah: unopened packages or containers of natural coffee without cereal additives; however, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP; sugar, pure tea (not herbal tea), salt (not iodized), pepper, natural spices, frozen fruit juices with no additives, frozen (uncooked) vegetables (for legumes see above), milk; butter, cottage cheese, cream cheese, ripened cheeses such as cheddar (hard), muenster (semi-soft) and Camembert (soft); frozen (uncooked) fruit (with no additives), baking soda.

B. The following foods require no kosher le-Pesah label if purchased before or during Pesah: fresh fruits and vegetables (for legumes see above), eggs, fresh fish and fresh meat.

C. The following foods require a kosher le-Pesah label if purchased before or during Pesah: All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah), canned or bottled fruit juices (these juices are often clarified with kitniyot which are not listed among the ingredients. However, if one knows there are no such agents, the juice may be purchased prior to Pesah without a kosher le-Pesah label), canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein--however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a kosher le-Pesah label); wine, vinegar, liquor, oils, dried fruits, candy, chocolate flavored milk, ice cream, yogurt and soda.

D. The following processed foods (canned, bottled or frozen), require a kosher le-Pesah label if purchased during Pesah: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

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DETERGENTS: If permitted during the year, powdered and liquid detergents do not require a kosher le-Pesah label.

MEDICINE: Since Chametz binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on Pesah. If it is not for life sustaining therapy, some authorities permit, while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

KASHERING OF UTENSILS: The process of kashering utensils depends on how the utensils are used. According to halakhah, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil. Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

EARTHENWARE (china, pottery, etc.) may not be kashered. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.

METAL (wholly made of metal) **UTENSILS USED IN FIRE** (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.

OVENS AND RANGES: Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.

SMOOTH-TOP ELECTRIC RANGES present a problem. They cannot be covered with foil, nor heated at a high temperature, nor cleaned with an abrasive cleaner. Consult with the manufacturer on how to clean the smoothtop. Then discuss with your rabbi if that method of cleaning is adequate enough to kasher the smooth-top. Some will not be able to be kashered.

MICROWAVE OVENS, which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesah.

GLASSWARE: Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesah, or putting them through a dishwasher.

Glass Cookware: There is a difference of opinion as to whether it is to be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

Glass Bakeware, like metal bakeware, may not be kashered.

DISHWASHER: After not using the machine for a period of 24 hours, a full cycle with detergent should be run.

ELECTRICAL APPLIANCES: If the parts that come into contact with Chametz are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)

TABLES, CLOSETS AND COUNTERS: If used with Chametz, they should be thoroughly cleaned and covered, and then they may be used.

KITCHEN SINK: A metal sink can be kashered by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

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

Passover Customs, Dates and Information

MAOT CHITIM FUND - Each year it is customary to collect funds to be used to provide the poor and needy with the essentials necessary to observe Passover. You may contribute to the Maot Hittim Fund by sending your contribution to organizations such as the United Synagogue, The Ark, or Federation. If you wish you may send a check made out to the Rabbi's Fund and Rabbi Lifshitz will distribute it appropriately.

WELCOMING OUR FELLOWS — Passover is a time of fellowship and of family closeness. When individuals find themselves in a community without their own families or without many friends, the holiday can be extremely lonely. If you know of anyone who will be alone for the seders, ask them to join you. If you are an individual or a family who will be by yourselves, please call Rabbi Lifshitz so he can match you up with a family desiring to have guests. Those who wish to welcome people into their home for the Passover seders, should let the synagogue office know of their availability.

SELLING THE CHAMETZ — During the holiday of Passover, Jews are forbidden to eat any chametz and are also prohibited from owning any chametz. Consequently arrangements are made prior to the start of Passover to legally transfer the title to all leavened goods in one's possession to a non-Jew who then assumes ownership of these products during Passover. It is this procedure of transferring ownership to which one refers when using the phrase "selling the chametz". Rabbi Lifshitz will gladly act as your agent and arrange for the sale of your chametz so that none of it is legally yours during the holiday. Please contact the Rabbi about this matter before March 26th or send in the form on the reverse side of this brochure so that it reaches the synagogue before that date.

Complete this form and return it to Rabbi Lifshitz by March 26th in order for your Chametz to be sold before Passover begins.

I, (your name) _____ appoint Rabbi Howard Lifshitz as my agent to sell all the Chametz that I own.

Signature _____

Address _____

Date _____

BEDIKAT CHAMETZ — The "search for leaven" is held on Sunday evening, March 28th. Bread crumbs are placed conspicuously in rooms where food is ordinarily eaten. Using a candle for illumination, a search is made to find these remnants of chametz which are then collected to be burned the following morning. The prayers said at this time are in the Haggadah.

BIUR CHAMETZ — Monday, March 29th before 10:00 AM the remnants of chametz that were found the day before are burned. By now all chametz should have been removed from the home and all Passover preparations should be complete. The prohibition against eating chametz begins one hour prior to the Biur Chametz, that is, 9:00 AM. It is also traditional that from approximately this time on, no matzah should be eaten so that the matzah eaten at the Seder will be eagerly anticipated and more clearly understood as a mitzvah.

FAST OF THE FIRST BORN - According to custom the first born of each family is to fast on the day before Passover. This fast is waived if the individual is part of a celebration for the completion of a portion of Torah study. On Monday, March 29th at 6:15 AM a special service will be held at Beth Judea during which we will conclude a section of the Mishna. Attendance at this study session cancels the Fast of the First Born.

Blessings for the Candles Candles are kindled at sunset March 29th & 30th and April 4th & 6th.

The following is said at the lighting of the holiday candles:

Baruch atah Adonai eloheinu melech ha-olam asher kideshanu be-mitzvotav vetzivanu le-hadlik ner shel Yom- Tov.

Blessed are You, O Lord our God, King of the Universe, Who, has sanctified and instructed us to kindle the Festival of Lights.

On the first two nights add:

Baruch atah Adonai eloheinu melech ha-olam shehecheyanu, vekiyemanu vehiganu lazman hazeh.

Blessed are You, O Lord our God, Who has kept us in life, sustained us and enabled us to reach this season.

The following prayer may be used at the conclusion of the seder:

Teach Us True Freedom

Teach us true freedom, O God of Freedom,
Who revealed Yourself with these words:

*I am the Lord your God
Who took you out of the land of Egypt,
Out of the house of bondage.*

Many are the slaveries still afflicting mankind;
Ignorance, poverty, and fear,

Lust for power, for wealth, and for fame.

Teach us true freedom, O God —

*Freedom from selfishness which narrows
our vision,
Freedom from hate and poisoning
prejudice,*

*Freedom from gnawing fear and cold
indifference.*

Teach us true freedom, O God —
Freedom from sadness and boredom
through the joy of serving you!

*Teach us the freedom, O God which
can help us tame our passions
By self-imposed discipline and law.*

For only he who places on his own
shoulders, with his own hands, the
yoke of Torah

Is free to carry its life-giving waters to our
parched, barren, thirsty earth.

*Call not a person "free" if he be the
prisoner of fear or the prisoner of lust
or greed,*

But call him free who loves the Lord
And serves Him with all his might.

*Call that man free who binds himself
fellow-man*

to

For in man's freedom all are made free!

Teach us, O God, true freedom.

By Ben Aronin (adopted)