CONGREGATION BETH SHALOM

A GUIDE TO PESACH

APRIL 8 - APRIL 16

5780-2020

CONGREGATION
BETH SHALOM

ALL Pesach services will be held ONLINE ONLY. All services will be live streamed from the CBS website: www.bethshalomnb.org/pray/live-streaming/ and can be watched live or on demand.

All services will be streamed from the Feather Beith Midrash unless otherwise noted.

Pesach and Its Observance

Pesach, the Festival of Freedom, born of the liberation from Egyptian bondage, has left an indelible impression on Jewish memory. Apart from its observance in the synagogue, Pesach has a unique place in the Jewish home because of the Seder and because of the changed atmosphere in the home during the Pesach week.

Pesach is both the most challenging and the most rewarding of festivals for the household. When the Jewish people left the land of Egypt, they did not have the time to let their bread rise. Instead, they ate Matzah, unleavened bread. Therefore, in commemoration, we separate ourselves from all leavened products during this eight day Festival.

The Seder is an experience shared by the entire family, both as a celebration and a learning experience. It is a beautiful night greatly enhanced by the special foods served. It is on this night that all the artistry of Jewish cuisine comes to the fore.

5780 - Pesach Service Schedule

Wednesday, April 8	1st Night Pesach	Morning Minyan/Siyum for Fast of the Firstborn You can eat *chametz* until You can sell and burn *chametz* until Mincha/Ma'ariv – To Welcome the Festival	6:45 AM 10:41 AM 11:47 AM 6:00 PM
Thursday, April 9	1st Day Pesach	Festival Service - Kamensky Sanctuary Evening Minyan	9:30 AM 6:00 PM
Friday, April 10	2nd Day Pesach	Festival Service - Kamensky Sanctuary Candle Lighting Mincha and Shabbat	9:30 AM 7:10 PM 6:00 PM
Saturday, April 11	3rd Day Pesach	Shabbat Service - Kamensky Sanctuary	9:30 AM
Sunday, April 12	4th Day Pesach	Morning Minyan Evening Minyan	8:45 AM 7:45 PM
Monday, April 13	5th Day Pesach	Morning Minyan Evening Minyan	6:45 AM 7:45 PM
Tuesday, April 14	6th Day Pesach	Morning Minyan Mincha/Service to Welcome the Festival	6:45 AM 6:00 PM
Wednesday, April 15	7th Day Pesach	Festival Service - Kamensky Sanctuary Mincha and Festival Ma'ariv	9:30 AM 6:00 PM
Thursday, April 16	8th Day Pesach	Festival Service with Yizkor - Kamensky Sanctuary Mincha/Ma'ariv	9:30 AM 7:45 PM

PLEASE DO NOT EAT *CHAMETZ* BEFORE 8:18 PM ON THURSDAY, APRIL 16, 2020.

BEDIKAT CHAMETZ: THE SEARCH FOR LEAVEN

Before Pesach, our homes are cleaned very thoroughly. On the evening before the first night of Pesach, **Tuesday, April 7,** we search our homes for any signs of leavened items. Because our homes have been cleaned so well, traces of leaven, such as a few crumbs of bread, are placed in the corners of our homes and we search them out. A candle is lit to use as a searchlight and the children lead the parents through the house for the search. All particles of leaven are placed in a paper bag, so that they may be burned on **Wednesday morning, April 8 until 11:38 AM.**

We recite the following blessing before we begin our search:

BARUCH ATA ADONAI, ELOHEINU MELECH HA'OLAM, ASHER KIDSHANU BE'MITZVOTAV, VE'TZIVANU AL BIYUR CHAMETZ (.....AND COMMANDED US TO REMOVE ALL LEAVENED GOODS).

After our search we recite the following:

KOL CHAMIRAH VECHAMI'AH, DE'EEKAH VIRSHUTI, DE'LA CHAMI'TEI, UD'LAH VE'ARITEIM UD'LAH YADANA LEI, LIB'TEIL VE'LEHEVEI HEFKER, KE'AFRAH DE'AR'AH.

ALL LEAVEN IN MY POSSESSION WHICH I HAVE NOT SEEN OR REMOVED OR OF WHICH I AM UNAWARE IS HEREBY NULLIFIED AND OWNERLESS AS THE DUST OF THE EARTH.

BIYUR CHAMETZ: BURNING THE LEAVEN

After completing the search, the crumbs, together with the receptacle used to collect them, are put away in a safe place until the following morning when they are burned in a ceremony called BIYUR CHAMETZ, the burning of the leaven. After the burning, the following prayer is recited.

This should be done on **Wednesday morning, April 8, 2020**.

KOL CHAMIRAH VECHAMI'AH, DE'EEKAH VIRSHUTI, DE'CHAZITEI UD'LAH CHA'ZITEI DE'CHAMITEI, UD'LAH CHA'MITEI, DE'ARITEI UD'LAH VA'ARITEI, LIB'TEIL VE'LEHEVEI HEFKER KE'AFRAH DE'AR'AH.

ANY KIND OF LEAVEN THAT IS IN MY POSSESSION WHETHER I HAVE SEEN IT OR NOT, WHETHER I HAVE REMOVED IT OR NOT, IS HEREBY NULLIFIED AND OWNERLESS AS THE DUST OF THE EARTH.

(The text for Bedikat and Biyur Chametz is available in most Haggadot)

HOUSEHOLD PREPARATIONS
MECHIRAT CHAMETZ - SELLING THE CHAMETZ

Since we may not possess any leavened food after the burning of Chametz by the morning before the Seder, we must give up ownership of this food.

It is impossible to destroy all of the Chametz in one's possession. Therefore, rabbinic authorities used a legal fiction embodying a special safe called Mechirat Chametz which is arranged through the clergy. Since the Chametz is sold to a non-Jew, it does not belong to a Jew during Pesach. All material to be sold is isolated from the food and utensils used on Pesach. Pets and other animals should also be sold (although they remain in the house as usual) since most animal food contains Chametz. The rabbi arranges for all material to be sold back immediately after Pesach.

The procedure may be arranged by filling out the form on the last page of this guide and sending it to CBS or submitting it online at any time before or during the week preceding Pesach, but no later than **Wednesday morning, April 8th**. If you would like to follow the tradition of arranging the sale personally through Rabbi Melman, Rabbi Ferratier or Cantor Stoehr, they will be glad to assist you.

FAST OF THE FIRSTBORN
WEDNESDAY MORNING APRIL 8TH, 6:45 AM

Because the firstborn of the Israelites were saved from the tenth plague, tradition requires all firstborn to fast on Erev Pesach until the Seder. (This fast is called Ta'anit Bechorim). However, the Law states that if a firstborn hears the completion of a tractate of the Talmud, a siyum, they are no longer responsible to fast. Therefore, on the morning of the first Seder, a special service is held for all firstborn, at which they hear the completion of a tractate of the Talmud and are thus no longer responsible to fast on that day. As this is the season when we single out our firstborn, it is very appropriate that all our firstborn be represented.

The service is, of course, not limited to the firstborn alone.

PESACH BRISKET AND ALL YEAR ROUND
by Laurie B. Davis

4 lb. top of the rib or brisket	2 c. Kosher l'Pesach ketchup
1 envelope Kosher l'Pesach onion soup mix	
2 c. Kosher l'Pesach Coca Cola	

Preheat oven to 350 degrees. Place brisket in a sprayed roasting pan (or foil pan). Mix Coca Cola and onion soup mix together in an 8 cup measuring cup. Add ketchup and pour over meat. Cover pan with foil. Bake in oven 2 hours and check. If looks like too little sauce, add more Coca Cola and ketchup. When done, cool and pour sauce off into a measuring cup or bowl. Chill or freeze. This gets the fat to rise to the top. Then place the meat back in the roaster and chill overnight. Slice meat the next day and put back in the pan and pour skimmed sauce back over meat. Cover with foil and freeze until the day before the holiday. You may want to add more sauce when reheating.

PESACH BLUEBERRY MUFFINS (PARVE) by Karen Kaufman

1 scant c. sugar	1 c. blueberries, fresh or frozen
½ c. potato starch	cinnamon sugar
½ c. oil	
3 eggs	
¼ tsp. salt	
½ c. cake meal	

Mix oil and sugar. Add eggs and beat well. Fold in dry ingredients. Fold in blueberries. Pour into paper liners in muffin pan. Sprinkle with cinnamon sugar. Bake at 325 degrees for 40-50 minutes.

Recipe:

PESACH SWEET AND SOUR MEATBALLS
by Zella Ludwing z"l

2 lbs. ground beef	1 c. grape jelly
1 (12 oz.) bottle chili sauce	1 pinch salt
1 egg	
2 tsp. lemon juice	
1 onion, chopped	

In a large bowl, combine beef, egg, onion and salt. Mix together. Shape into little balls in a slow cooker, combine chili sauce, lemon juice and grape jelly. Stir in meatballs and cook on high for 4-5 hours.

Recipe:

PESACH WINE SPONGE CAKE BY ANNE
by Sara Weinstein

8 eggs
1½ c. sugar
¼ c. wine
¾ c. cake meal
¾ tsp. cinnamon
½ c. chopped nuts
¼ tsp. salt

Separate eggs. In a medium bowl, beat yolks until light. Slowly add wine and cinnamon. In a large mixing bowl add salt to whites. Using clean beaters, beat until stiff and add sugar gradually. Add yolk mixture to the white mixture. Slowly fold in cake meal and nuts. Pour into clean tube pan. Do not grease! Bake at 325 degrees for 50-60 minutes. After taking pan out of oven, turn upside down and let cool before removing.

My kid's favorite for Pesach!!

The Seder plate

Zeroa - shank bone – a roasted lamb bone (a roasted beet is a vegetarian alternative) - this commemorates the Pesach sacrifice, the Paschal lamb, made the night the ancient Hebrews fled Egypt.

Beitzah - egg – a roasted hard-boiled egg - a symbol signifying springtime and renewal.

Karpas – a green vegetable, usually parsley. While parsley may symbolize the freshness of spring, others say people eat it to make them feel like nobility. *Some families use boiled potatoes, continuing a tradition from Eastern Europe where it was difficult to obtain green vegetables.

Charoset – a mixture of apples, nuts, wine, and cinnamon that represents the mortar used by the Hebrew slaves to make bricks.

Maror – any **bitter herb** will work, though typically red or white horseradish is used. Bitter herbs bring tears to the eyes and recall the bitterness of slavery of the Jews in Egypt. A new way to look at this is for people to look at their own bitter enslavements, whether addiction or habit.

Chazeret - a second bitter herb - the symbolism is the same as maror (not all Seder Plates have this sixth spot).

Additions to Seder/Plate

The Cup of Miriam
The Cup of Miriam begins as an empty vessel, and each person makes a contribution to fill it. We pass the cup around the table. Everyone adds a small amount of water to the cup. By the time the cup returns to the leader, it will be full. The cup of Miriam symbolizes Miriam's Well, which was said to hold Divine power to heal and renew. Its fresh waters sustained our people as we were transformed from a generation shaped by slavery into a free nation. As you add to Miriam's Cup, you will each add something unique to the Seder this year.

Orange
The orange on the Seder Plate symbolizes inclusiveness. Inspired by a story told by Susannah Heschel, the orange is a bright and fitting way of acknowledging the role of people who feel marginalized within the Jewish community.

Potatoes
In 1991, Israel launched Operation Solomon, a covert plan to bring Ethiopian Jews to the Holy Land. When these famished, downtrodden Jews arrived in Israel, many were so hungry and ill that they were unable to digest substantial food. Israeli doctors fed these new immigrants simple boiled potatoes and rice until their systems could take more food. To commemorate this at your Seder, eat small red potatoes alongside the karpas (green spring vegetable). Announce to those present that this addition honors a wondrous exodus in our own time, from Ethiopia to Israel.

Cashews
Rabbi Wesley Gardenswartz of Temple Emanuel in Newton, MA, started the tradition of adding cashews to the Seder Plate to honor our troops. The idea came from a sign at a drug store that asked customers to consider buying bags of cashews to send to troops stationed in Iraq; an employee whose son was serving abroad explained that the salted cashews provided sustenance and hydration in Iraq's desert climate, compelling the rabbi to make the addition to his congregation's Seder Plate.

Olive
For millennia, the olive branch has been the symbol of peace. We place the olive on our Seder plate as a symbol of hope for peace between the Israeli and Palestinian people, and for all peoples in the midst or caught in the crossfire of conflict.

Chocolate
The chocolate symbolizes the fair trade movement, which promotes standards that aim to bring empowerment, economic development, social development and environmental stewardship to farmers and workers around the world. Many companies exploit their workers by paying them unfair wages, and forcing them to work day and night under horrific conditions, practices many have compared to the 21st century form of slavery. Fair Trade certified products are made by standards that prohibit the use of forced labor, and we include it to remind us that, although we escaped from slavery in Egypt, forced labor is still very much alive today.

***These beautiful Seder Plates are from The Louis Gurvitz Memorial Sisterhood Judaica Shop at CBS. Stop by and see all of their beautiful and festive Passover merchandise.**

Additional Readings for Your Seder

"Standing on the parted shores of history

We still believe what we were taught

Before ever we stood at Sinai's foot:

That wherever we go, it is eternally Egypt;

That there is a better place, a promised land;

That the winding way to that promise passes through the wilderness;

That there is no way to get from here to there

Except by joining hands and marching together."

(-Mishkan T'fillah, adapted from Michael Walzer's Exodus and Revolution)

And where is Mitzrayim? In the Torah, it is the land of Egypt. But the name, Mitzrayim, has in it the Hebrew word for narrow, constrained, or inhibited. It is thus the narrow place that squeezes the life out of the human soul and body. For some of us, it was Pharaoh's Egypt. For some of us, it was the Middle Passage. For some of us, it was the Spanish Inquisition or Nazi Germany. For some of us, it was the Jim Crow South or segregated Northern ghettos. For some of us, it is the over-crowded housing and classrooms. For some of us, it is the off-limits clubs and boardrooms. No one place is always Mitzrayim, but any place – even our own – can be turned into one. So tonight, let us dedicate ourselves to break out of our own narrow straits. And tonight, let us honor all people who have struggled and are struggling for their freedom.

What's your narrow place and from what do you wish to be free?

Blessing In Support of the World's Refugees

(To be read as you open the door for Elijah or privately as you prepare to celebrate Pesach)

Gathered around the Seder table, we pour four cups, remembering the gift of freedom that our ancestors received centuries ago. We delight in our liberation from Pharaoh's oppression.

We drink four cups for four promises fulfilled. The first cup as God said, "I will free you from the labors of the Egyptians."

The second as God said, "And I will deliver you from their bondage."

The third as God said, "I will redeem you with an outstretched arm and with great judgments."

The fourth because God said, "I will take you to be My People."

We know, though, that all are not yet free. As we welcome Elijah the Prophet into our homes, we offer a fifth cup, a cup not yet consumed.

A fifth cup for the 60 million refugees and displaced people around the world still waiting to be free from the refugee camps in Chad to the cities and towns of Ukraine, for the Syrian refugees still waiting to be delivered from the hands of tyrants, for the thousands of asylum seekers in the United States still waiting in detention for redemption to come, for all those who yearn to be taken in not as strangers but as fellow human beings.

This Passover, let us walk in the footsteps of the One who delivered us from bondage. When we rise from our Seder tables, may we be emboldened to take action on behalf of the world's refugees, hastening Elijah's arrival as we speak out on behalf of those who are not yet free.

(–Reprinted with permission from HIAS)

Ha Lachma Anya

"This is the bread of poverty and persecution that our ancestors ate in the land of Egypt. Let all who are hungry, come and eat; let all who are in need, come and share the Pesach meal. This year we are still here; next year in the land of freedom. This year we are still slaves; next year free people."

The Passover begins as you know when you raise a broken matzo. It has to be broken because poor people do not eat loaves that are whole. When the bread of poverty is raised, there is a statement that you're going to make. It's in Hebrew… It's actually not Hebrew it's in Aramaic. "All those who are hungry, let them come and eat." And then it says, "Let those who need to celebrate the Passover come and eat." And the rabbi say, "Why the redundancy?" You said "Let those who are hungry come and eat," then why do you have to say also, "Let those who need the Passover celebrated come and eat." And the answer was a remarkable comment. They say, "You have to understand that according to the tradition, angels do not understand Aramaic" They understand every language in the world but they do not understand Aramaic. If so, why then is it recited in Aramaic? So that you shall understand that there are hungry people and you cannot say to hungry people, "The angel will help you. God will help you. The heavens will help you," because they won't! That's also why the Kaddish is recited in Aramaic. Because if somebody is bereaved, don't say "God will comfort him." You comfort him. Very important notion because these people are in the language of our tradition. They are hungry for bread and not for the word of God and don't substitute the word of God for bread.

Rabbi Harold M. Schulweis, 1998

IDEAS FOR KIDS OF ALL AGES

Pesach Games

- **In advance of Seder night, write out on separate pieces of paper the names of characters or objects associated with Seder. For example: Pharaoh, Elijah the Prophet, The Wise Son, Maror, Charoset, Matzah, Chametz, Frog, Wild Beast, etc. During the Seder, choose a volunteer. Tie a scarf around their forehead and stick a name on the scarf so that everyone can see it but them. Now they have to ask questions about themselves, to which everyone answers Yes/No until they figure out who they are. If they guess in fewer than five questions, they get a prize.**
- **This game is for a more advanced or slightly older age group. It works like charades. Prepare different parts from the Haggadah ahead of time, and write them on paper. Each participant randomly chooses a card. They then have to mime the sentence and the rest of the guests and family have to guess the part. The participant is not allowed to talk, but they may indicate how many words are in the passage with their fingers. They can show that a word rhymes with another word by touching their ear. This game can be adapted for younger kids to act out the Ten Plagues or simpler words connected to the Pesach story.**
- **Have an Iron Chef or Top Chef style competition with some traditional and non-traditional Pesach food items. Have your guests be the judges (your guests can bring dishes too if you plan this ahead of time).**
- **Purchase some dollar store "prizes" for kids. When they ask a good question (which is what we're trying to stimulate), they get a prize. Also give prizes for asking the Four Questions, singing, reading, etc. The kids will keep busy playing with their prize until they think of another good question and jump back in.**
- **Would you Rather? Pesach Style! Ex: Be covered from head to toe in boils or lice? Still be in Egypt or be in school 100 hours a week? Recline whenever you eat or dip everything you eat? Eat only maror or drink only saltwater? Eat only matzah or eat only charoset? Have a 9 hour Seder with gourmet food or a 1 hour Seder with no food?**
- **Innovate. Look for new ideas to incorporate into the Seder. Instead of filling Elijah's Cup with wine at the beginning of the Seder, wait until just before opening the door and pass Elijah's cup to each participant who pours some of her/his wine into it. Ask a set of modern "Four Questions" to discuss at the Seder. Challenge your guests to sing all the verses to "*Had Gadya*" [the song "One Kid"] in one breath. Sing Had Gadya with sound effects: choose a person to create the sound of a goat, a cat, a dog, a stick, fire, etc., which they make after the words are sung. (The most interesting sounds will be for the "Angel of Death" and "Ha-Kadosh Barukh Hu")!**

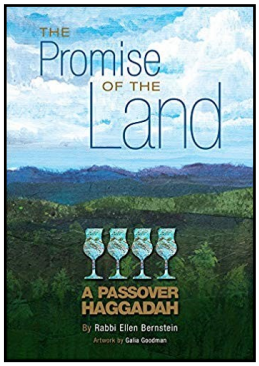
Pesach Activities

- **Have a make-your-own charoset buffet table, with a variety of ingredients to choose from.**
- **Provide a tent area near the Seder table with books, Pesach games and puzzles for the children to play with while the adults conduct the Seder.**
- **Buy or make a placemat listing the 14 steps of the Seder, and give children a piece of candy or a small toy to place on the step of the Seder that was just completed. Provide your young guests Pesach place mats that they can color.**

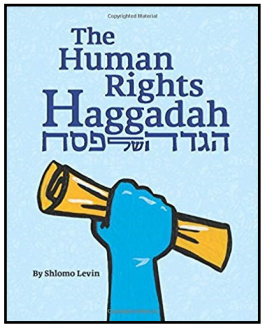
- **Hang blue crepe paper sheets from the ceiling; when it's time to leave Egypt, have the children take their stick of celery and part the Red Sea as they march out of Egypt.**
- **Do a spontaneous Seder Table Wave.**
- **Have your guests narrate the voices of Moses, God, or whomever they'd like in the story.**
- **Make a word search using Pesach terms at this word search creator website.**
- **Use bubbles and water bottle sprayers when you talk about the parting of the Red Sea and, for babies, play Afikomen peek-a-boo using scarves or cloth napkins.**

Pesach BINGO: Print out these fun and colorful BINGO cards by celebrated children's' book illustrator Dena Ackerman. The cards are free, just sign up on her website and up to 30 different cards can be downloaded and printed. These are a tried and tested Pesach Seder hit! Use chips from board games such as checkers, and tell game players to listen closely as the Haggadah is read. When an item is mentioned in the Haggadah, cover it with a game chip, until the winning player fills an entire row! If you have a color printer, you can print them yourself, or take them to the nearest print shop to have them printed and laminated for future use. **Click here** to get the FREE Bingo Card file.

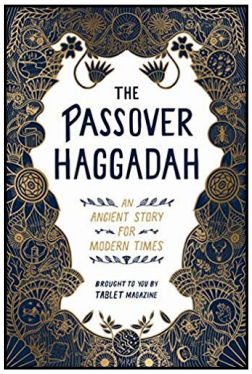
Pictures from CBS HUGS Chocolate Dessert Seders



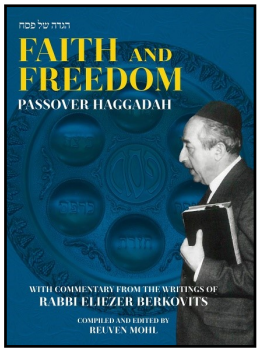
NEW *The Promise of the Land: A Passover Haggadah* celebrates both our freedom and the role of nature in the Seder and in our lives. From the unassuming matzah that reveals the simplicity of earth, wheat, and water, to the first fruits of the soil that the Israelites offered in gratitude, the earth has always been at the center of who we are as a people. Our well-being and our freedom ultimately depend on the earth's well-being. This Haggadah seeks to reveal the Seder's ecological dimensions and awaken its environmental meaning.



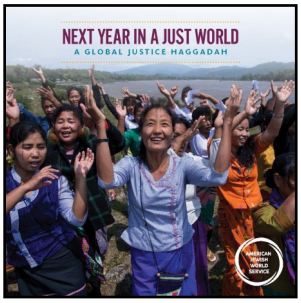
NEW *The Human Rights Haggadah* touches on every aspect of human rights, from the bitter oppression of slavery to the moral dilemmas that arise when fighting for even a cause as justified as freedom. This Haggadah makes Passover relevant to the most pressing political and religious dilemmas we face today.



NEW *The Passover Haggadah: An Ancient Story for Modern Times* is a perfect blueprint for remembering the past, living in our present, and imagining the future. Here you'll find the entirety of the Seder text for those who don't want to miss a thing—including Hebrew, English, and a newly developed transliteration that makes the Hebrew surprisingly accessible. And, alongside, contemporary questions, illustrations, and meditations on freedom, community, destiny, and other topics that will engage the whole group in a lively and memorable discussion, especially once you've started in on those obligatory four cups of wine.

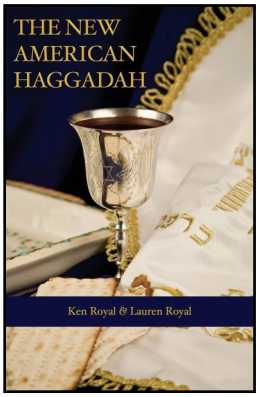


Faith and Freedom Passover Haggadah presents selections of the writings of Rabbi Eliezer Berkovits, one of the major Jewish philosophers of the twentieth century, as a new and meaningful commentary for the Pesach Haggadah. The Seder night experience will be enriched with the reading of the traditional telling of the Exodus along with Rabbi Berkovits' insightful and refreshing ideas that address crucial topics for the modern era.

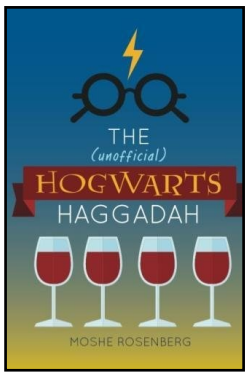


AJWS Global Justice Haggadah: Next Year in a Just World weaves together the Pesach rituals with the stories of people around the globe who are seeking freedom and justice for themselves today.

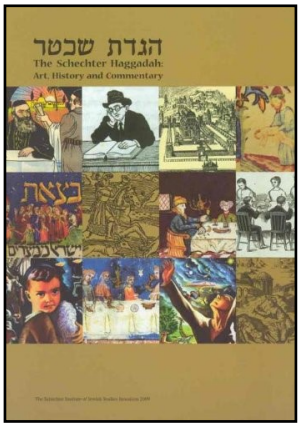
The Artists Haggadah complete with beautifully created, full color artwork illustrations and Hebrew blessings, is a vibrant and engaging way to celebrate Pesach. The 48 page Haggadah, speaks from an artists perspective complete with an Artist's *Seder Palette*. This is traditionally a Jewish text for Pesach but its theme is universal, inclusive and speaks to all.



The New American Haggadah, a Haggadah you can read from cover to cover. No decisions! No skipping! No guilt! A Haggadah long enough to cover everything, yet short enough to conquer boredom. A Haggadah that's easy to follow, even for those who have never led or attended a Seder before. A Haggadah that encourages everyone to participate, without any confusion as to who says what. A Haggadah that celebrates freedom. A Haggadah that highlights traditional Jewish values alongside modern American ideals.



The (unofficial) Hogwarts Haggadah from the concepts of slavery and freedom, to the focus on education, to the number four, Harry Potter and Pesach share almost everything. This book is the perfect companion for young and old at the Seder table. Enchant your guests with lessons from the magical realms of Hogwarts and Jewish tradition. Foster conversation with student responses to Seder questions. And learn the ultimate lesson: Holiness can be found everywhere, if you know where to look.



The Schechter Haggadah: Art, History and Commentary presents a fascinating discussion and analysis of the historical development of each aspect of the Seder, from the development of the *Mah Nishtanah* to the use of horseradish as maror, to the larger question of how new Seder rituals were established and infused with meaning. Along with the traditional Hebrew text and English commentary, ***The Schechter Haggadah*** is adorned with over 100 illuminations.

How is *Our Family Haggadah* different from all other Haggadot? This Haggadah is as clear and welcoming as the children's art! It is a simple, user-friendly, interactive telling of the Story of the Exodus, without commentary or explanation. It welcomes children, first-time Seder participants, interfaith families, parents and grandparents to experience the Passover Seder in a way that engages everyone with song and story. It will create lasting memories.

The Bronfman Haggadah is a beautifully illustrated contemporary Haggadah for the Pesach Seder, as interpreted by the world-renowned philanthropist and Jewish leader Edgar M. Bronfman. This Haggadah will inspire and delight all ages. Designed to foster Jewish pride, Edgar Bronfman's text continues the traditional commandment to retell the Exodus story of slavery and freedom for future generations. The Haggadah teaches people of all ages about Judaism with a fresh perspective while helping to define Pesach for everyone at the Seder table. The author's creative approach weaves together meaningful readings, from the nineteenth-century abolitionist Frederick Douglas to a lesser-known poet, Marge Piercy. Bronfman captures the young reader's imagination when each child, teenager, and adult assumes the role of a character in the Exodus story, or perhaps to become one of the story's narrators. Watercolor paintings, created specially for this book, illustrate its main parts.

ARE YOU ALREADY OR HAVE YOU EVER THOUGHT ABOUT MAKING YOUR OWN HAGGADAH?

More ideas if you have created your own Haggadah:

Create it in PowerPoint and show it on a projector on the wall. This is a great way to add images, photos from last year's Seder, include videos, etc. and a big plus to this is no one is ever looking down or on the wrong page.

Create your Haggadah, save as a PDF file and email to all your guests (even those who are far away but who can connect to your Seder via Skype/ FaceTime) and have them use their favorite PDF viewer on their iPad or other device during the Seder.

A great resource to help you create your own Haggadah:

Haggadot.com is a comprehensive and user-friendly online resource to make your own Haggadah and it's **free.** After you register, you can choose from a library of readings and images. The site guides you through the process with templates and an outline of all the sections of the Seder. You can search by themes, family-friendly and other specific needs. You can also invite your Seder guests to log in and participate in the Haggadah-making. When you're done, you print it out as a PDF file or download to your guests' mobile devices.

A few Pesach apps for kids and adults:

iMahNishtanah app - helps to prepare your children for chanting the *Ma Nishtanah* at your Seder. It also teaches the meaning behind the Hebrew through fun, interactive drills. You can even record.

Race To The Red Sea app - 7th graders from the Martin J. Gottlieb Jewish Day School in Florida with *Jewish Interactive* designed this game which has a Jewish slave trying to escape Egypt and make it to the Red Sea. You can use the plagues to slow down the Egyptians. While the play is going on, you also have to collect letters to spell the 10 plagues in Hebrew.

OU Kosher - answers your most pressing Kosher for Pesach food questions and more. Simply type in your food of choice and find out whether it's Kosher for Pesach, and if the answer does not appear, use the hotline function to send a question directly to the OU.

Counting the Omer– the counting of the Omer, a period of 49 days in between Pesach and Shavuot, has never been easier than with the help of free apps. Check out **Count the Omer** on iPhone or Android or **Omer Count** for iPhone.

RABBINICAL ASSEMBLY כנסת הרבנים

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THE RABBINICAL ASSEMBLY

PESAH GUIDE[1] ה'תש"פ

The Committee on Jewish Law & Standards (CJLS) Kashrut Subcommittee[2]
Introduction by Rabbi Elliot N. Dorff, Chair, CJLS

Stories play a key role in identifying a religion or nation, especially the ones at the center of a community's history and ritual, the ones taught to members of the community from an early age and repeated often by adults in rituals and prayers. Such master stories express in easily understandable and emotionally compelling terms a community's understanding of its origins, its values, and its goals. If one were to compare the view of life and humanity embedded in the master stories of, for example, Judaism, Christianity, Islam, Buddhism – and the United States, China, and Israel – one would find deep differences in how these various human communities understand who they are as individuals and as a community, what is important in life, and what they should strive for.

Judaism's master story is the Exodus from Egypt, followed by the trek to Mount Sinai and then to the Promised Land of Israel. We leave Egypt not as individuals but as a nation, and we do so only with the help of God. This is very different from the staunch individualism at the heart of the liberalism that has forged most Western countries. At Mount Sinai we engage in a Covenant with God that establishes the basis of our relationship with God – and the duties of that relationship – for ourselves and all our descendants.

We reenact the Exodus through story, discussion, and song at the Seder table.

This perception of ourselves, our links to one another and to God, and our mission in life infuses much of our liturgy and many of our holidays, but it is Passover that focuses on this story most graphically. As the Haggadah says, "In every generation we each must see ourselves as if we personally left Egypt." To enable us to identify with that story once again, we reenact the Exodus through story, discussion, and song at the Seder table, and we restrict our diet to remind ourselves of the slavery of Egypt and the need to redeem ourselves and others again and again. The Hebrew word for Egypt, *Mitzrayim*, means "straits," probably because the Nile enters the Mediterranean not as one river but through multiple straits. Jewish interpreters, however, have understand the word metaphorically as well, teaching us that in every generation we must seek to redeem ourselves and others from the straits of life – poverty, ignorance, prejudice, illness, meaninglessness, etc. That is our Jewish mission for life, the charge that God has given us and that the Passover story articulates for us anew each and every year.

This Guide, prepared by the Kashrut Subcommittee and approved by the Committee on Jewish Law and Standards, explains in detail the laws and customs regarding the dietary restrictions of Passover,

the rules that remind us each time we eat of Passover's messages for us. Some of these guidelines are, frankly, quite technical and even complicated; that is the result of the special stringency of the Passover rules in Jewish law and the complex, new ways in which foods are processed in our time. We hope that this Guide will enable Jews to understand what they may eat on Passover and how to prepare their kitchens for the holiday in ways that are clear and understandable. We do not intend this Guide to replace your rabbi's guidance on these matters; on the contrary, any question you have about what is written here or what is missing you should address to your rabbi.

> We restrict our diet to remind ourselves of the slavery of Egypt.

One last, but important, comment. Because Passover involves more dietary strictures than the rest of the year, many Jews become downright compulsive about the rules of the holiday. We should be careful not to use these rules to assert our superior piety over others, and remember that observance of Passover should not come at the expense of the values of honoring our parents and treating everyone with respect. Passover is really important – a central feature of what it means to live a Jewish life. Its very meaning, though, is completely undermined if the dietary rules of Passover lead people to treat each other with disrespect. So as we explain the dietary rules of Passover below, we fervently hope that they will instead function as they are supposed to – namely, to serve as graphic reminders throughout the holiday of the critical lessons of Passover, of the need to free ourselves and the world around us of all the physical, intellectual, emotional, and communal straits that limit us and others in living a life befitting of people created in the image of God. May we all succeed in making this and every Passover the stimulus for us to fix the world in these ways every day of our lives.

Updated February 2020. This Pesah Guide was approved by the CJLS on January 10, 2012 by a vote of fourteen in favor (14-0-0). Those voting in favor were: Rabbis Aaron Alexander, David Booth, Miriam Berkowitz, Baruch Frydman-Kohl, Susan Grossman, Reuven Hammer, Jeremy Kalmanofsky, Gail Labovitz, Jonathan Lubliner, Daniel Nevins, Paul Plotkin, Avram Reisner, Jay Stein and Loel Weiss.

Pesah is the Jewish festival which requires the most preparatory effort and is the most complex. Yet Jews are committed to doing their best to observe the laws of Pesah. This Rabbinical Assembly Pesah guide is a brief outline of the policies and procedures relevant to the preparation of a kosher for Pesah home. Please contact your local Conservative rabbi or local religious authority if you have any questions.[3]

With significant changes in the nature and manufacture of kitchen products and food stuffs, new policies are required to maintain a kosher for Pesah kitchen. There are also many significant differences of opinion amongst rabbis regarding the laws of Pesah. We cannot present all of the various approaches.

This guide is intended to help families maintain a kosher for Pesah home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.

Kashering the Kitchen

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils used year to year only for Pesah. This is clearly not possible for major appliances and may not even be possible for dishes and utensils.

There is a process for *kashering* many, but not all, kitchen items thus making them kosher for Pesah:

> **The general principle used in *kashering*** is that the way the utensil absorbs food is the way it can be purged of that food, כבולעו כך פולטו *(Ke-volo kach pol'to)*. This principle operates on the basis of the quality or intensity of how the items absorb food. Things used for cold food can be *kashered* by rinsing since no substance has been absorbed by the dish or glass. Items used on a stove absorb the food and thus need a stronger level of action namely expelling the food into boiling water, called הגעלה *(hag'alah)*. The most intense form of usage is directly on a fire or in an oven and these utensils require the most intense method of *kashering*, namely ליבון *(libbun)*, which burns away absorbed food.

Kashering Specific Appliances and Utensils

Metals

To *kasher* **pots**, **silverware, and utensils wholly of metal not used for baking,** thoroughly clean the item with soap and water, then, following a strict 24 hour waiting period during which they are not used, immerse the item in water that is at a rolling boil (הגעלה – *hag'alah*). For pots and pans, clean handles thoroughly. If the handle can be removed, do so for an even more thorough cleaning. To effect הגעלה *(hag'alah)*, the item must be completely exposed to the boiling water. Pots and pans are either immersed in a larger pot of boiling water (may be done one section at a time) or filled with water brought to a rolling boil and then a heated stone is dropped into the pot such that the boiling water overflows to cover the sides of the pot. A safer alternative might be let the water boil over the sides of the pot. In the case of silverware every part of each piece must be exposed to the water at a rolling boil. Following this הגעלה *(hag'alah)* process, each utensil is rinsed in cold water.

Metal bakeware used in a fire or in an oven must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire or an oven at its maximum setting. Thus using a blow torch or putting it in an oven during self-cleaning are two ways to accomplish this purging (ליבון – *libbun)*. This is a complicated and a potentially dangerous procedure and may result in discoloration or warping of the metal being purged. Exercise caution when performing ליבון *(libbun)*. Metal baking pans and sheets require ליבון *(libbun)* at very high temperatures which may warp the vessel. This may result in a reluctance to submit the vessel to the required temperature.[4]

A **metal kitchen sink** can be *kashered* by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting 24 hours pass during which only cold water is used, and then carefully pouring boiling water

over all the surfaces of the sink starting with the bottom first and working up towards the top including the lip.[5] A porcelain sink cannot be *kashered*, but should be thoroughly cleaned, then Pesah dish basins and dish racks must be used, one each for dairy and meat.

GLASS

Glass dishes used for eating and serving hot foods are to be treated like any dish used for eating and serving hot food. *Kashering* is effected by cleaning and immersing in boiling water (הגעלה *hag'alah)*.[6]

Glass cookware is treated like a metal pot for *kashering* (see paragraph on metal, above). The issues regarding glass bakeware are complex. Some authorities allow it to be *kashered* and others do not.[7]

Drinking glasses or glass dishes used only for cold foods may be *kashered* by a simple rinsing. Some follow the custom of soaking them for three days.[8]

PLASTICS

Heavy duty plastics including dishes, cutlery or serving items, providing they can withstand very hot water and do not permanently stain, may be *kashered* by הגעלה *(hag'alah)*. If there is some doubt as to whether particular items can be *kashered*, consult your rabbi. [9]

CERAMIC DISHES

Ceramic dishes (earthenware, stoneware, china, pottery, etc) cannot be *kashered*. However fine china that was put away clean and that has not been used for over one Jewish calendar year may be used after thorough detergent and hot water washing. The china is then considered *pareve* and may be designated for meat or dairy use.

COOKING APPLIANCES

For **ovens and ranges**, every part that comes in contact with food must be thoroughly cleaned. This includes the walls and the top and bottom of the oven. Then the oven or range should be heated as hot as possible. The oven should be heated at maximum heat for an hour; the range top until the elements turn red and glow. Then parts of the range top around the elements that can be covered should be covered, (usually with aluminum foil). After a general and careful cleaning, self cleaning ovens are put through the full cleaning cycle while empty.[10] Following this process, the oven should be again cleaned to remove any ash. If the oven was very dirty to start, two cycles may be needed to assure a thorough cleaning.

Smooth, glass top electric ranges require *kashering* by ליבון (*libbun*) and ערוי (*iruy*) – pouring boiling water over the surface of the range top. First, clean the top thoroughly, **and then leave it untouched for 24 hours.** Then turn the coils on maximum heat until they are red hot. Shut off the elements and then carefully pour boiling water on the surface area over and around the burners. The range top may now be used for cooking.

Induction stovetops only generate heat when a pot with the appropriate composition of metals is placed on the surface, therefore the method traditionally used for kashering stovetops needs to be slightly adjusted.

The tempered glass surface of an induction stovetop should be kashered in four steps:

1. Thoroughly clean the surface. Not just with a damp sponge, but with a cleaning agent designed specifically for the purpose of cleaning tempered glass stovetops. If necessary, manufacturer's instructions for removing food stuck to the surface by using a razor blade should be followed.
2. There are two types of induction stovetops:
   a. **For induction stovetops with discrete burner areas**: Completely clean hameitz pots that work on your induction stovetop and that match as closely as possible the maximum radius of each burner area. Leave the clean pots and the clean induction stovetop untouched for 24 hours. When the 24 hours have elapsed, partially* fill the prepared pots with water and place on their size-matching burners. Turn up the temperature to the maximum for each burner until the water in each pot is vigorously boiling. This will generate enough heat to kasher each burner area. Turn off each burner as it reaches this maximum temperature.
   b. **For induction stovetops in which the entire surface is available as a burner surface**: Completely clean one or more metal square or rectangular baking pans made of a metal that works on your induction stovetop. Leave the clean pans and the clean stovetop untouched for 24 hours. When the 24 hours have elapsed, partially fill the baking pan/s with water. Think about the surface of your stovetop like a grid. Place your prepared pan/s starting at one corner of your induction stovetop surface and turn up the temperature to the maximum until the water in each pan is vigorously boiling. This will generate enough heat to kasher the area under the pan. Turn off the stovetop. Wait for the pan/s to cool. Shift the pan/s to the next contiguous area of the grid of your stovetop and repeat the heating-to-boiling process as many times as necessary until you have kashered the entire area of the stovetop.
3. When cool, thoroughly douse the entire surface with boiling water and then dry with a clean cloth.

*Partially filling the pots with water will protect the pots from burning when placed on the induction burners. If it is your desire to kasher these pots for Pesah, simply fill them to the brim, proceed to bring the pots to a boil as described above and allow the boiling water to spill over the brim of the pots. The pots and the stovetop burners are now all simultaneously koshered, however this method does not kasher baking pans.

Microwave ovens that have no convection option should be thoroughly cleaned. Then an 8 ounce cup of water is placed inside and the oven is turned on until the water almost disappears (at least 6 of the 8 ounces is gone). The cup should be moved midway through the process so that the area under the cup is exposed to the steam. Heating to complete dryness may damage the oven. A microwave oven that has a browning element cannot be *kashered*.

Convection ovens are *kashered* like regular ovens. Make sure that during the cleaning phase you clean thoroughly around the fan.

Additional Kitchen Appliances

A **dishwasher** needs to be cleaned as thoroughly as possible including the inside area around the drainage and filters. After 24 hours of not being used the dishwasher is again run empty (with racks in), with soap in the dispenser and in the main dishwasher, and set on the highest heat for the purpose of *kashering*. If the sides of the dishwasher are made of enamel or porcelain, the dishwasher cannot be *kashered* for Pesah.[11]

Other electrical appliances can be *kashered* if the parts that come in contact with חמץ *(hameitz)* are metal and are removable, in which case they may be *kashered* like all other metal cooking utensils. If the parts are not removable, the appliances cannot be *kashered*. We recommend whenever possible that small appliances be used that are strictly for Pesah, thus avoiding the difficulty of *kashering* these appliances.

Work Surfaces

Tables, closets, and counters should be thoroughly cleaned and covered for Pesah. The coverings can be contact paper, regular paper, foil or cloth that does not contain חמץ *(hameitz)* (e.g. been starched with *hameitz* starch). Note that the covering material should be made of material that is not easily torn.

Many **counter top surfaces** can be *kashered* simply by a thorough cleaning, a 24 hour wait and ערוי (*iruy* – pouring boiling water over them). To have ערוי *(iruy)* be effective for *kashering*, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye.

- Plastic laminates, limestone, soapstone, granite, marble, glass, Corian, Staron, Ceasarstone, Swanstone, Surell and Avonite surfaces can be *kashered* by ערוי *(iruy)*.
- Wood without scratches is also *kashered* by ערוי *(iruy)*.
- Ceramic, cement or porcelain counter tops cannot be *kashered* by ערוי *(iruy)*.

The potential effectiveness of ערוי *(iruy)* depends on the material of which the counter was made. A full list of counter materials that can be *kashered* (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC). [12] Refrigerators and freezers should be thoroughly cleaned with detergent. If there are places where food can be stuck (e.g. cracks or difficult corners to reach), these areas should be covered.

Foods

The Torah prohibits the ownership of חמץ *(hameitz)* (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesah.[13] Ideally we burn or remove all חמץ *(hameitz)* from our premises which may be effected by donations to a local food pantry.

In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale of the חמץ *(hameitz)* to a non-Jew and its repurchase after Pesah:

מכירת חמץ *(mekhirat hameitz* – the sale of hameitz) is accomplished by appointing an agent, usually one's rabbi to handle the sale. This must be considered a valid and legal transfer of ownership and thus the items sold must be separated and stored away from all other foods and supplies. This means that non-Passover dishes, pots, utensils and חמץ *(hameitz)* food that have been sold as part of the selling of one's חמץ *(hameitz)* should be separated, covered or locked away to prevent accidental use.

At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the חמץ *(hameitz)* at that time is again permitted. One must wait until one is sure the repurchase has been done. If ownership of the חמץ *(hameitz)* was not transferred before the holiday, the use of any such חמץ *(hameitz)* remains prohibited after the holiday (חמץ שעבר עליו הפסח – *hameitz she-avar alav ha-Pesah)* and any such products should be given away to a non-Jewish food pantry.

Prohibited foods

Since the Torah prohibits the eating of חמץ *(hameitz)* during Pesah, and since many common foods contain some חמץ *(hameitz)*, guidance is necessary when shopping and preparing for Pesah.

Prohibited foods (חמץ – *hameitz*) include the following:

- biscuits
- cakes
- coffees containing cereal derivatives
- crackers
- leavened bread
- pasta

These are foods that are generally made with **wheat**, **barley**, **oats**, **spelt** or **rye** (grains that can become חמץ *(hameitz))*. Any food containing these grains or derivatives of these grains must be certified kosher for Pesah. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains which would render that food חמץ *(hameitz)*. Such products also need Pesah supervision.

קטניות – *Kitniyot*

Until the fall of 2015, the CJLS position on *kitniyot* (for Ashkenazim) has followed that of the longstanding Ashkenazi *minhag* of refraining from eating them. These foods included: beans, corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds. The one exception was an approved permission of peanuts and peanut oil, provided said items have proper year-round kosher certification and do not contain *hameitz* ingredients. [14]

In the fall of 2015 the CJLS passed two responsa which permit the consumption of *kitniyot* for Ashkenazim. To fully understand their positions, which differ in their argumentation, please see:

- David Golinkin, "Rice, beans and *kitniyot* on Pesah - are they really forbidden?" OH 453:1.2015a
- Amy Levin and Avram Israel Reisner, "A Teshuvah Permitting *Ashkenzaim* to Eat Kitniyot on Pesah" 453:1.2015b

This permission does not come without a few caveats that do appear in the body of the papers. The first is that the CJLS affirms that this new position does not constitute an instruction to consume *kitniyot* during Pesah, but rather a halakhic basis and guideline for those who choose to do so. We recognize that while some individuals, communities, and institutions will utilize this new ruling, others may choose not to do so. Both are equally legitimate and *derekh eretz* should be the guiding value with which we hold our communal and interpersonal conversations around this topic. We encourage all decision-making parties to be transparent in their policies and menus, as well as sensitive to the spiritual and dietary needs of others. For those who do avail themselves of this ruling, it is important to note the following **specific** guidance, **cited in the *p'sak halakhah* of the responsum by Rabbis Amy Levin and Avram Reisner**:

1) Fresh corn on the cob and fresh beans (like lima beans in their pods) may be purchased before and during Pesah, that is, treated like any other fresh vegetable.
2) Dried *kitniyot* (legumes, rice and corn) can be purchased bagged or in boxes and then sifted or sorted before Pesah. These should ideally not be purchased in bulk from bins because of the concern that the bin might previously have been used for *hameitz*, and a few grains of *hameitz* might be mixed in. In any case, one should inspect these before Pesah and discard any pieces of *hameitz*. If one did not inspect the rice or dried beans before Pesah, one should remove pieces of *hameitz* found in the package on Pesah, discarding those, and the kitniyot themselves remain permissible.
3) *Kitniyot* in cans may only be purchased with Pesah certification since the canning process has certain related *hameitz* concerns, and may be purchased on Pesah.
4) Frozen raw *kitniyot* (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-hekhshered *kitniyot* before Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of חמץ *hameitz*). Even if one did not inspect the vegetables before Pesah, if one can remove pieces of (*hameitz*) found in the package on Pesah, the vegetables themselves are permissible.
5) Processed foods, including tofu, although containing no listed *hameitz*, continue to require Pesah certification due to the possibility of admixtures of *hameitz* during production.
6) Even those who continue to observe the Ashkenazic custom of eschewing *kitniyot* during Pesah may eat from Pesah dishes, utensils and cooking vessels that have come into contact with *kitniyot* **(מי קטניות)** may consume *kitniyot* derivatives like oil that have a **KP *hekhsher.***

Permitted Foods

An item that is kosher all year round, that is made with no חמץ *(hameitz)*, and is processed on machines used only for that item and nothing else (such as unflavored pure coffee) may be used with no special Pesah supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesah without a Passover הכשר *(hekhsher)* may be problematic.[15] Wherever possible, processed foods ought to have a "כשר לפסח" *("kasher l'Pesah")* הכשר *(hekhsher)* from a reliable source. Since that is not always possible, however, our guidelines reflect some alternatives that are acceptable.

Any food that you purchase with a "כשר לפסח" *("kasher l'Pesah")* הכשר *(hekhsher)* must have a label that is integral to the package and it should have the name of a recognizable, living supervising Rabbi or creditable kosher supervision agency if possible. If the label is not integral to the package or if there are questions regarding the labeling, the item should not be used without consulting a Rabbi.

NO PESAH *HEKHSHER* REQUIRED

Products which may be purchased without a Pesah הכשר *(hekhsher)* before or during Pesah:

- baking soda
- bicarbonate of soda
- eggs
- fresh fruits and vegetables
- fresh or frozen kosher meat (other than chopped meat)
- Nestea (regular and decaffeinated)
- pure black, green, or white tea leaves
- unflavored tea bags
- unflavored regular coffee
- olive oil (extra-virgin only)
- whole or gutted fresh fish
- whole or half pecans (not pieces)
- whole (unground) spices and nuts

NO PESAH *HEKHSHER* REQUIRED IF PURCHASED BEFORE PESAH

Products which may only be purchased without a Pesah הכשר *(hekhsher)* before Pesah. If bought during Pesah they require a Pesah הכשר *(hekhsher):*

- all pure fruit juices
- filleted fish
- frozen fruit (no additives)
- non-iodized salt
- pure white sugar (no additives)
- quinoa (with nothing mixed in)*
- white milk
- Some products sold by Equal Exchange Fair Trade Chocolate[16]

Frozen, uncooked vegetables may be processed on shared equipment that uses חמץ *(hameitz)*. It is preferable to purchase those with a "כשר לפסח" *("kasher l'Pesah")* label. One may, however buy bags of frozen non-*hekhshered* vegetables before Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of חמץ *(hameitz)*. Even if one did not inspect the vegetables before Pesah, if one can remove pieces of חמץ *(hameitz)* found in the package on Pesah, the vegetables themselves are permissible.[17]

*It has come to our attention that there is a possibility of grains being mixed with **quinoa** if it is not under Pesach supervision. The best option is to purchase quinoa with a Pesach הכשר *(hekhsher)*, if it is available. Where that is not available, purchase Bolivian or Peruvian quinoa, marked "gluten free" before *Pesah*. Please make certain that quinoa is the sole ingredient in the final packaging.[18]

PESAH *HEKHSHER* ALWAYS REQUIRED

Products which require reliable **כשר לפסח** *(kasher l'Pesah)* certification (regular kosher supervision being not sufficient) whether bought before or during Pesah:

- all baked goods
  - farfel
  - matzah
  - any product containing matzah
  - matzah flour
  - matzah meal
  - Pesah cakes
- all frozen processed foods
- candy
- canned tuna
- cheeses
- chocolate milk
- decaf coffee
- decaf tea
- dried fruits
- herbal tea
- ice cream
- liquor
- Butter
- oils
- soda
- vinegar
- wine
- yogurt

Regarding cheeses and non Grade AA butter, an inspection by a rabbi of a local dairy may suffice to resolve potential questions in some cases.

BABY FOOD

Baby food with a Passover **הכשר** *(hekhsher)* is sometimes available. Of course, home preparation of baby food, using **כשר לפסח** *(kasher l'Pesah)* utensils and kitchen items is always possible. Pure vegetable prepared baby food that is **כשר** *(kasher)* the year round is acceptable for Pesah. For those who do not use **קטניות**, the use of **קטניות** *(kitniyot)* for babies is also acceptable with care taken that this baby food does not mix with food from the rest of the family. Separate dishes and utensils are recommended. Most infant formulas are made from soy and the use of **קטניות** *(kitniyot)* does not apply to infants. Thus infant formula products, **כשר** *(kasher)* the year round, are acceptable for Pesah. Here as in baby foods, the bottles, nipples and formula should be kept away from the general kitchen area and clean up should be done out of the kitchen area (e.g. a bathroom sink).

MEDICINES

If someone has a life-threatening illness or there is a possibility that untreated it could become life threatening, all medications are permitted.

Any contemplated changes of medicines should be discussed first with your doctor and made only with his/her permission.

Your Rabbi may be able to advise you as to what acceptable alternatives are available for needs that are necessary but not life threatening, such as antacids, analgesics, cold medications, vitamins etc.

All prescription or non-prescription drugs in the form of topical medications, including creams, lotions, ointments, foams, gels, drops, patches and inhalants as well as non-chewable tablets and injections may be owned, used and consumed on Passover, even if they contain חמץ *(hameitz)* or קטניות *(kitniyot)* (for those who maintain this custom), since they are inedible. This covers most medicines used by adults. All medications for babies may be used.

Liquid medicines, chewable tablets and or tablets coated with a flavored glaze are considered edible and may contain chametz. Soft gelcaps may present a problem because they may contain non-kosher edible porcine gelatin. Please consult with your Rabbi on when these may be used and to find substitutes that are acceptable.

PET FOOD

The prohibition against חמץ *(hameitz)* during Pesah includes not owning, not seeing and not benefitting from חמץ *(hameitz)*. Therefore, we are not allowed to own or make use of חמץ *(hameitz)* during Pesah; even that which is exclusively for our animals' consumption.

The most appropriate way to take care of your pet during Pesah may be a function of what kind of animal/s you own. We provide three different systems for feeding your pet during Pesah, in descending order of desirability.

1. Identify and switch your pet to a חמץ *(hameitz)* -free diet before Pesah (and perhaps permanently). This is a particularly easy solution for **dogs and cats**. In recent years, there has been a trend toward eliminating gluten from dog and cat foods in recognition of the fact that their digestive tracts were not designed for these foods to begin with. There are many brands and grades of kibbles, frozen or refrigerated raw or fresh and canned dog and cat foods that use fillers like rice, lentils or beans instead of wheat. You do still need to read labels carefully, as oats may appear as a filler in some of these foods. **Snakes and spiders** eat prey, not plant matter, so they are חמץ *(hameitz)* -free year-round. For other animals (**turtles**, **gerbils and hamsters, ferrets, fish, frogs, lizards and birds**) there are חמץ *(hameitz)* -free options available, although they may be harder to track down and acquire. Consult with your veterinarian about quality חמץ *(hameitz)* -free foods that may be appropriate for your pet and also the best way to transition your pet to that new food. Please note that even Jews of Ashkenazic descent who prefer to observe the more stringent custom of forgoing קטניות *(kitniyot)* (legumes and rice) during Pesah, are not prohibited from owning, seeing or benefitting from kitniyot. There is no need for a Kosher for Passover hekhsher [certification] on commercially prepared foods for your pets, but it is your responsibility to read the labels carefully before making your purchase.

2. If your larger pet has a condition that requires a special diet that must include חמץ *(hameitz)*, or if you have smaller and more transportable animals, you have the option of asking non-Jewish friends to take in your animal for the week of Pesah. Thus your pet does not have to adjust to a new diet and there is still no חמץ *(hameitz)* in your possession.

3. Some authorities allow for the pet to be sold along with the חמץ *(hameitz)* and, since the pet does not belong to the Jewish owner, the pet eats its normal diet. Note that the document of sale must include the pet as well as the חמץ *(hameitz)*. If you have these pet foods in your home be careful to keep them away from the general kitchen area. Washing of pet utensils should be done out of the kitchen area (e.g. a bathroom sink). This is the least satisfactory option and is included in this Guide as a last resort measure: unlike the חמץ *(hameitz)* you are selling before Pesah, which is then stored out of sight and is inaccessible to you during Pesah (since it doesn't belong to you), this last option involves your actively seeing and handling that חמץ *(hameitz)* on, at least, a daily basis.

NON FOOD ITEMS

Any detergents, cleaners, etc. which are not a food stuff and which are not eaten, may be used for Pesah with no *hekhshered* supervision. This would include:

- aluminum products
- ammonia
- baby oil
- bleach
- candles
- contact paper
- charcoal
- coffee filters
- fabric softener
- isopropyl alcohol
- laundry and dish detergent
- oven cleaner
- paper bags
- paper plates (with no starch coating)
- plastic cutlery
- plastic wrap
- polish
- powder and ointment
- sanitizers
- scouring pads
- stain remover
- water with no additives
- wax paper

NOTES:

[1] Updated February 2020

[2] This guide was prepared by the kashrut subcommittee of the CJLS, chaired by Rabbi Paul Plotkin. We give special thanks to Dr. Regenstein for lending his expertise on matters of food production to our discussions.

[3] For Conservative rabbis in your area, see:
In the USA: uscj.org/kehilla.aspx
Internationally: masortiworld.org

[4] Of course there is nothing inherently wrong with using a warped pan on Pesach. The fear is that the possibility of ruining the pan will cause the owner not to subject the pan to the appropriate heat to effect *kashering*. We thus recommend simply purchasing some new pans specifically for Pesach.

[5] The Star-K allows the sink to be used during the 24 hour waiting period provided that no hot water is used during that time. This alternative is doable **only** if care is taken that any water used is not hot enough to cause our hand to feel pain (*yad soledet bo*).

[6] The Committee on Jewish Law and Standards passed a teshuvah on glass bakeware written by Rabbi Kassel Abelson that permits *kashering* of such bakeware. The teshuvah is available on the Rabbinical Assembly website: rabbinicalassembly.org/orah-hayyim#pesah and *kashering*

[7] Ibid.

[8] Most authorities treat glassware as a non-porous substance and require the same *kashering* process as other dishes or utensils. Those same authorities rely on the principle of רוב תשמישו (*rov tashmisho* – majority of usage) to determine the status of the item. A glass cup for example, used mostly for cold drinks, only requires ערוי *(iruy)* to effect *kashering*. Only the חיי אדם*(Hayyei Adam)* (125:22) posits the three day soaking ritual. The process of soaking is as follows: Immerse the glassware completely in warm water for 72 hours, changing the water every 24 hours.

[9] The manufacture of plastics has changed and many plastic dishes and utensils are made to withstand water at high temperatures. The issue has been that, since some plastic can be ruined in very hot water, the fear was that the owner would not subject any plastic to water hot enough to effect *kashering*. And lest one think that plastic does not absorb, think of how red sauce, for example, stains a plastic container such that it is difficult to remove the stain. With care, we do feel that proper *kashering* can be effective for many plastic items. (Information on *kashering* of dishwashers made of plastics is found in note 11 below).

[10] The racks, however, are left in the oven during the full cleaning cycle.

[11] For more information about koshering dishwashers please see: *On the Kashrut of Dishwashers* by Rabbi Loel M. Weiss. The teshuvah is available on the Rabbinical Assembly website: rabbinicalassembly.org/jewish-law/committee-jewish-law-and-standards/yoreh-deah#mixtures

[12] Many countertops appear not to absorb but actually do. Marble for example is very difficult to clean properly. Also, pouring hot water on countertops may inadvertently cause damage to the floor when the water runs off the counter. The alternative is simply to clean the counters and cover them. As sensitive Jews however we must be aware of the mitzvah of בל תחשית *(bal tashhit* – not wasting resources) such that a covering that is thrown away after Pesach is wasteful. A plastic covering that is affixed to the counter, removed after Pesach, cleaned and stored for the future use would be one way to be sensitive to this mitzvah.

[13] Technically one of the prohibited grains becomes חמץ *(hameitz)* when, during processing, it comes in contact with a leavening agent for more than 18 minutes. Thus, matzah, while made from wheat, is not חמץ *(hameitz)*, for in the processing no leavening agent comes in contact with it for more than the specified time before it is baked. *Matzah sh'murah* is made from wheat that has not come in contact with a leavening agent (this could include water) from the time it is harvested, not simply from the time it is processed. (The additional care taken to keep the wheat free from leavening agents from the farm is, in part, the reason for its higher price.) It has become the custom of same Hasidic Jews not to cook matzah or matzah meal in any way that might cause the matzah to be in contact with a leavening agent even in the cooking process. They do not for example eat matzah balls, for those consist of matzah meal cooking in water for more

than 18 minutes. They consider matzah balls and all such creations to be *gebracht* and forbidden on Pesach, except for the 8th day which is only celebrated outside of Israel.

[14] A full discussion of these issues is contained in the paper entitled "A New Look at Peanuts—From the Ground Up" by Rabbi Ben Zion Bergman, which is an official position of the CJLS. The teshuvah is available on the Rabbinical Assembly website:
rabbinicalassembly.org/orah-hayyim#pesah and *kashering*

[15] A full discussion of these issues is contained in the paper entitled "Supervision of Passover Food" by Rabbi Paul Plotkin, which is an official position of the CJLS. The teshuvah is available on the Rabbinical Assembly website:
rabbinicalassembly.org/orah-hayyim#pesah and *kashering*

[16] Rabbi Aaron Alexander. Has determined that the products listed on this website are acceptable.
http://shop.equalexchange.coop/pesach

[17] See note 13

[18] After doing research, we have made our ruling based on the following understanding: Quinoa is gluten free and is not *kitniyot*. Quinoa is grown at 12,000 plus foot elevations in regions of Bolivia and Peru. It is grown in very arid conditions which will not support the growth of חמץ *(hameitz)* producing grains. Thus, there is no possibility of field contamination from such grains. In addition, the FDA has proposed a standard for any packaging marked "gluten-free" which will further guarantee that the product does not contain any gluten bearing grains. If, when the package is opened, you find that foreign grain is present, these foreign bodies should be discarded and the quinoa may be used on *Pesah*.

Click here to play this short video which explains the basics of the Pesach Seder, from the props on the table to the songs people sing. https://www.bimbam.com/

AUTHORIZATION FOR SALE OF CHAMETZ
5780/2020
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Fill out and submit this form **ONLINE HERE**

I (We)_____
do hereby authorize and designate Rabbi Melman/Rabbi Ferratier/Cantor Stoehr as my (our) agent to act on my (our) behalf to sell and to transfer by transactions all Chametz (as defined by the Torah and Rabbinic Law) of whatever kind and wherever situated at my (our) residence at:_____
or in my (our) place of business located at:_____.
All of the aforesaid Chametz will be sold in accordance with the requirements of Jewish law and also in accordance with the State of Illinois and is intended as a binding legal transaction.

I (We) further state that the Chametz covered by this agreement will be stored away at the above address and not used for my personal benefit during the period commencing no later than 11:38 am on the morning of Wednesday, April 8, 2020, and concluding no earlier than 8:18 pm on Thursday evening, April 16, 2020.

Signed _____and dated_____2020.

☐ My voluntary donation to ***Maot Chitim*** is enclosed. **Your generosity is greatly appreciated.** CBS will forward the full amount of your donation to support their annual holiday food deliveries to our community members in need.

CONGREGATION BETH SHALOM

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