

CONGREGATION BETH SHALOM

A GUIDE TO PESACH



MARCH 27 - APRIL 4

5781-2021



CONGREGATION
BETH SHALOM



All Pesach 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 in the Feather Beit Midrash unless otherwise noted on the service schedule below.

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 forefront.

5781 - Pesach Service Schedule

| | | | |
|---------------------|------------------------------|--|-------------------------------|
| Thursday, March 25 | | Morning Minyan/Siyum for Fast of the Firstborn | 7:45 AM |
| Friday, March 26 | | Nullify <i>chametz</i> before <i>Chametz</i> may not be burned on Shabbat, if burning, it should be done before Shabbat begins - Candle Lighting at | 11:53 AM 6:52 PM |
| Saturday, March 27 | 1 st Night Pesach | You can eat <i>chametz</i> until | 10:50AM |
| Sunday, March 28 | 1 st Day Pesach | Festival Service - <i>Kamensky Sanctuary</i> Mincha/Ma'ariv Candle Lighting | 9:30 AM 6:00 PM 7:55 PM |
| Monday, March 29 | 2 nd Day Pesach | Festival Service - <i>Kamensky Sanctuary</i> Evening Minyan | 9:30 AM 7:45 PM |
| Tuesday, March 30 | 3 rd Day Pesach | Morning Minyan Evening Mnyan | 7:45 AM 7:45 PM |
| Wednesday, March 31 | 4 th Day Pesach | Morning Minyan Evening Minyan | 7:45 AM 7:45 PM |
| Thursday, April 1 | 5 th Day Pesach | Morning Minyan Evening Minyan | 7:45 AM 7:45 PM |
| Friday, April 2 | 6 th Day Pesach | Morning Minyan Mincha/Shabbat/Service to Welcome Festival Candle Lighting | 7:45 AM 6:00 PM 7:00 PM |
| Saturday, April 3 | 7 th Day Pesach | Shabbat/Festival Service - <i>Kamensky Sanctuary</i> Candle Lighting | 9:30 AM 8:02 PM |
| Sunday, April 4 | 8 th Day Pesach | Festival Service with Yizkor - <i>Kamensky Sanctuary</i> Mincha/Ma'ariv | 9:30 AM 7:45 PM |

PLEASE DO NOT EAT CHAMETZ BEFORE 8:02 PM ON SUNDAY, APRIL 4, 2021

**BEDIKAT CHAMETZ: SEARCH FOR LEAVEN
BEDIKAT CHAMETZ KIT & SISTERHOOD
SWEETS PICK-UP AT CBS**

**Wednesday, March 24 @ 11:00 am - 12:00 pm &
Thursday, March 25 @ 2:00 - 3:00 pm**



Congregation Beth Shalom will be supplying **Bedikat Chametz kits** to search for leaven in your home. The kit includes the following: candle, feather, and wooden spoon, in a paper bag, instructions in English, and a prayer in Hebrew & English!

Bedikat Chametz kits will be available for pick-up **Wednesday, March 24 from 11:00 am - 12:00 pm and Thursday, March 25 from 2:00 - 3:00 pm** at the CBS main entrance circle drive. If you are unable to pick-up a kit at those times, please contact Maria Catezone by email MCatezone@BethShalomNB.org or phone 847-498-4100 ext.26 to make other arrangements.

Before Pesach, our homes are cleaned very thoroughly. 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 before Shabbat begins on Friday, March 26th.

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
BIYUR CHAMETZ CEREMONY AT CBS
Friday, March 26 @ 11:00 am - 12:00 pm**

On Friday, March 26 from 11:00 am - 12:00 pm, you are invited to bring your Chametz which you found during Bedikat Chametz and join the CBS clergy for the **Biyur Chametz Ceremony** (burning of leaven).

If you will not be joining us at CBS after completing the search for leaven, 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.

*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 are available in most Haggadot.)

Chametz may not be burned on Shabbat. If burning, this should be done on **Friday, March 26th, before Shabbat begins - candle lighting is at 6:52 pm.** Stop by the CBS entrance between 11:00 am - 12:00 pm Friday morning to burn your Chametz.



In lieu of this year's Pesach Kiddushim, the **CBS Sisterhood** is proud to offer a little sweet Pesach package to you (while supplies last).

Pick-up will be **Wednesday, March 24 from 11:00 am - 12:00 pm and Thursday, March 25 from 2:00 - 3:00 pm** at the CBS main entrance circle drive (at the same time as the Bedikat Chametz kit pick-up).

Thank you to the CBS Sisterhood!

FAST OF THE FIRSTBORN Thursday, March 25 @ 7:45 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.

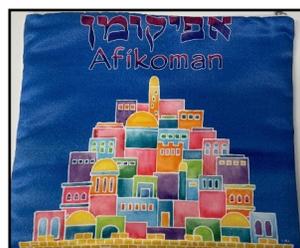
*Since it is forbidden to abstain from eating on Shabbat (except for Yom Kippur), when Erev Pesach falls on Saturday night, the fast takes place on Thursday.

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



Sisterhood Judaica Shop

You will find pictures of many beautiful items for Pesach throughout this Guide that are available from The Louis Gurvitz Memorial Sisterhood Judaica Shop at CBS. Shop at <https://cbs-sisterhood-judaica-shop.square.site/> and pay for your merchandise by credit card online. They will contact you to arrange for curbside pickup at CBS. Or email cbsjudaica@gmail.com and you will be contacted directly.



HOUSEHOLD PREPARATIONS MECHIRAT CHAMETZ - SELLING THE CHAMETZ REPARATIONS Friday, March 26 by 11:30 am

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 sale 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 AUTHORIZATION FOR SALE OF CHAMETZ 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 **Friday morning, March 26th at 11:30 am**. 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.



PESACH WITH THE CBS CLERGY

Rabbi Aaron Melman (RAM), Cantor Steven Stoehr (CSS) and Rabbi Warner Ferratier (RWF)



What is your favorite Pesach song?

RAM: *Chad Gadya*



CSS: Our crowning jewel is *Dayenu* which my mother's mother used to sing with her high soprano voice and now my mother does it to keep the traditions and all of my kids await grandma's annual

rendition.

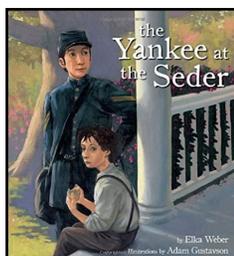
RWF: *Ki Lo Na'eh*

What is something that your family does, or a tradition or something that is unique at your seder?

RAM: We open the door for Ha Lachma Anya and everyone stands - we look for people who might be hungry on the street and need a meal.

CSS: We play a game called "If I were leaving Egypt". A common game possibly for others but we have traditional responses which we must use each year or it just ain't Passover.

RWF: At the 2nd night Seder, in memory of my father, my brother-in-law reads the picture book *The Yankee at the Seder Table*.



Tell us something that you really enjoyed about the Zoom seder (and will be looking forward to doing again)?

RAM: While I typically don't use the computer on Shabbat or holidays, we did for Pesach and were with each of our respective families on the nights of seder.

CSS: I enjoyed the absence of a crowded table while yet being able to be in the company of the same people we love.

RWF: Having seder with cousins I haven't seen in person in decades.

What is your favorite Pesach food?

RAM: Matzah and Temptee Cream Cheese



CSS: As I don't eat Matzah I like Gefilte Fish with Horseradish which I rarely eat any other time of year.

RWF: My grandmother's chopped liver

Of all the parts of the seder, which is your favorite and why?

RAM: Maror. My grandfather made his own from the horseradish root, my dad and I have done it for the last 19 years. It is pretty potent.

CSS: Any portion that creates genuine dialogue. Often it is the idea of modern plagues.

RWF: The Four Questions - I like that it sets the tone for asking questions throughout the night, and that Pesach requires the participation of everyone around the table.

**PASSOVER OUT OF THE BOX:
DELICIOUS SOLUTIONS FOR AFTER THE SEDERIM
with Chef Laura Frankel
Thursday, March 18 @ 7:00 pm via Zoom**

In a rut? Trying to figure out what to make after the seders are over?

Think beyond your typical Pesach repertoire. Take advantage of beautiful spring produce to get back to simple, fresh, healthy meals using your own fresh ingredients.

**Instructor: Chef Laura Frankel
Date: Thursday, March 18
Time: 7:00-8:45 pm
Cost: Member of CBS -- Free!
Non member/friend of CBS -- \$10/screen fee
[Register Here](#) or
<https://tinyurl.com/passovercooking-solutions>**



Recipe:

Spinach and Ricotta Gnudi (say nudie!) Serves 4-5

| | |
|---|---|
| 1 pound WHOLE MILK Ricotta (place in a strainer or cheesecloth for several hours or overnight to strain out excess water) | 1/2 cup grated parmesan cheese |
| 1/2 cup sauteed fresh spinach, (or frozen) All water squeezed out and chopped | 1/2 teaspoon freshly grated nutmeg |
| 3 tablespoons finely chopped flat leaf parsley | 3 egg yolks |
| 1/2 cup matzo meal (not cake meal) | 1 teaspoon sea salt |
| | 1/2 teaspoon freshly cracked black pepper |
| | Extra virgin olive oil (evoo) |

Line a baking sheet with parchment paper.

1. Combine ricotta, spinach, parsley, matzo meal, parmesan, nutmeg, yolks, salt and pepper.
2. Stir to combine to a thick dough.
3. Scoop walnut sized balls of dough and gently roll together. Continue until all the mixture has been formed. Refrigerate for at least 20 minutes.
4. Place a skillet of water over medium heat and bring to a simmer.
5. Gently place several gnudi in the simmering water and allow to poach until they float.
6. Scoop out and place on a baking sheet. Continue until all gnudi have been poached.
7. Place a saute pan, lightly coated with evoo over medium heat. Saute gnudi, several at a time, until golden browned all over.

Serve gnudi with marinara sauce or Gnudi Primavera



Recipe:

Gnudi Primavera

| | |
|--|---|
| Extra virgin olive oil (evoo) | 8 ounces mushrooms, sliced thinly |
| 2 shallots, minced | 4 cloves garlic, minced |
| 1 bunch asparagus, cut into 1-inch pieces | 3 tablespoons chopped flat leaf parsley |
| Sea salt and freshly cracked black pepper | 2 tablespoons fresh dill, basil or your favorite herb |
| 1 cup baby broccoli, cut into small pieces | |
| 1 cup chopped kale | Garnish: toasted pine nuts, fresh herbs, drizzle evoo |
| 1 cup thinly sliced Brussel's sprouts | |

1. Heat a large saute pan, lightly coated with evoo, over medium high heat. Saute shallots until lightly caramelized. Add asparagus and broccoli. Saute until tender, but still bright green. Add kale and brussels sprouts and saute until barely wilted. Transfer vegetables to a bowl.
2. Saute mushrooms until golden brown and add garlic. Continue cooking for 3 minutes until garlic has softened. Add back vegetables and fresh herbs. Stir to combine.
3. Place gnudi on a platter and top with vegetables. Drizzle with good quality evoo and a sprinkle of pine nuts.



Recipe:

Spatchcocked Chicken

| | |
|---|--|
| Cut your bird one to two days ahead of serving, marinate and roast for about 30 minutes | 3 garlic cloves, thinly sliced |
| 1-2 whole chickens (depending upon your crowd and your desire for leftovers!) | 2 lemons, thinly sliced |
| Extra virgin olive oil (evoo) | 4 rosemary sprigs |
| Sea salt | 2 cups white wine |
| Freshly ground black pepper | 2 cups chicken stock |
| | Garnishes: roasted lemon slices, chopped parsley |
| | Equipment: sharp knife or kitchen shears |

1. Preheat oven to 375°F.
2. Spatchcock chicken: Hold chicken on a cutting board with the backbone facing you and neck down on the cutting board. Using your knife or shears, cut on either side of the backbone. Save bone for chicken stock.
3. Lay chicken on the board and open it like a book. Remove ribs with your fingers. Do the same for the remaining chicken.
4. Heat a cast iron skillet or sauté pan, lightly coated with evoo, over medium-high heat. Pat dry chicken and season with salt and pepper.
5. Brown chicken on skin side until dark and crispy, about 7 minutes. Flip chicken over or transfer to a casserole dish or keep chicken in the skillet and add garlic, lemon slices, rosemary, white wine, and chicken stock. Roast chickens, uncovered, for 30 minutes. Remove from the oven and transfer to a cutting board or serving platter, reserving lemon slices. Allow to rest for 10 minutes before cutting.
6. Bring pan with juices over high heat and reduce until it turns into a glaze. Pour over the chicken and garnish with lemon slices and fresh parsley.



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).



HUGS ANNUAL

PASSOVER CHOCOLATE SEDER AND HUGADDAH

Sunday, March 21 @ 2:00 pm via Zoom



I ♥ Chocolate!

ZOOM WITH HUGS FOR OUR ANNUAL PASSOVER CHOCOLATE SEDER AND HUGADDAH

(for Jewish families with special needs)

RSVP by March 8th to receive the ZOOM Link and reserve your bag* of Chocolate Treats and Seder materials - email Eli Castellano ecastellano@bethshalomnb.org

*HUGS BAG PICK UP

Sunday, March 21st from 10:30 AM - 12:00 PM
at Congregation Beth Shalom, 3433 Walters Avenue,
Northbrook

If you wish to have the HUGS Bag but cannot get to CBS, please note this in the [RSVP](#) and our HUGS community will get it to you!

If you do not wish to have the HUGS Bag, you are still welcome to attend the Zoom Seder!



An Added Treat! Thursday March 25th, 2021 at 4:00PM

Please register for the JKids Radio All-Star Musical Passover Seder to receive the Zoom information by scanning the QR Code or by clicking [here](#).



**YOUTH & RELIGIOUS SCHOOL
CHOCOLATE SEDER
Sunday, March 21 @ 12:30-1:30 pm
via Zoom**

**CBS children of ALL ages are invited to join
our CBS Chocolate Seder**

Please register to reserve your chocolate kit & receive your Zoom link

**Kits will be available for pick up at CBS main entrance:
Wednesday, March 17th & Thursday, March 18th from 11:00 am - 3:00 pm
and Friday, March 19th from 11:00 am - 1:00 pm**

**[Register Here](#) before Wednesday, March 17th!
(tinyurl.com/CBSchoco)**

**For more information, contact Eric Golberg
EGolberg@BethShalomNB.org or call 847-498-4100 x25**



JKIDS RADIO ALL-STAR MUSICAL PASSOVER SEDER
HOSTED BY RABBI WARNER & STACY YBARRA

Thursday, March 25

4:00 pm via Zoom



JKids RADIO presents

All-Star Musical Passover Seder

NEFESH MOUNTAIN RICK RECHT ELLEN ALLARD RABBI JOSH WARSHAWSKY
JOANIE LEEDS SHIRA KLINE ELANA JAGODA ELIANA LIGHT

During this highly-interactive seder experience, we'll sing traditional and contemporary songs, tell the Passover story, and explore the foods on the seder plate, the blessings, the questions, and the highlights of the Exodus - from slavery to freedom.

- Geared for families and children (infants-10) but ALL are welcome!
 - PJ Library Haggadah will be available via digital download
- DIY downloadable home activity kit that families can use to enhance their seder experience will be available
 - Approximately 45-50 minutes

[Register here](#) for Zoom link

<https://tinyurl.com/JkidsPassoverCBS>

Contact Stacy Ybarra for more information

SYbarra@BethShalomNB.org or 847-498-4100 x15



YOUNG FAMILY PROGRAMS
Friday, March 26
SHABBAT SERVICE/PASSOVER SING-A-LONG
ON-DEMAND
& CRAFTERNOON @ 1:00 pm via Zoom

Young Family Program Shabbat Service

&

Passover Sing-A-Long

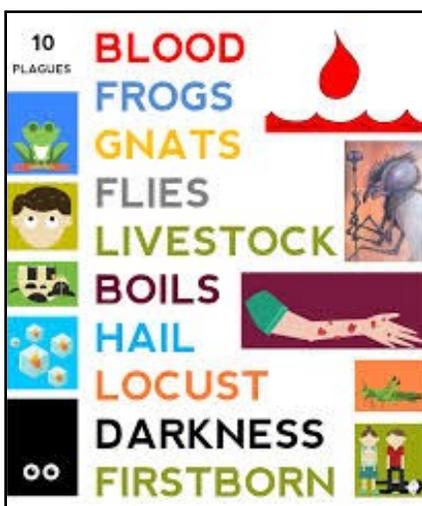
featuring

Rabbi Warner & Eric Golberg

Friday, March 26

available on-demand

on the CBS website [Religious School](#) and [Young Family](#) pages



CBS Young Families are Invited to Join
Eric Golberg, Director of Youth & Young Family Engagement,
For A Young Family Program “Crafternoon”

As the Passover

Plagues Come to Life

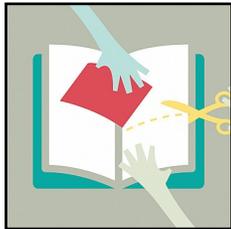
Friday, March 26

1:00 pm [via Zoom](#)
(tinyurl.com/cbsyouth21)

For more information, contact Eric Golberg
EGolberg@BethShalomNB.org or call 847-498-4100 x25

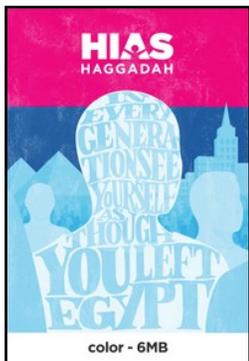
HAVE YOU EVER THOUGHT ABOUT MAKING YOUR OWN HAGGADAH OR WOULD YOU LIKE TO ADD SOMETHING NEW TO YOUR SEDER?

Great resources to help you create your own Haggadah or add to your Seder:



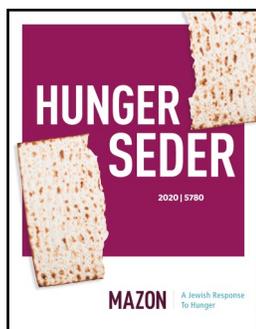
[Haggadot.com](https://www.haggadot.com) is a comprehensive and user-friendly online resource to make your own Haggadah and it's free. After you register, you can choose from a library of readings and images. The site guides you through the

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.



Connect the Passover story and today's refugees. Passover invites us to imagine ourselves as though we experienced the Exodus from Egypt as we retell the Passover story - the Jewish people's original refugee story. While we usually perform this sacred ritual around the table with family,

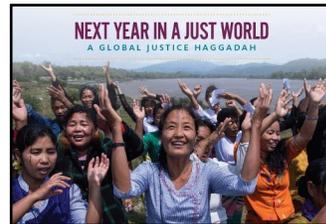
friends, and community members, this year is going to be a bit different amidst the reality of the current global health pandemic. This moment of uncertainty calls us to resist the urge to turn inward and, instead, turn outward and remember the 70 million displaced people around the world who are made that much more vulnerable in this moment. [Download the HIAS Haggadah](#) to include a deeper exploration of the global refugee crisis in your Seder this year.



A Jewish Response to Hunger - Mazon collaborates with diverse stakeholders to showcase what's possible: a country built on compassion, mutual support, and meaningful opportunity. By reflecting on the world as it is, we create a vision of what it could be — one

where those in need are supported, the powerful are held to account, and hunger is a distant memory. Every year at Passover, we affirm our obligation to care for one another by proclaiming "Let all who are hungry come and eat." MAZON's Hunger Seder Haggadah orients the entire seder experience around hunger.

[Download the MAZON Hunger Seder](#)



The story of Passover — the story we retell each year at our Seder tables — illuminates the core narrative of the Jewish people: we were once slaves in

Egypt, but now we are free. This story still resonates today with the struggles and journeys to freedom still traveled by so many oppressed communities around the globe. This year, when we relive the story of our own liberation, we can also think of the millions of people around the world who are still enslaved by poverty, violence, discrimination and many other afflictions. They are women, girls and LGBTQI+ people fighting for rights and equality; indigenous people protecting their land and struggling to survive the ravages of climate change; activists speaking out against injustice; and so many more. At this year's Seder, we can challenge ourselves to take a more active and more meaningful role in hastening their freedom. [Download the American Jewish World Service Global Justice Haggadah](#)



iMahNishtanah app (for iPhone & iPad) - Learn or refresh reading and singing the Four Questions with your own interactive *Mah*

Nishtanah. Touch-n-Read technology lets you read along and hear every word. Sing-a-long too! Record mode makes it easy to practice reading the Hebrew words.

HOSTING A VIRTUAL SEDER

Technology

You want something that ideally has interactive features, video, and screen sharing. Zoom, FaceTime, and Google Hangouts are all options that can be done from a computer, tablet, or phone. CBS has used Zoom very successfully during this past year and setting up a personal account on Zoom is free. Zoom offers many useful trainings/how-to's online, and it has a lot of features like meeting scheduling, screen sharing, breakout rooms, backgrounds and chat that you can use to make your virtual seder that much more fun and interactive. The priority is finding a relatively simple tool that allows you to see each other's faces, hear each other's voices and be together.



You should schedule your seder “meeting” in advance and you can send email invites to everyone with the login information. Please consider inviting someone from the CBS community who may be alone for the holiday.

The Food

Part of the joy of seder is cooking together, tasting the same foods and kvelling about the same matzah ball soup. Here are a few ideas for creating a shared dinner experience.

Make and Share a family cookbook - Gather recipes from all attendees in advance and compile them into a shared doc that everyone can use, making a virtual “dinner” where people are eating the same dishes.

Buddy up into pairs or small groups for cooking 1:1 (Or household to household!) You can actually prepare meals together over FaceTime or you can use the same Zoom account you’ll use for your big event. If you live close by you can prepare certain foods and deliver to people who live close by (practicing all safety measures, of course).

Take an online cooking class together in the days/weeks before Passover. There are a ton of great options out there. Be sure to join in on the fun with Chef Laura Frankel on Thursday, March 18 at 7:00 pm via Zoom for *Passover Out of the Box: Delicious Solutions for after the Sederim*.

Brainstorm Together & Delegate Roles

As with any community gathering, everyone having a role to play makes the event more engaging. Whether you ask a question, give out reading parts, or just leave some time for open discussion, it is always meaningful when people get to have a chance to express themselves and connect.

Here are some good projects/roles people (or groups of people!) can take on:

Make a Collaborative Haggadah

This person or team of people decide which Haggadah to use, or coordinate the assembly of one from various sources into one Google doc that is shared with everyone. You can invite all of your participants to give input, or ask them to bring something for a certain section (i.e. “Can you find the best reflections on the items on the seder plate? Can you find something inspirational about the four questions?” etc.). You can even use a different Haggadah for different sections of the Seder. See some of our suggested sources on page 12 of this guide.

Hide the Afikomen

This person is in charge of the afikomen and a prize that can be delivered from anywhere. Ex: Write down a hiding place on a piece of paper in advance and play ‘20 Questions’ to have people guess where the afikomen is, whether it be a place in the house that everyone knows or somewhere in the world. You could also hide the afikomen in your own “Where’s Waldo?” drawing or inside a [self-made word search puzzle](#).

Virtual Host Zoom Leader

This person takes responsibility for setting up the Virtual Seder and running the tech pieces during the call, adding others as “co-hosts” if need be, and handles the screen sharing. You can even add polling in Zoom if you have this feature!

Other suggestions for Seder Leader:

Screen share the Haggadah you are using, and the leader moves guests through it by scrolling. (Don’t forget to delete or move any awkward folders/tabs on your desktop before you share!)

Depending on the size of your group, you can use the [breakouts tool in Zoom](#) to move people into groups of two or three for individual conversations. These can be lightly facilitated if you want (i.e. “Share how you’re feeling about these past few weeks,” or, “What part of this story is resonating with you this year?”) and then merge everyone back into the big group all together.

CBS PESACH PROGRAMS 5781/2021 (all details in Guide)

Wednesday-Friday, March 17-19

Wed-Thurs - 11:00am-3:00 pm

Friday - 11:00am-1:00 pm

Youth & Religious School Chocolate Seder Kits
pick-up at CBS main entrance (pre-register)

Thursday, March 18 - 7:00 pm via Zoom

Passover Out of the Box: Delicious Solutions
for after the Sederim with Chef Laura Frankel

Sunday, March 21 - 12:30-1:30 pm via Zoom

Youth and Religious School Chocolate Seder

Sunday, March 21 - 2:00 pm via Zoom

HUGS Chocolate Seder & Huggadah
(Bag pick-up between 10:30 am-12:00 pm at
CBS main entrance - please RSVP)

Wednesday, March 24 - 11:00 am-12:00 pm &

Thursday, March 25 - 2:00-3:00 pm

Pick up your official Bedikat Chametz kit
(search for leaven) & Sisterhood Treat Bag at
CBS main entrance

Thursday, March 25 - 4:00 pm via Zoom

Rabbi Warner & Stacy Ybarra host JKids Radio
All Star Musical Passover Seder

Friday, March 26 - on-demand

Young Family Program Shabbat Service/
Passover Sing-A-Long with Rabbi Warner &
Eric Golberg

Friday, March 26 - 11:00 am-12:00 pm

join the CBS clergy for our Biyur Chametz
ceremony (burning of leaven) at CBS main
entrance

Friday, March 26 - 1:00 pm via Zoom

Young Family Program Crafternoon with Eric -
The Plagues Come to Life



This beautiful Matzah cover is available at the CBS
Sisterhood Judaica Shop - purchase at
<https://cbs-sisterhood-judaica-shop.square.site/>



AUTHORIZATION FOR SALE OF CHAMETZ

5781/2021

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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 **11:30 am** on the morning of **Friday, March 26, 2021**, and
concluding no earlier than **8:02 pm** on **Sunday evening, April 4, 2021**.

Signed _____ and dated _____ 2021.

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.

Form due no later than Friday, March 26, 2021 at 11:30 am



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THE RABBINICAL ASSEMBLY PESAH GUIDE¹ תשפ"א

The Committee on Jewish Law & Standards (CJLS) Kashrut Subcommittee²

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.

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 understood 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.

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

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 2021, 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.

***No significant changes were made to this guide since 5780.*

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** (*bag'alab*). 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** – *bag'alab*). For pots and pans, clean handles thoroughly. If the handle can be removed, do so for an even more thorough cleaning. To effect **הגעלה** (*bag'alab*), 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** (*bag'alab*) 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 *bag'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 (*bag'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-Pesach 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-Pesach*) 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 Pesach, and since many common foods contain some **חמץ** (*hameitz*), guidance is necessary when shopping and preparing for Pesach.

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 Pesach. 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 Pesach 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 Ashkenazim 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-hekshered *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 heksher**.

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 (*heksher*) may be problematic.¹⁵ Wherever possible, processed foods ought to have a “כשר לפסח” (“*kasher l’Pesah*”) הכשר (*heksher*) 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 (*bekhsber*) 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 (*bekhsber*) 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 (*bekhsber*) before Pesah. If bought during Pesah they require a Pesah הכשר (*bekhsber*):

- 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 Chocolate¹⁶

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-*bekhsbered* 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 (*bekhsber*), 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 gelpacs 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 *be'kshered* 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-hayim#pesah and kashering](http://rabbinicalassembly.org/orah-hayim#pesah%20and%20kashering)

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 tashmisbo* – 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 tashbit* – 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 some 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 [kasbering](http://rabbinicalassembly.org/orah-hayyim#kasbering)

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 [kasbering](http://rabbinicalassembly.org/orah-hayyim#kasbering)

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 *Pesach*.