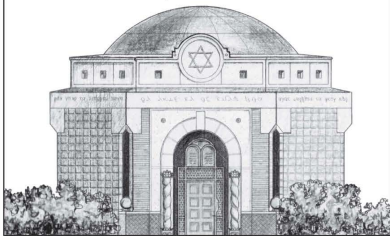


PASSOVER GUIDE

2023/5783



CONGREGATION
OR VESHALOM



ק"ק ספרדים אור ושלום

Friends,

This Passover marks the third Passover since COVID became an uninvited guest in our lives and our Seders. Thankfully, things are looking different this year and it's our hope that many of us are able to enjoy Seders that look a bit more "normal" this year.

Attached to this letter, you'll find the OVS Passover Guide for 5783. This Guide is meant to answer questions regarding what foods we can and cannot eat during the eight days of Passover. **During Passover, there are three rules we follow in regards to *chametz*, food items that are leavened or have the potential of being leavened. 1) We may not consume any *chametz*, 2) we may not own any *chametz* and 3) we may not see any *chametz* either.** These rules make Passover a complicated celebration and also a very misunderstood one. The guidelines on the following pages should help to alleviate some anxiety associated with preparing for this wonderful holiday.

Preparing for Passover should not be mistaken for "spring-cleaning" or for an intensive purging of everything edible in our homes. Rather, preparing for Passover is a ritual act of cleaning our homes of forbidden items for the duration of the holiday. Furthermore, Passover cleaning is not something that needs to take place in every single room of our homes... rather we must clean rooms where there is a likelihood that food was found at one time or another. It's also a time to get ourselves prepared for celebrating one of the greatest gifts that humankind knows... the gift of freedom. Just as important as it is to prepare our homes to cook and enjoy the holiday, it's of equal importance to prepare incredible Seders that enable all participants to truly relive the moment of our being freed from slavery and to discuss this privilege.

OVS is a Sephardic synagogue and a good number of our families are Sephardic Jews. During Passover, Ashkenazic Jews adopt an added stringency in that they do not eat *kitnyot*, legumes and other items. The reasons for this prohibition in the Ashkenazic world are many, but the reality is that it's the rule for Ashkenazic Jews. Interestingly, not all Sephardic Jews have the custom of eating *kitnyot* on Passover. In this guide I'll stipulate where there's a difference in practice between Sephardic and Ashkenazic Jews.

Here are some important dates and times for this coming Passover:

1. Bedikat Chametz (The search for *chametz*):

Tuesday, April 4 – 8:00 pm (As close to nightfall as possible.)

A final search for Chametz is conducted after nightfall. Customarily, 10 pieces of bread, or any other type of Chametz, are placed in various rooms of the house and the search is conducted by candlelight (feel free to use a flashlight) using a feather and/or wooden spoon to gather the Chametz.

2. Ta'anit B'chorim - Fast of The First Born:

Wednesday, April 5 – 8:00 am Following Morning Minyan

This commemorates their deliverance from death during the tenth plague in Egypt. It's customary for first-born sons to participate in the meal served in celebration of a mitzvah, such as a Brit Mila (circumcision) or Siyum (the completion of a tractate of the Talmud). Those attending these events on the eve of Passover celebrate with the partaking of refreshments and are then exempt from this fast. (This might be done on Zoom)

3. Last Time for Eating Chametz:

Wednesday, April 5 – 11:33 am

On Erev Pesach we must stop eating Chametz midway through the day. At the same time, we are not allowed to eat matzah or foods derived from matzah (or matzah meal) and so we rely on fruits, vegetables, dairy and meats for the time before Passover actually begins.

4. **Last time for Annulling Chametz (declaring it no longer in your possession):**

Wednesday April 5 – 12:37 pm

This is the time by which you burn your remaining Chametz found during Bedikat Chametz the night before. At this time, we get the opportunity to unleash our inner “pyros” and build a giant fire on either a charcoal grill or, preferably, in a fire pit, and throw all of our remaining chametz into it and watch it burn. After we have placed the chametz in the fire we then recite the *bitul chametz* prayer found in your Haggadah.

5. **Candle Lighting: Wednesday Night, April 5 – 7:41 pm**

6. **Candle Lighting: Thursday Night, April 6 – 8:38 pm**

7. **Candle Lighting: Tuesday Night, April 11 – 7:45 pm**

8. **Candle Lighting: Wednesday Night, April 12 – 8:43 pm**

9. **End of Holiday: Thursday Night, April 13 – 8:50 pm**

Chametz permitted after approximately 9:15 pm when dining out and after 9:45 pm when eating at home.

With all of that out of the way, I’d like to offer a few suggestions on ways to make Passover a more meaningful experience:

- Give it your all. Don’t look for shortcuts but embrace the holiday for the gift it is and go all out.
- We’re celebrating freedom and not slavery, and so keep it fun and keep it meaningful. Don’t become a slave to the holiday.
- Ask questions, and don’t allow decorum to get in the way of you and your guests experiencing the evening together.
- Eat lots of fruit, and less matzah than you have in the past. matzah is hard on the stomach and fruit negates this.
- Bring something that represents openness to you to your Seder, and show it to everyone there.
- Try telling the story of Passover in a new way this year. Remember that the Haggadah is our guide book, and that the Mitzvah is in embellishing and expanding the narrative. This can be done in a multitude of ways.
- I know it might be late to do this, but if possible, buy a new Haggadah for this year.
- Above all else, the most important way to make this year a meaningful one is to go into the Seder and the holiday with an open mind, and allow yourself to experience Passover 5783 as if it were your first Passover ever.

On behalf of myself, Carrie, Ayelet and Galit, I want to wish each of you a Chag Kasher v’Sameach, a Happy and Healthy Passover,

Rabbi Josh Hearshen

PASSOVER GUIDE

Passover is not just about the food that we eat. It is also about the environment in which the food is prepared and where it comes from. During the year we have laws that govern our food that still allow for a certain level of give and take and some allowances to be made. The laws of Passover on the other hand leave little room if any for give and take and instead we are obliged to only eat that which we know has had no contact with chametz at all. This is why we need to prepare our homes and our kitchens for Passover and why the ingredients that we use need to often have special certification on them. This should serve as a guide for how to kasher your house for Passover.

The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food, (פולטו כך כבולעו 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.

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. The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food, (פולטו כך כבולעו 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. **א** over all the surfaces of the sink starting with the bottom first and working up towards the top including the lip. 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). 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. 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.

PLASTICS

With very few exceptions plastic cannot be kashered due to being porous and being unable to withstand high heat.

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

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. 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 chametz 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 Pesach, 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 kashered, however this method does not kasher baking pans.

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

Refrigerators and Freezers

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.

Microwave Ovens

Those 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.

Dishwasher

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 Pesach.

Other Electrical Appliances

Other electrical appliances can be kashered if the parts that come in contact with $\gamma\mu\eta$) chametz) 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 Pesach, 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).

Sinks can only be kashered if they are stainless steel. They are kashered by not using them for 24 hours and then scrubbing them with cleaner. After they have been scrubbed you kasher them by pouring boiling water over all of the surface. If you have a sink that is not stainless steel you should use a wash basin to cover the sink and put a hole in the bottom for water to drain out.

FOOD

Now that we have covered the cooking and house items it is time to turn to the food that we eat during the holiday. One of the great critiques of Passover is that the food is not good. The problem often comes from people purchasing the prepared items at the store like Passover cereal. The reality is that if we make delicious food from scratch the rest of the year we can do the same during Passover. Passover food has two variations. In the Sephardic world there is a custom to eat *kitniyot*.

The following are considered Kitniyot:

- | | | |
|----------------|----------------------|-------------------|
| • Beans | • Flaxseed (Linseed) | • Rapeseed |
| • Buckwheat | • Green Beans | • Rice |
| • Caraway | • Hemp Seeds | • Sesame Seeds |
| • Cardamom | • Lentils | • Soybeans |
| • Corn | • Millet | • Sunflower Seeds |
| • Edamame | • Mustard | • Teff |
| • Fennel Seeds | • Peas | |
| • Fenugreek | • Poppy Seeds | |

The following are not considered Kitniyot, but may require special checking:

- | | | |
|--------------|-------------------|-------------|
| • Anise | • Cottonseed | • Safflower |
| • Carob | • Cumin | • Saffron |
| • Chia Seeds | • Guar Gum | |
| • Coriander | • Locust Bean Gum | |

The following may be Kitniyot and are therefore not used:

- Amaranth
- Peanuts

While this has become a custom for many Sephardic Jews, it wasn't always the case as each different Sephardic group had their own approach to this custom. Ashkenazic Jews on the other hand have not allowed *kitnyot* as a sort of added stringency. As a result of that, the two different groups need to have their own guides to follow. Visit our website at <https://www.orpheshalom.org/passover> for additional Passover resources.