

Congregation Shearith Israel's

Passover
Guide

2024/5784



Chag Sameach!

Wishing you and your family a joyful, kosher, and meaningful Passover holiday.

Service Times

Monday, April 22, 2024

Office closes at 2:00 pm
7:00 am Shacharit
8:00 am Seudah of First Born
w/Mishnah Study
9:30 - 10:00 am Burning of Chametz
7:57 pm Candlelighting
(1st Seder)

Tuesday, April 23, 2024

Pesach I
Office closed
9:00 am Shacharit
(Light Kiddush)
8:57 pm Candlelighting
(2nd Seder)

Wednesday, April 24, 2024

Pesach II
Office closed
9:00 am Yom Tov Morning Services
(Light Kiddush)
7:00 pm Mincha
Ma'ariv by request*
8:46 pm Havdalah

Thursday, April 25, 2024

Chol Hamoed
7:00 am Morning Services
7:00 pm Evening Services

Friday, April 26, 2024

Chol Hamoed
7:00 am Morning Service
7:30 pm Evening Service
8:00 pm Candlelighting

Saturday, April 27, 2024

Shabbat Chol Hamoed
9:00 am Morning Service
Ma'ariv by request*
8:48 pm Havdalah

Sunday, April 28, 2024

Chol Hamoed/ Erev Yom Tov
9:00 am Morning Service
7:00 pm Mincha/Maariv
8:01 pm Candlelighting

Monday, April 29, 2024

Pesach VII/ Yom Tov
Office Closed
9:00 am Morning service
(Light Kiddush)
7 pm Mincha/Maariv
9:02 pm Candlelighting

Tuesday, April 30, 2022

Pesach VIII
Office closed
9:00 am Yom Tov Morning Service
11:00 am Yizkor
(Light Kiddush)
7:00 pm Mincha
Ma'ariv by request*
8:51 pm Havdalah

Chametz can be eaten

*Please email Rabbi Kaiman at
rabbikaiman@shearthisrael.com.

Seders

The Seder is a spiritual technology to embed the story of slavery, redemption, and responsibility in every generation. Each ritual is designed to chip away at the hardness of our own hearts and remind us to feel one with those who are oppressed. We eat the bread of affliction, removing the puffed up parts of our own ego. We extend the story, asking many questions and delaying the festive meal. We remember, as if we ourselves went from slavery to freedom. That memory is the source of our resilience, for “in every generation there are those that seek our destruction, but the Holy Blessed One always saves us from their hands.”

If you are at all able, do not rush through the Seder this year. Take time in the place of oppression. Allow your stomach to rumble a bit. We'll all be ok at the end, for at the end of the seder we pray for a “rebuilt Jerusalem.” That messianic vision has many interpretations, but what I mean when I say that is that we will finally find a way to be at peace with our neighbors, and the world. That dream isn't impossible, I think it's what God has been dreaming about all along.

Chag Sameach!

GET FIRED UP FOR PESACH

Don't forget to pick up your Passover Kits at the Shul Office!

Bedikat Chametz: Searching for Leaven

Sunday Night, April 21st, 2024

During the week prior to Pesach, the house should be cleansed thoroughly of chametz. Examine all closets, cabinets, and all other places where one might find chametz. Chametz dishes and kitchen utensils must be cleaned and stored away in such a manner that they cannot accidentally be used on Pesach. Check pockets of clothing, the glove compartment of your car, your office desk, etc. Any chametz found is to be put away and out of sight until the time prescribed for the burning of chametz, or put with the chametz to be sold. This thorough cleaning is spiritual catharsis. We move from the slavery of hard labor to the freedom of true cleanliness.

Chametz is understood by the Chasidic tradition to be our ego, the inflated self. Passover is a time for humility. You might think your house is clean, but check under the couch cushions and see! On Tuesday, after it gets dark, the final search should be done by the light of a single wick candle. Traditionally, a feather is used to brush the chametz into a wooden spoon. We'll have some kits free of charge for you at the shul. If you don't have either, don't worry, improvise! Place a number of pieces of chametz around the house before the search so you will be able to find some chametz after you recite the following blessing:

Baruch Ata Adonai Eloheynu Melech Ha'olam, Asher Kidshanu B'Mitzvotav V'Tzivanu Al Bi-ur Chametz.

"Blessed are You, ADONAI our God, Ruler of the universe, who has sanctified us with Your commandments and has commanded us to remove the leaven."

Burning of the Chametz

Monday Morning, April 22, 2024

On April 22nd, the morning before Passover, the Chametz should be burned before 12:00 noon and the following declaration is made.

Kol Chamirah Vachami-a D'ika Virshuti, D'chamitey Ud'la Chamitey, D'vaaritey Ud'la Vaaritey, Lib'tail V'lehevey Hefkair K'afra D'ara.

"All Chametz and leaven that still may be in my possession which I have not seen or removed or whose existence I have no knowledge of, shall be considered ownerless and as the dust of the earth."

If you can not burn your own Chametz, bring it to the shul parking lot between 9:30am - 10:00am where we will have a special fire for this occasion. No Chametz may be eaten after the burning is completed. In addition, no matzah is eaten on Erev Pesach until the Seder so that the taste of matzah will be new and unique.

Mechirat Chametz: Selling Chametz

NOTE: If possible, all Chametz – food not acceptable during Pesach (Passover), or materials containing such unacceptable food – should be destroyed or given away before the holiday begins. Should this be impossible, the Chametz may be stored in such a way that you are sure not to use it during the holiday and its actual ownership is transferred to a non-Jew until the holiday ends. Please complete the form below and return it no later than **Friday, April 19, 2024 at 12:00 p.m.** An online version of the form may be submitted at www.shearthisrael.com.

I, the undersigned, fully empower and permit Rabbi Kaiman to act on my behalf to sell all *chametz* possessed by me – knowingly or unknowingly – as defined by Torah and rabbinic law, and to lease all places wherein *chametz* owned may be found. This transaction will be in effect for the duration of Pesach.

And to this I hereby affix my signature on this _____ day of _____,
in the year _____.

Name (PLEASE PRINT) _____

Address: _____

Signature _____

✡ *Passover Preparation Guide* ✡

This guide was prepared for the Rabbinical Assembly Committee on Jewish Law and Standards by the CJLS Kashrut Subcommittee. For more information, please consult Rabbi Kaiman well in advance of the holiday.

The Torah prohibits the ownership of leaven during the festival of Pesach. Because of this restriction, Pesach is the Jewish festival that requires the most preparation. This Rabbinical Assembly Pesach Guide provides a brief outline of the policies and procedures relevant to preparing a home for Pesach.

Kashering of Kitchen Appliances and Utensils

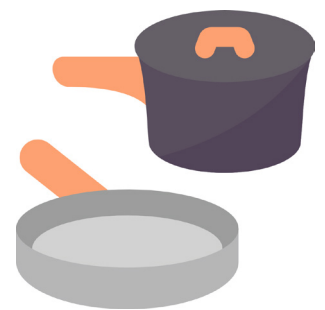
It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils reserved for exclusive use on Pesach. This is clearly not feasible for major kitchen appliances and may not even be possible for dishes and utensils. There is a process for kashering a variety of utensils and appliances.

The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food (*ke-volo kach pol-to*). This principle operates on the basis of the quality or intensity of how the particular item absorbs food. Kitchen items used for cold food like refrigerators 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 through a process called *hag'alah*. The most intense form of kashering applies to items used directly on a fire or in an oven and these utensils require a process of kashering called *libbun*, which burns away absorbed food.

Specific Items

A. To kasher metal pots, silverware, and utensils, thoroughly clean the item with soap and water. Then, following a 24-hour waiting period during which the item is not used, immerse the item in water that has been heated to a rolling boil (*hag'alah*). For pots and pans, clean handles thoroughly. If the handle can be removed, one must remove it for a more thorough cleaning. To effect *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 (for large items, this may be done one section at a time), or filled with water brought to a rolling boil, after which a heated stone is dropped into the pot, causing the water to overflow to cover the sides of the pot. In the case of silverware, every part of each piece must be exposed to the boiling water. Following this *hag'alah* process, each utensil is rinsed in cold water.



B. Heavy-duty plastic items, including dishes, cutlery or serving pieces, provided they can withstand very hot water and do not permanently stain, may be kashered by *hag'alah*. If there is some doubt as to whether a particular item can be kashered, consult your rabbi or religious authority.

C. Purely metal utensils used in fire must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire (*libbun*). To accomplish this, place the item in a self-cleaning oven and run it through the self-cleaning cycle, or use a blowtorch. The use of a blowtorch is a complicated and potentially dangerous procedure and may result in discoloration or warping of the metal item being purged. Exercise caution when performing *libbun*. Metal baking pans and sheets cannot be kashered because they require direct fire, which will cause warping.



D. Earthenware (china, pottery, etc.) cannot be kashered. However, fine chinaware that was stored and not used for over a year may be used after thorough washing. This china is considered *pareve* and may be designated for meat or dairy use.

E. 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. The oven or range should then be heated at its highest possible temperature. The oven should be heated at maximum heat for an hour; the range top should be heated until the elements turn red and glow. Parts of the range top around the elements that can be covered should be covered (usually with aluminum foil), and carefully heated. After a general and careful cleaning, a self-cleaning oven is put through the full cleaning cycle while empty. Following this process, the oven should be cleaned again to remove any ash. If the oven was very dirty to begin with, two cycles may be needed to assure a thorough cleaning.



F. Smooth glass-top electric ranges require kashering by *libbun* and *iruy* (pouring boiling water over the surface of the range top). First, clean the top of the range thoroughly; then turn the coils on maximum heat until they are red-hot. Then carefully pour boiling water on the surface area, over and around the burners. The range top may now be used for cooking.

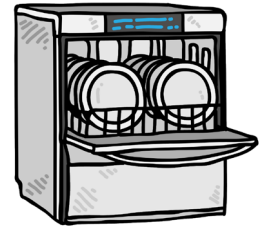
G. Microwave ovens that have no convection option should be thoroughly cleaned. Then place an eight-ounce cup of water inside the oven and microwave until the water almost disappears. (At least 6 of the 8 ounces need to evaporate.) Do not heat until the water is completely evaporated, as this may damage the oven. A microwave oven that has a browning element cannot be kashered.



H. Convection ovens are kashered like regular ovens. When cleaning, be sure to thoroughly clean around the fan.

I. Glass dishes used for eating and serving hot food are to be treated like any dish used for eating and serving hot food. These dishes may be kashered by cleaning and then immersing in boiling water (*hag'alah*). Glass cookware is kashered in the same method used for a metal pot (see paragraph "A" above). The issues regarding glass bakeware are complex. Some authorities allow glass bakeware to be kashered, while 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 in water for three days.

J. A dishwasher needs to be cleaned as thoroughly as possible, including the inside area around the drainage and filters. Then run a full cycle with detergent (with racks inserted), while empty. After 24 hours of not being used, the dishwasher is again run empty (with racks inserted), 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.



K. Other electrical appliances can be kashered if the parts that come in contact with *hametz* 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 the purchase of small appliances designated for strictly Pesach use, thus avoiding the difficulty of kashering these appliances.

L. Tables, cabinets, and counters should be thoroughly cleaned and covered for Pesach. Suitable coverings include: contact paper, regular paper, foil, or cloth that does not contain *hametz* (e.g. treated with starch made of *hametz*). Note that the covering material should be made of material that is not easily torn.

M. Many countertop surfaces can be kashered simply by a thorough cleaning, a 24-hour wait, and *iruy* (pouring boiling water over surfaces). For *iruy* to 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 *iruy*. A wood surface that does not contain scratches may be kashered by *iruy*. Ceramic, cement, or porcelain countertops cannot be kashered by *iruy*. The potential effectiveness of *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).



N. A metal kitchen sink can be kashered by thoroughly cleaning and scrubbing the sink (especially the garbage catch), letting it sit for 24 hours, and then carefully pouring boiling water over all the surfaces of the sink, including the lip. A porcelain sink cannot be kashered, but should be thoroughly cleaned and used with Pesach dish basins and dish drains, one each for dairy and for meat.

O. Non-Passover dishes, pots, utensils, and *hametz* foods that have been sold (see below) should be separated, covered, or locked away to prevent accidental use.

Foods

The Torah prohibits the ownership of *hametz* (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesach. Ideally, we burn or remove all *hametz* from our premises. In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale and subsequent repurchase after Pesach of the *hametz* to a non-Jew. The transfer, *mekhirat hametz*, 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. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the *hametz* at that time is

again permitted. (One must wait until certain the repurchase has been transacted.) If ownership of the *hametz* was not transferred before the holiday, the use of any such *hametz* remains prohibited after the holiday (*hametz she-avar alav ha Pesach*) and any such products should be given away to a non-Jewish food pantry.

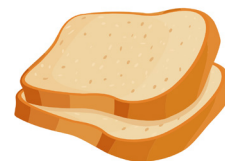
Since the Torah prohibits the eating of *hametz* during Pesach, and since many common foods contain some *hametz*, guidance is necessary when shopping and preparing for Pesach. An item that is kosher all year round, that is made with no *hametz*, and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special Pesach supervision.

As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesach that does not hold a Pesach hekhsher stamp of approval may be problematic. Wherever possible, processed foods ought to have a “kosher l’Pesach” hekhsher from a reliable source. Since that is not always possible, however, our guidelines reflect some acceptable alternatives.

Any food that requires a “kosher l’Pesach” hekhsher must have a label that is integral to the package and should display 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 label, the item should not be used without consulting a rabbi or religious authority.

Prohibited Foods

Prohibited foods (*hametz*) include the following: leavened bread, cakes, biscuits, crackers, or coffees containing cereal derivatives (i.e. anything made with wheat, barley, oats, spelt, or rye). Any food containing these grains or derivatives of these grains (the five prohibited species for Pesach) is forbidden. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains, rendering that food *hametz*. Such products require Pesach supervision.



Most Ashkenazic rabbinical authorities have added the following food (*kitniyot*) to the above list of prohibited foods: rice, corn, soy, millet, beans, and peas. These and other plant foods (e.g. mustard, buckwheat, fennel, fenugreek, and sesame seeds) have not been permitted on Pesach. Although many rabbinic authorities have prohibited the use of peanuts and peanut oil, the Conservative movement’s Committee on Jewish Law and Standards has permitted their use and consumption on Pesach, provided that these items have proper kosher certification and do not contain any *hametz* ingredients. Most Sephardic authorities permit the use of all the *kitniyot* foods other than those that might have come in contact with the prohibited grains. In 2015, the Committee on Jewish Law and Standards of the Conservative Rabbinical Assembly, passed responsa permitting the consumption of *Kitniyot* on Passover. These foods including corn and rice have long been eaten by Sephardic Jews, and are now designated as permitted for Ashkenazim (those descending from Central and Eastern European tradition) as well. Again, these foods are permitted but certainly not required. Respect for family members and guests with differing Passover traditions should be the guiding principle in making such decisions. Any questions regarding these new permitted foods should be addressed with Rabbi Kaiman. Rabbi Kaiman permits *Kitniyot*, and enjoys them on Passover.



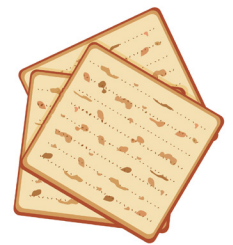
Permitted Foods

A. The following foods require no “*kosher l’Pesach*” label when purchased before or during Pesach: fresh fruits and vegetables; eggs; fresh fish (whole or gutted); fresh or frozen kosher meat other than chopped meat; whole (ungrounded) spices and nuts, including whole or half pecans (not pieces); pure black, green, or white tea leaves or teabags; Nestea regular and decaffeinated unflavored tea; coffee (unflavored regular); baking soda and bicarbonate of soda. A “whole foods” diet, free of processed food is an excellent way to enjoy Passover.



B. The following items may be purchased before Pesach without a Pesach *hekhsher* but if bought during Pesach require a *hekhsher*: white milk, Tropicana 100% orange juice, filleted fish, frozen fruit (with no additives), pure white sugar (with no additives), olive oil (extra virgin only), non-iodized salt, quinoa (with no additional ingredients).

C. The following products require reliable “*kosher l’Pesach*” certification (regular kosher supervision is not sufficient), whether purchased before or during Pesach: all baked goods (matzah, Pesach cakes, matzah flour, farfel, matzah meal, and any other products containing matzah), 100% fruit juices, herbal teas, canned tuna, wine, vinegar, liquor, decaffeinated coffee and tea, dried fruits, oils, frozen uncooked vegetables and all frozen processed foods, candy, chocolate-flavored milk, ice cream, yogurt, cheeses, butter, and soda. (For Sephardic Jews, the presence of kitniyot in some of these products does not present a problem, as long as there is no hametz.) In some cases an onsite inspection of a local dairy performed by the mara d’atra (religious authority) may suffice to resolve potential questions. Any processed food bought during Pesach must have a “*kosher l’Pesach*” certification.



D. Any detergents, cleaners, etc. which are not a foodstuff and which are not eaten, may be used for Pesach and do not require a (*hekhsher*). These items include: isopropyl alcohol, aluminum products, ammonia, coffee filters, baby oil, powder and ointment, bleach, charcoal, candles, contact paper, plastic cutlery, laundry and dish detergent, fabric softener, oven cleaner, paper bags, plates, wax paper, plastic wrap, polish, sanitizers, scouring pads, stain remover, and bottled water with no additives.

E. Medicines: Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with Rabbi Kaiman.

Pesach Sameach!

Proudly Serving Our Congregants

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