

BETH TIKVAH PRESENTS

PASS OVER

APRIL 15-23, 2022

BETH
TIKVAH
SYNAGOGUE



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RABBI'S NOTES

BY RABBI JARROD GROVER

Dear Friends and Members of Beth Tikvah,

I hope this letter finds you well and enjoying new opportunities to spend time with loved ones. We're very pleased to present you with this year's version of our Passover Guide. I am very grateful to my assistant Yardena Davis for all her help in creating such a beautiful booklet and filling it with such useful and insightful information.

In the past year, we've all had to make decisions about who we do and do not trust. The Talmudic term for a person one can trust is haver. A haver is someone who has shared commitments and assumptions, and lives by a certain set of rules. It's a useful category in halakha, with applications to tithing and purity rituals. Most importantly, haverim rely on shared trust to build a community where everyone can interact with each other.

When it comes to trust, Passover can be a time of concern. There are many who eat in each other's homes throughout the year, but not on Passover. On Passover we are more suspicious and cautious, knowing the Torah's strict prohibition against the eating of hametz.

For this reason, the Talmud's contrarian view is quite surprising: "Said Rav Nahman bar Yitzhak to them:



We teach that all are believed concerning the removal of hametz, for all are haverim with respect to the searching of hametz." (B. Pesachim 4a)

There are two ways we might understand Rav Nahman's statement. It could be descriptive. The observation is that this mitzvah is so universally understood that we can assume everyone is doing it properly. On the other hand, I prefer to see it as prescriptive. It is not articulating an observable reality, but an idealized aspiration—a wish, a vision of how the world is meant to be. At least once a year, all Jews merit a level of trust in order to remain in community together. Redemption—even in ritual form—is only possible when everyone considers each other all-in.

We present this year's guide in keeping with this spirit of trust and inclusion. I hope that it will help inform and enhance your Passover observance this year. You'll also find service times, and I am looking forward to seeing you in shul! As you sell your hametz, please consider making a donation towards this year's Maot Hittim campaign. This year's collection will be directed to help refugees who are fleeing violence in the Ukraine.

On behalf of myself and my family, I extend to you best wishes for Hag Kasher ve'Sameah.

Rabbi Jarrod Grover

RABBI'S NOTES

BY RABBI LOUIS SACHS

The Passover seder is a collection of many different rituals, each brimming with meaning. It is a smorgasbord of lessons on Jewish values. One of my personal favourites is a lesson that comes from the cup of wine we pour for Elijah.

Throughout the seder, we have four cups of wine; each of these corresponds to a different reference to our redemption found in the Torah's text. God promises the Israelites, "I will take you out ... I will deliver you ... I will redeem you ... I will take you to be my people..." (Shemot 6:6-7)

Interestingly, there is a debate regarding how many cups of wine we should have at the seder. There is potentially a 5th verb that refers to our redemption, "I will bring you into the land..." (Shemot 6:8)

There is a debate about whether or not this fifth promise of redemption counts and therefore requires a fifth cup of wine! That is actually the reason we open the door for Elijah, hoping that he will come and let us know if we should drink that fifth cup or not.



While many simply pour a glass for Elijah, there is a Hasidic custom to pass a glass around the table and have everyone contribute a bit of their own wine to fill it up. The lesson is simple but essential.

Redemption doesn't happen by waiting around for it. Each of us must contribute; each of us must participate in the act of redeeming the world. If we all do our part, it only takes a little from each of us to fill that cup and welcome the prophet.

As we prepare to sit around the seder table together for the first time in over two years, we should remember that there are still people who cannot sit and celebrate with their family and loved ones. The world is yet to be redeemed, and we must all do our part and participate in the work of redemption.

Wishing you a happy, healthy, and meaningful Pesah celebration!

Rabbi Louis Sachs

PASSOVER TIMES

APRIL 2022 - NISSAN 5782

FRIDAY APRIL 15 - TA'ANIT BEKHORIM

Shaharit and Siyyum Bekhorim (Study session for the first born) **8:00 a.m.**

Latest time for eating Hametz **10:33 a.m.**

Latest time for burning Hametz **11:55 a.m.**

Minha / Ma'ariv services for Shabbat and the 1st night of Passover **6:15 p.m.**

Candelighting is at **7:43 p.m.**

The 1st Seder, according to tradition, starts about 1 hour after candelighting.

SHABBAT APRIL 16

Shaharit for Shabbat and the 1st day of Passover **9:00 a.m.**

Minha for Shabbat & Ma'ariv for the 2nd night of Passover **NO SERVICE**

Candelighting is at **8:48 p.m.**

SUNDAY APRIL 17

Shaharit for 2nd day of Passover **9:00 a.m.**

Minha for the 2nd day of Passover & Ma'ariv Hol Hamoed and Havdalah **7:55 p.m.**

Havdalah is at **8:49 p.m.**

MONDAY APRIL 18 - WEDNESDAY APRIL 20 - HOL HAMOED

Shaharit for Hol Hamoed **8:00 a.m.**

Minha and Ma'ariv for Hol Hamoed **7:00 p.m.**

THURSDAY APRIL 21

Shaharit for Hol Hamoed **8:00 a.m.**

Minha and Ma'ariv for the 7th night of Passover **6:30 p.m.**

Candelighting is at **7:50 p.m.**

FRIDAY APRIL 22

Shaharit for the 7th day of Passover **9:00 a.m.**

Minha / Ma'ariv for the 8th night of Passover **6:15 p.m.**

Candelighting is at **7:51 p.m.**

SHABBAT APRIL 23 - YIZKOR

Shaharit for Shabbat and the 8th day of Passover **8:45 a.m.**

Minha / Ma'ariv for Shabbat and the 8th day of Passover **7:45 p.m.**

Havdalah is at **8:57 p.m.**

WAYS OF TRAVELING

PASSOVER WHILE AWAY

1. Families who plan to travel, stay and spend the holidays away from home, have an obligation before their departure, to search for, destroy and sell all **hametz** in their possession on the evening of the 13th of Nissan, and discard any remaining **hametz** the morning of the 14th of Nissan.
2. When the trip takes place before the 14th of Nissan, you can perform **Bedikat Hametz** on the eve of your departure without reciting a blessing. However, once you arrive at your destination, you are required to do **Bedikat Hametz** there and recite the blessing.
3. It is permissible to skip doing the Bedika in your home and simply put away all the **hametz** in your possession and sell it to a non-Jew. This circumstance is only valid in the case where it will be possible for you to do the Bedika in the place where you will be spending the holiday, for example your hotel room. However, in the case where you are invited to spend the holidays at family or friends, and you will not have the chance to do your own Bedika, you are then obligated to do it before you leave your home.
4. Those who do the Bedika before the night of the 13th of Nissan, have to do the search with the help of a candle, but are not obliged to disperse the 10 pieces of bread in different corners of the house.
5. After the Bedika, we proceed to **Bittul hametz**, which is a statement that this **hametz** is useless, and that the owner is giving it up as his property. You can find this ritual in most Haggadot.
6. The person doing the Bedikah recites the prayer to himself three times in the language he knows best, to make sure he has grasped what he has just done. If we read this text in Aramaic or Hebrew without understanding what was said, we do not fulfill this obligation.
7. Do not forget to sell all your **hametz** before leaving your home on your trip.
8. You must request Kosher For Passover meals in advance from your travel agent or the airline. Meals prepared for Passover are specially sealed and stamped "**Kosher L'Pesah**".
9. If you plan to travel to Israel to spend the Passover holiday, you must take into account the fact that the holiday starts 6 or 7 hours earlier and ends one day earlier. In such circumstances, it is better to sell your **hametz** through your Rabbi one day before the holiday (on the 13th Nissan), and have it returned after the eighth day.
10. One should not use the coffee urn in a hotel room (or anywhere in a hotel) unless it is clearly stated that it is certified Kosher for Passover.
11. On the morning of the 14th of Nissan, all remaining traces of **hametz** must be discarded while reciting the appropriate blessing.

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***WE
RESTRICT
OUR DIET TO
REMINDE
OURSELVES
OF THE
SLAVERY IN
EGYPT***

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SEDER & COVID RESTRICTIONS

PASSOVER SEDER AND THE EASING OF COVID RESTRICTIONS

BY RABBI JARROD GROVER

During this unprecedented pandemic, the social and spiritual life of our community has been upended by difficult limitations and restrictions – both because of government mandates and the Jewish mandate to preserve life (pikuah nefesh.) The pandemic is constantly evolving, and this year we are grateful to find ourselves in a time of reduced risk. Just as Beth Tikvah has reopened, so will many of your dining rooms to the renewed presence of family and friends. This is wonderful and welcome news, but it comes with certain halakhic ramifications.

In the past couple of years, in our homes and communal spaces, we have tried to be creative in finding safe ways to be together. Some of these creative tools and techniques would normally be halakhically prohibited, but were justified by the pandemic being a she'at hadhak (an exigent circumstance.) It is clear, however, that the universal dangers Covid once posed are not the same today as they were prior to the availability of vaccines and the prevalence of the milder Omicron variant.

Furthermore, today, we understand the virus and its risks much better, and it is clear that the majority of our community is more likely to get injured (God forbid) traveling, than they are to be infected and thereby suffer a detrimental outcome. This new information must be taken into account when considering how to move forward, and supports the notion that our community as a whole is no longer in a she'at hadchak.

For purposes of gathering for the Passover seder, this means that the temporary allowance for the use of certain electronics (like zoom/videoconferencing) on Shabbat and Yomtov no longer applies.

The fact that the community as a whole is no longer in a she'at hadhak does not mean that certain specific personal and family situations don't require particular attention and flexibility. The virus has not disappeared and all of us are required to abide by the medical direction appropriate for our specific personal situations.

This may include considerations for those who are elderly, unvaccinated, ill, or providing care to someone in a precarious situation. It also includes considerations for those who are still facing difficult fears, anxieties, and mental-health challenges. In these situations, videoconferencing (like the livestreaming of Beth Tikvah worship service) may be appropriate. However, there is a difference between one who chooses to use electronics out of convenience and one who chooses to do so out of a genuine and reasonable health concern. If you have questions about these issues, please speak with our Rabbis.

Mostly crucially, for most of us, this year's Pesah observance should be "back to normal." This should give us an extra reason to be joyful. We give thanks to Holy Blessed One, and to all those who helped us through the pandemic, for the gift of life and for bringing us to this season!

Rabbi Jarrod Grover

KASHERING YOUR KITCHEN

THE LAWS BELOW MUST BE FOLLOWED TO THE BEST OF YOUR ABILITIES. IF YOU HAVE QUESTIONS, PLEASE CONSULT WITH R. GROVER OR R. SACHS.

Cleaning this year may be difficult as many of us have been in our homes living differently than normal. The general rule is, places must be well-searched and cleaned for hametz only if it's a place for which and in which hametz is normally consumed and cooked. Furthermore, the prohibition of owning & seeing hametz applies specifically to amounts of pure hametz that is at least the size of an olive (*k'zayit*). This is your yearly reminder that dirt is not hametz.

METAL: 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 (*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 *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 *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 or *libbun*. This is a complicated and potentially dangerous procedure and may result in discoloration or warping of the metal being purged. Exercise caution when performing *libbun*. Metal baking pans and sheets require *libbun* at very high temperatures which may warp the vessel. This may result in a reluctance to submit the vessel to the required temperature.

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 a maximum heat for an hour, the range top until the elements turn red and glow. Then part of the range top around the elements that can be covered should be covered, (usually with tin 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.

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 *hag'alah*. If there is some doubt as to whether particular items can be *kashered*, consult your rabbi.

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.

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. 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.

KASHERING YOUR KITCHEN

THE LAWS BELOW MUST BE FOLLOWED TO THE BEST OF YOUR ABILITIES. IF YOU HAVE QUESTIONS, PLEASE CONSULT WITH R. GROVER OR R. SACHS.

Cleaning / Kashering for the elderly / infirm:

In these households, if there is already a live-in-caretaker in place, cleaning and *kashering* should be carried out, to the extent possible, according to the guidelines which apply to all. In a household where there is no able-bodied caretaker, the residents of the household should do their best to remove *hametz* from every surface that will be used for the preparation or consumption of food during Passover. Surfaces should be wiped down with cleaning materials. If possible, refrigerator shelves should also be wiped down. If the oven will be used during Passover, the walls of the oven should be wiped down and foil placed between the rack and the baking dish.

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 accomplished by cleaning and immersing in boiling water *hag'alah*.

Glass cookware is treated like a metal pot for *kashering*. The issues regarding glass bakeware are complex. Some authorities allow it to be *kashered* and others do not.

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

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 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 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 cleaning 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 stove tops:

- **For induction stovetops with discreet burner areas:** Completely clean *hametz* pots that work on your stovetop and that match as closely as possible the maximum radius of each burner area. Leave the clean pots and leave the 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.

* 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 koshered, however this method does not kasher baking pans.

KASHERING YOUR KITCHEN

THE LAWS BELOW MUST BE FOLLOWED TO THE BEST OF YOUR ABILITIES. IF YOU HAVE QUESTIONS, PLEASE CONSULT WITH R. GROVER OR R. SACHS.

2. There are two types of induction stove tops:

- **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 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.

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.

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 whenever possible that small appliances be used that are strictly for Pesah, thus avoiding the difficulty of *kashering* them.

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 *hametz* (e.g. been starched with *hametz* starch). Note that the covering material should be made of something not easily torn.

Many **countertop surfaces** can be *kashered* simply by a thorough cleaning, a 24 hour wait and *iruy* - pouring boiling water over them. To have *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, Caesarstone, Swanstone, Surell and Avonite surfaces can be *kashered* by *iruy*.
- Wood without scratches is also *kashered* by *iruy*.
- Ceramic, cement or porcelain countertops cannot be *kashered* by *iruy*.

Refrigerators and freezers should be thoroughly cleaned with detergent. If there are places where food can be stuck, these areas should be covered.

TEVILAT KEILIM

BRINGING YOUR DISHES TO THE MIKVAH

Many are familiar with the law and practice of immersing newly-purchased dishes in the mikvah before their first use. This is called "tevilat keilim." There is a mistaken notion that this immersion has something to do with the kashrut of the utensils. In fact, this is a completely separate commandment from the kosher laws, connected to prohibitions against idolatry. It is considered a serious transgression for Jews to benefit from any vessels or utensils that were used or exposed to idol worship.

The Committee of Jewish Law and Standards of the Conservative Movement discussed the requirement to immerse utensils in the mikvah and unanimously approved a position in 2008. In brief, Rabbi Mayer Rabinowitz and Rabbi Avram Reisner concluded that the laws of tevilat keilim apply in our day in only the narrowest of circumstances. This is because in almost all cases, the utensils we purchase today are manufactured by corporations and not by individuals. Furthermore, there is significant rabbinic dissent on the issue of Christians, Muslims, and other members of major religions being regarded as idolatrous pagans.

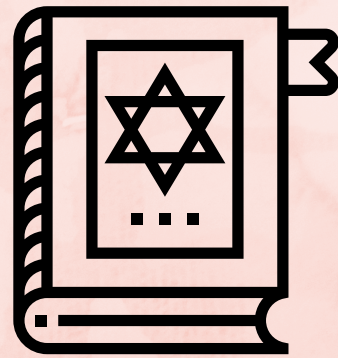
Here are the final conclusions of the paper:

1. Tevilat kelim is not required in our day, save for personally owned or crafted food utensils purchased from idolaters. However, if one knows or reasonably suspects the owner or craftsman, (or in the case of antiques, any previous owner), to be an idolater, then tevilat kelim is in order, with the appropriate blessing.
2. If tevilat kelim is done in a public establishment, out of concern for those who still maintain this practice, one should not recite a blessing.

USED ITEMS THAT CANNOT BE KASHERED

- Blech
- Grater
- Bottles with narrow necks
- Hot Plate
- Ceramic
- Mixer
- China
- Plastic Tablecloth
- Colander/ Strainer
- Sifter
- Crockpot - Toaster / Toaster Oven
- Food Processor - Warming Drawer
- George Foreman Grill
- Wooden Cutting Board

SHAIMOT GUIDELINES



DISCARDING HOLY OBJECTS

As we clean for Pesah, we tend to use the opportunity to de-clutter our homes as well. We find that over the course of the year we manage to collect a sizeable collection of Torah and mitzvah related material. Since the Torah requires us to treat holy writings and objects with dignity even when they won't be used anymore, many of these items cannot be thrown out in the regular garbage. These items, known as *shaimot*, must be discarded in the respectful manner that is outlined in halakha. Many cities have an organization that deals with shaimot burial.

People collect their personal shaimot materials and place them either in a designated bin, or, as in the practice in Toronto, wait for a city-wide shaimot collection. Just as it is important to clarify which items below are shaimot, it is also important to know what is not considered shaimot, since there are times that it is considered disrespectful to bury non-shaimot with regular shaimot.

The following are special status shaimot and should be wrapped in plastic before being placed in shaimot:

- *Tefillin*, *mezuzot* and *megilot*

The following are considered shaimot and should not be discarded into the regular garbage or recycling bin:

- *Humashim*, *siddurim*, *benchers*, *mishnayot*, *gemara*, Torah commentaries, *Shulhan Arukh* and *halakha seforim* (books)
- Covers of the *seforim* (books) mentioned above
- *Mezuza* covers, *Tefillin* straps, boxes and bags
- Paper that contains *Hashem's* name

The following should be placed in shaimot, or when difficult, should be discarded respectfully by wrapping them before placing in the recycling bin:

- Printed material which by their nature are not intended to be saved, i.e. weekly *Divrei Torah* flyers and Torah articles printed in newspapers and magazines.
- Children's *Lemudai kodesh* homework and *parsha* sheets

The following should be discarded respectfully by wrapping them before placing in the recycling bin. (If not accepted in the recycling bin then place them wrapped into the regular garbage):

- *Tzitzit* and *tallits*
- *Kippot*
- *Lulav*, *etrog*, *schakh*
- *Tallit* bag, *tallit* and *tefillin* plastics

The following are NOT shaimot and should be discarded in the recycling bin. (If not accepted in the recycling bin then place them wrapped into the regular garbage):

- CD's, DVD's, tapes, computer disks that contain Torah classes
- Torah themed projects and pictures
- Invitations that contain only the standard *Od Yeshama* and no additional verses.

PASSOVER TERMS



MATZAH VS. MATZAH SHMURAH

Matzah is unleavened bread made from just flour and water and baked before it has a chance to rise. It is eaten on Passover eve, at the center of the Seder celebration. When our forefathers left Egypt, they were in such a hurry that there was no time to wait for the dough to rise. They therefore ate matzah, unleavened bread. With only this food (but with great faith), our ancestors relied on the Almighty to provide sustenance for the entire Jewish nation. Each year, to remember this, we eat matzah on the first two nights of Pesah, thereby fulfilling the Torah's commandment, "Matzot shall you eat . . . (Exodus 12:15)" It is a mitzvah that the Passover matzot be made specifically for the purpose of fulfilling the obligation to eat matzot on Passover, as the verse (Exodus, 12:17) states: You shall guard the matzot. The matzah must be guarded to ensure that it does not become hametz; matzah which was not guarded may not be used on Passover. Matzah shmurah refers to matzah made from wheat which is guarded from the time that it is harvested. Many authorities maintain that one can fulfill the mitzvah of eating matzah on the first night of Passover only by using matzah shmurah. Many people make a point of eating matzah shmurah at least at the Seder, on the first night of Passover, and outside the Land of Israel, on the second night as well, for it is then that there is an obligation to eat matzot. There is no obligation to eat matzah during the remaining days of Passover.

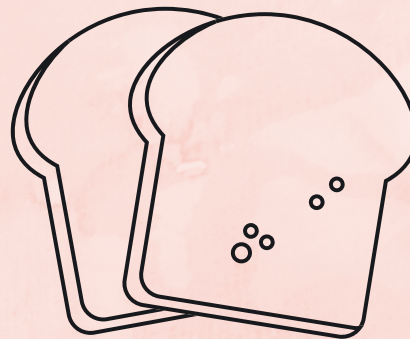
GEBROKTS

Gebrochts is a Yiddish word that refers to matzah that has come in contact with water. It literally means "broken," and it has come to mean "wet matzah" because matzah is usually ground or broken up into crumbs before it is mixed with water. Many communities have the custom to refrain from eating gebrochts on the first seven days of Passover. Those who refrain from eating gebrochts on Passover do so for fear that during the baking process there may have been a minute amount of flour that did not get kneaded properly into the dough. Upon contact with water, that flour would become hametz. The stringency of not eating gebrochts applies to matzah and water only—not to matzah and pure fruit juices or other liquids, which don't cause flour to become hametz. Those who are careful with gebrochts don't eat matzah balls, matzah brei, or matzah anything; in short, they do not cook with matzah at all. Also, when there is matzah on the table, they are very careful to keep it covered and away from any food that may have water in it.

THE SEDER

The Seder is a feast that includes reading, drinking wine, telling stories, eating special foods, singing, and other Passover traditions. As per Biblical command, it is held after nightfall on the first night of Passover (and the second night if you live outside of Israel), the anniversary of our nation's miraculous exodus from Egyptian slavery more than 3,000 years ago.

SELLING HAMETZ



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 Passover. Ideally, we burn or remove all hametz from our premises, which may be done through 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 hametz to a non-Jew and its repurchase after Passover.

Mekhirat hametz – the sale of 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. This means that non-Passover dishes, pots, utensils and hametz 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 hametz at that time is again permitted. One must wait until one is sure the repurchase has been done. If ownership of the hametz was not transferred before the holiday, the use of any such (חמץ hametz) remains prohibited after the holiday hametz she-avar alav ha-Pesah and any such products should be given away to a non-Jewish food pantry.

TO HAVE RABBI GROVER OR RABBI SACHS SELL YOUR HAMETZ, PLEASE SEE THE LAST PAGE OF THIS BOOKLET FOR MORE INFORMATION

THE SEARCH FOR HAMETZ

The formal search for leaven (Bedikat Hametz) will be conducted on the Thursday night before Passover this year. This symbolizes the final removal of leaven from the home. Before the search, it is customary to deposit small pieces of bread (ten pieces, according to kabbalistic lore) in strategic places so that the inspection should have a purpose. It is traditionally carried out by the light of a candle, with a feather and a wooden spoon to collect the hametz; all this is set aside until morning.

Before the search, recite:

ברוך אתה ה' אלהינו מלך העולם,	Barukh atah Adonai Eloheinu melekh ha'olam,
אשר קדשנו במצותיו,	asher kid'shanu b'mitzvotav,
וצונו על בעור חמץ.	v'tzivanu al biur hameitz.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to remove all hameitz.

After the search, recite:

כל חמירא וחמיעא דאכא ברשותי,	Kol hamira v'hamia d'ika virshuti,
דלא חמתה ודלא בערתה ודלא ידענא לה,	d'la hamiteih udla viarteih udla y'dana leih,
לבטל ולהוי הפקר כעפרא דארעא.	libateil v'lehevei hefkeir k'afra d'ara.

All hameitz 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.



Passover 5782

Siyyum Bekhorim

(study session for the first born)

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The sunrise to sunset **Tannit bekhorim** (fast of the firstborn) is the only fast that applies to just a segment of the community: all males who are the firstborn children in their families. The father or mother of a child too young to fast, fast for him.

There is a widely practiced exemption: On the principle that fasting is prohibited on a joyous occasion, Judaism allows for anyone attending a religious feast to forego fasting.

Therefore, we hold a celebratory meal on the completion of the study of a tractate of Talmud, called a *siyyum* (conclusion). This is considered a *seudat* (meal) *mitzvah* (in honour of a commandment; in this case, studying Torah).

Join us on Friday, April 15th at 8AM to celebrate Kobi Rosen's completion of Masekhta Megillah followed by a *seudat mitzvah* breakfast.

JOIN US:

FRIDAY, APRIL 15th @ 8AM

In person in the sanctuary or on the Beth Tikvah LiveStream

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STARTING EARLY

STANDARDS & FLEXIBILITY IN THE CONSERVATIVE MOVEMENT

Our sensitivity to the time-bound nature of the Seder creates a dilemma. Many important halakhic sources indicate that the Seder must begin after nightfall based on the premise that many of the mitzvot of the Seder must be observed “at nighttime.”

This means a start time, even for first Seder, at roughly the time that Shabbat would end that week. With the advent of daylight savings time, that could lead to a start of 9:00 p.m. or later in many communities.

For those who observe a 2nd Seder, the challenge is even greater, as it is often presented that one may not light candles, recite Kiddush, or in any way prepare for 2nd day Yom Tov during the first day of Yom Tov, so the 2nd Seder might not begin until significantly after nightfall. Attending a synagogue Ma’ariv service and returning home would of course further delay the start time.

Beginning a Seder at 9:00 p.m. or later presents a challenge for many who would want to participate. It creates substantial pressure to rush or abridge *Maggid*, the telling of the story. In addition, the Seder should be entered with an appetite for the matzah, and many would not be able to maintain an appetite at that hour, or would be forced to eat earlier.

One might argue that there are other Jewish practices that can be difficult or inconvenient, and eating dinner or going to bed 2 or 3 hours later than usual is a sacrifice that many would make in order to participate in another meaningful cultural event.

However, this is not merely an issue of preference or convenience. One of the essential mitzvot of the Seder is retelling the Passover story to one’s children or to others: *v’higaddeta L’vincha*. Indeed, one has not fulfilled the mitzvah of the Seder without telling the story to one’s children, students, or others. Staying up a bit later than usual is indeed part of the excitement of the Seder, but there is still a point in time at which even older children will not be able to participate fully.

Therefore, the matter of starting the Seder early is not merely an issue of convenience. The halakhic mandate to observing the Seder at the mandated time is often directly at odds with the halakhic mandate for the Seder to meet its primary pedagogic and spiritual goals.



STARTING EARLY

CONTINUED

Because the first day of Passover begins on Friday night this year, one may start the 1st seder early. There are several approaches that could be considered for those who wish to begin early. They are listed below in order of preference.

As the second Seder begins on Saturday evening, one may NOT begin their seder or preparations for the seder, until the conclusion of Shabbat. This includes cooking, preparing food or even setting the seder table.

This is based on the rule that one does not diminish major sanctity (Shabbat) for the sake of minor sanctity (Yom Tov). Furthermore, the Seder on Saturday night combines Havdalah with Kiddush and in addition, it is forbidden to light the Passover candles until Shabbat is over.

1. The stringent approach: If it is within the capacity of all attending to participate fully in a Seder beginning after dark, then this would be the preferred option. Even in such a case, Ma'ariv could be recited earlier so that those attending may be home and ready to start/prepare for the Seder at the appropriate time.
2. The "classic" approach: begin the Seder at any time after plag *haminha*, timing its performance so that some portion of the telling, and the consumption of matzah and maror, fall after dark.
3. Seder out of order: discussion and favorite songs, including Hallel, could be done before nightfall, skipping the most essential elements. After nightfall, the party would recite a "minimum required Seder" consisting of Kiddush, washing, karpas, and Maggid highlights including the four questions, avadim hayinu, the analysis of arami oved avi, the 2nd cup, and Rabban Gamliel's presentation of the meaning of the ritual foods. Of course, the actual consumption of matzah and maror would take place after dark as well.
4. The most lenient approach: begin the Seder at any time after plag *haminha* (**6:42 p.m.**), working under the assumption that it is permissible to accept Yom Tov early and perform all night-time rituals, including matzah and maror.

Below are the times for Nightfall this year:

1ST SEDER: FRIDAY, APRIL 15, 2022 NIGHTFALL 8:34 p.m.

2ND SEDER: SATURDAY, APRIL 16, 2022 NIGHTFALL 8:35 p.m.



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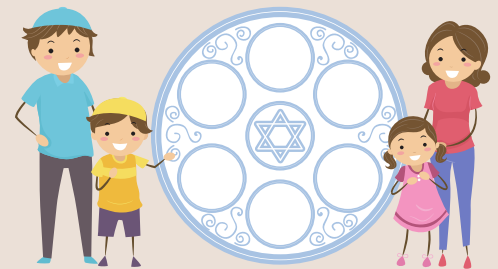


FAMILY FRIENDLY

TIPS FOR A FAMILY FRIENDLY SEDER

The word seder literally means “order,” referring to the order of the ritual Pesah meal. In modern Hebrew, the phrase, b’seder, means that things are, “in order,” or “fine.” Basically, it’s used to describe a situation that was not particularly exciting, but at least it was not a particularly bad experience either. The following are some tips for families on how to make your seder experience something special, something that is more than simply- b’seder.

- **Fidget toys:** Lately, these are all the rage. From spinners to cubes giving kids something quiet to play with during the less engaging moments is a great way to keep them not only happy, but you too! Place Pesah themed items on the table that kids can play with. These can include toy frogs to remind us of the plague.
- **Passover Bingo:** Make a grid before the holiday of various parts of the seder in different boxes. These can include things like the four questions, any of the various blessings (hands, wine, matzah, etc....), the Hillel sandwich, reading the plagues, etc.... Give the sheets and some stickers to younger attendees to follow along, placing a sticker on each item as they come up. Whoever gets “bingo” first, wins!
- **Paper Bag Dramatics:** Fill up a bag, or bags, with various random objects. (the more random, the funnier the game is.) Depending on the number of kids attending, you can divide them into different groups. Each group receives a bag and a part of the Pesah story. Give them a few minutes to plan a short skit acting out the story they were given. The catch is, they are required to incorporate every item in their bag into the skit. Sit back and enjoy some creativity and some laughter
- **Passover Question Catcher:** The PJ Library offers this great resource based off the folded fortune tellers you probably played with as a kid. These are designed so you just have to print, fold, and then play!
- **Make Them Work:** Seriously, kids like to be involved. Think of jobs you can assign them throughout the seder to let them feel helpful and important to the night’s events. Tasks can be as small as passing out things like the karpas, or for older kids, it can be leading a section of the seder itself. If you have both teens and young kids, you can ask the teens to teach them a song or story about the holiday!
- **Keep Them Fed:** A chewing kid is a quiet kid... Have some snacks available for kids to nibble on if they get hungry or restless waiting for the meal. This is especially important if you are eating much later than usual.
- **Play Out The Plagues:** Let younger kids act out the plagues when you get to them in the seder. They can put red food coloring in a glass of water, throw plastic frogs, toss crumbled paper (hail), and more. Be creative and let them get some energy out as the night goes on. These are just some of the many ways you can help create an engaging and meaningful Pesah experience no matter how young your attendees are. The most important thing is to keep them involved. The seder should not be a time that they have to sit quietly while the adults get to do everything. Sing songs and prayers to tunes that they know, let them tell the story, or ask them about what they’ve learned in school and synagogue. The goal should be for kids to have fun and learn a little while they’re doing it. If you keep that in mind, your seder will be more than *b’seder*!



HAPPY

PASS
OVER

פסח כשר ושמח

THE SEDER

IN BRIEF

KADESH

Kiddush. Recite Kiddush over a cup of wine, grape juice or a mixture of both. You should try to drink the entire cup all at once or at least a little more than half, while leaning to the left in the manner of royalty.

URHATZ

Wash your hands as if you were going to eat some matzah by pouring water on your right hand 3 times, then 3 times on your left hand, but do not make a blessing

KARPAS

The Appetizer. Take a small piece of vegetable (parsley, onion or potato) and dip it in salt water to remember the tears the Jews shed when they were slaves in Egypt. Make sure to recite the blessing before eating it.

YAHATZ

Break the Matzah. Take the middle Matzah from under the Seder plate and break it in two. The larger piece is called the Afikoman, "the bread of the poor". It gets hidden and the person who finds it can ask for a gift!

MAGGID

Tell the Story. Refill the cups of wine that you will drink at the end of the reading of the Haggadah and begin to read through it. Ask your youngest guest to recite the Four Questions. Then read and relive the entire story of Passover. After we finish telling the story we drink the second cup of wine. Don't forget to lean!

RA'HTZA

Wash your hands in preparation of eating the Matzah – only this time, remember to say the blessing over washing your hands. Do not talk after the recitation of the prayer until you have finished eating the piece of matzah.

MOTSI MATZAH

Blessings over Matzah. The head of the family takes the two whole matzahs, as well as half of the middle matzah and recites the blessing of "hamotzi" followed by the special Matzah blessing. Remember to lean to your left as you eat.

MAROR

Bitter Herbs. Take the bitter herbs and the Romaine lettuce (make sure it has been washed) which reminds us of the bitter times in Egypt, and dip them into the haroset. Say the blessing and consume them without leaning (which is a symbol of our freedom) to remember that we were slaves.



THE SEDER

CONTINUED

KOREKH

Matzah Sandwich. Fill two pieces of Matzah with Maror and Romaine lettuce, make a special prayer and eat it while leaning to the left.

SHULHAN OREKH

The Meal. We get to eat and enjoy the festive meal but remember to leave some room for the Afikoman at the end. Some families have the tradition of eating the boiled egg and roasted bone from the Seder Plate. If this is the case, make sure to replace them in order to complete the Seder plate for the second Seder night.

TSAFOUN

Dessert. Find the piece of Matzah that was hidden at the beginning of the seder. This is the Afikoman which commemorates the Korban Pesah (the Passover Sacrifice) which was consumed at the end of the meal when one was almost full. The Afikoman matzah should be eaten no later than 12:53 a.m. as it is not permitted to consume any food after that time except water, coffee or tea.

BAREKH

Grace After Meals. We refill the cups with wine, recite Birkhat Hamazon, and proceed to thank G-d for the delicious meal. We drink the third cup of wine while leaning to the left and thinking about the next cup.

HALLEL

Praise. We fill Elijah's cup with wine and our own fourth cup as well. Then we open the door for Elijah the Prophet who comes to visit every Seder in the whole world! We sing songs of praise for the great miracles G-d performed for the Jewish people, and finish by drinking the final cup of wine. Make sure to drink the fourth cup while leaning and reciting the final blessing.

NIRTZA

Accepted! Now that we've completed the Seder properly, G-d has surely accepted our prayers! We finish the evening with a heartfelt prayer, "Next Year in Jerusalem".



Live Chocolate Seder!!

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Saturday, April 9
Time: 10 - 11:30 AM



**Youth & Young
Families**

Location: Kulanu Room

Price: FREE!

Registration is required!
Deadline to register is:
Friday, April 1st

What to Expect:

Chocolate, chocolate, and more chocolate. Plus your favourite Pesah traditions in a family-friendly seder led by Ellie, with special appearances by Rabbi Louis and Cantor Tibi!



Please note that there will be no Play & Pray this week

KOS ELIYAHU

THE CUP OF ELIYAHU HANAVI

The origin of this extra cup for Eliyahu stems from a debate between the rabbis. Some affirmed that one must drink four cups of wine during the evening of the Seder, and others determined that we should drink five cups. Since a decision between the two opinions was not resolved, a compromise was determined: we drink four cups, and we add a fifth for the prophet Eliyahu. We have come to understand that this final cup serves two purposes:


- 1) To resolve the difficult dilemma left unresolved by the Sages, and
- 2) Seeing as our Rabbis disagreed about the number of cups we should drink, we pour one for Eliyahu who will resolve our doubt at the time of Moshiah.

According to the second book of Kings (2:11) the prophet Eliyahu was taken by a chariot and fiery horses and brought up to heaven alive. Our tradition therefore considers that he is not dead, and that he wanders on earth as a beggar in order to help those in danger or in distress. But, as soon as he has completed a mission, he disappears without a trace.

Called by the name Prophet Malakhi (3:1) "the angel of the covenant" (*malakh ha-berith*), he is present at each Brit Mila, where his invisible presence is attested by a special seat (*kissè shel Eliyahu*). It is in this same vein that a seat and a cup of wine are reserved for him at each Passover celebration.



COUNTING THE OMER

A decorative floral arrangement featuring pink flowers, greenery, and a red book with gold lettering, positioned on the left side of the page.

Counting of the Omer, or Sefirat HaOmer, sometimes abbreviated as “Sefira” or “the Omer”, is an important verbal counting of each of the forty-nine days between the Jewish holidays of Passover and Shavuot, commanded in the Torah (Leviticus 23:15).

The counting of the Omer begins on the second day of Passover, the 16th of Nissan, and ends the day before the holiday of Shavuot, the fiftieth day. The concept of counting each day represents spiritual preparation and eager anticipation for the giving of the Torah. When we count the Omer, we demonstrate how much we, as Jews, desire to accept the Torah and all its laws within our daily lives. It should be noted that the period of counting the Omer is also a time of semi-mourning. Traditionally the reason cited is that this period of mourning is in memory of the plague that killed 12,000 students of Rabbi Akiva.

According to the Talmud, 12,000 Havruta (pairs of students), 24,000 in all, were killed as a sign of Divine anger during the days of the Omer counting for not honouring one another properly. In practice, different Jewish communities observe different periods of mourning and different mourning practices as well. Remember that we only begin the count at nighttime. Thus, at Beth Tikvah, we publicly count the Omer only on Saturday nights.

So don't forget to count at home!

Consult any siddur for information on how to count the Omer.



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KITN IYOT



In the fall of 2015 the Committee On Jewish Law & Standards passed two rulings which permit the consumption of kitniyot for Ashkenazim on Passover. These foods include: beans, corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds. It should be noted that this position does not constitute an instruction to consume kitniyot during Passover, 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 guidelines:

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

KITNIYOT

THE DIET COKE CONTROVERSY



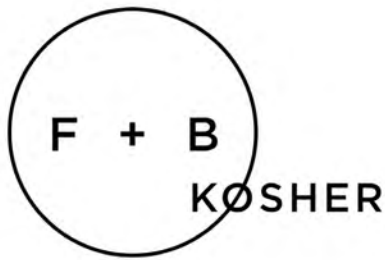
In Canada, COR supervised Diet Coke is kosher for Passover for Sephardim only and is designated as kitniyot; while in the United States, OU supervised Diet Coke is simply kosher for Passover and does not bear any kitniyot label. Contrary to popular belief, there is no difference between the ingredients that make up the Canadian and American versions of the soft drink, so if one does not drink Kosher for Passover Diet Coke at home in Canada then the same would apply for the American version. Rather, the difference between the two lies in the understanding of a relatively specific halakhic nuance which has been highlighted through the production of the world's most popular diet soft drink and other products made from so-called "*Kitniyot Shenishtana*" or transformed kitniyot.

There are two major food additives which can be categorized as *Kitniyot Shenishtana*, namely, citric acid (or ascorbic acid) and aspartame. Both are originally derived from corn and are wholly transformed through chemical changes into entirely different substances that have no resemblance to corn. The COR has always been stringent in their approach to the question of Kitniyot Shenishtana by unequivocally categorizing them as kitniyot and Kosher for Passover for Sephardim only.

The lenient position of the OU on products such as Diet Coke is as follows: "If a non-kosher item is transformed into a completely different entity, it can lose its nonkosher status and become kosher. In halakhic terms this is called *nishtana*... The consensus of the leading Rabbis is that we only rely on the leniency of *nishtana* when dealing with a rabbinic prohibition, albeit not a Torah prohibition. Since the prohibition of not eating kitniyot is a minhag, and the OU position is that a minhag is treated as a rabbinic injunction, and permit the consumption of *Kitniyot Shenishtana*".

Alternatively, after doing their own analysis of the subject, the COR has determined that there is another point of view. Diet Coke containing aspartame takes on the status of Kitniyot Shenishtana, yet aspartame is just one of its many ingredients. Is the amount of kitniyot contained within Diet Coke perhaps negligible? While most rulings on the negligibility of a drop of food that falls within another larger pot of food is 1/60th, the ruling on kitniyot specifically is whatever ingredient is the majority. Does that mean Kosher for Passover Diet Coke with aspartame is permitted, even though it contains kitniyot? The COR holds the ruling that states that since aspartame is a derivative of corn, although its form has changed, it is nevertheless placed into the drink intentionally to serve a purpose, (to sweeten the taste), and therefore it can be certified as Kosher for Passover for Sephardim only.

So where do we stand? The position of Beth Tikvah is that *Kitniyot Shenishtana* is not considered kitniyot and is therefore permitted for consumption on Passover for those who choose to do so. If you decide that this ruling is one that complements your outlook, you can feel confident consuming Diet Coke with the Kosher For Passover symbol over the holiday. Pesah is a holiday in which we cherish our heritage and our link back to the earlier generations. Adhering to one's traditions in regard to kitniyot is a great demonstration of this appreciation.



Passover Menu

For the Seder and For the Week

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KOSHER FOOD

FOODS ALLOWED ON PASSOVER

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

PROHIBITED FOODS:

Hametz 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 hametz). Any food containing these grains or derivatives of these grains must be certified kosher for Passover. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains which would render that food hametz. Such products also need Passover supervision.

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 Passover supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Passover without a Passover *heksher* may be problematic. Wherever possible, processed foods ought to have a "kasher l'Pesah" 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 "kasher l'Pesah" heksher 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.

PRODUCTS THAT REQUIRE A PASSOVER HEKSHER IF PURCHASED ON PESAH (Items do not require a Passover Heksher if purchased before the holiday)

- all pure fruit juices
- filleted fish
- frozen fruit (no additives)
- non-iodized salt
- pure white sugar (no additives)
- quinoa (with nothing mixed in) *see next page
- white milk
- Frozen vegetables (needs to be checked for possible hametz before cooking)

PRODUCTS THAT DO NOT REQUIRE A PASSOVER HEKSHER

- 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
- whole or gutted fresh fish
- whole or half pecans (not pieces)
- whole (unground) spices and nuts

KOSHER FOOD

CONTINUED

FROZEN UNCOOKED VEGETABLES

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

PRODUCTS THAT REQUIRE RELIABLE "KASHER L'PESAH" HEKSHER CERTIFICATION.

Regular kosher supervision is not sufficient whether bought before or during Passover:

- All baked goods
- Farfel
- Passover cakes
- All frozen processed foods
- Candy
- Canned tuna
- Cheeses
- Chocolate milk
- Decaf coffee
- Decaf tea
- Dried fruits
- Herbal tea
- Ice cream
- Liquor
- Matzah; any product containing matzah, matzah flour, matzah meal
- Grade AA butter
- All extra virgin olive oils are kosher for Passover so long as they bear a hechsher. All other oils (including regular olive oil) require Passover certification.
- Soda
- Vinegar
- Wine
- Yogurt

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

BABY FOOD

Baby Food with a Passover heksher is sometimes available. Of course, home preparation of baby food, using "kasher l'Pesah" utensils and kitchen items is always possible. Pure vegetable prepared baby food that is kosher all year round is acceptable for Passover. The use of 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 kitniyot does not apply to infants. Thus infant formula products, kosher all year round, are acceptable for Passover. 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).



KOSHER FOOD

CONTINUED

PET FOOD



The issue of pets on Passover is a complicated one. There are several options:

1. The pet is given, for the week of Passover, to a gentile who can feed it whatever food is available.
2. Since no hametz is allowed in our possession on Passover, one could feed the pet either kosher l'Pesah pet food, pet foods with no grain, or food off your own table which is already kosher l'Pesah. Incidentally kitniyot would be permissible.
3. Some authorities allow for the pet to be sold along with the hametz and, since the pet does not belong to the Jewish owner, regular pet food would be fed. Note that the document of sale would have to include the pet as well as the hametz. 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).

THE KOSHER PET FOOD 10 COMMANDMENTS

1. Pet food may contain non-kosher ingredients.
2. Pet food may not contain a mixture of meat (beef) and milk. This applies year-round.
3. Pet food may contain a mixture of pork and milk.
4. Pet food may contain a mixture of poultry and milk.
5. During Pesah, pet food may not contain any hametz.
6. During Pesah, pet food that is hametz should be sold with the rest of your hametz.
7. During Pesah, avoid the following ingredients: wheat, barley, oats, rye, spelt, brewer's yeast and starch.
8. During Pesah, pet food may contain kitniyot.
9. During Pesah, be careful with foods for fish, birds and small animals.
10. During Pesah, double-check the ingredient panels even if the food is grain / gluten free.

SHOPPING

It has become quite common for many folks to use food-shopping services in which individuals shop on behalf of others and drop products off at the door. While not inherently problematic for Passover, it is not uncommon for shoppers to substitute similar items for others, grocery stores often mismark products with their own signage, and Kosher sections can be confusing for the inexperienced Passover shopper. This is potentially challenging, such that those who use these services must specify precisely what it is they prefer in the days before Passover, and certainly during the holiday itself. Some services provide options for flagging "no substitutions", which should be used wherever possible. We also strongly recommend to those who use those services to be extra judicious in checking their orders for accuracy at delivery.

Lastly, many of us have already opened products in our homes that are hametz - free but used in the course of normal year-round cooking. If one is able to ascertain with a high level of certainty that no hametz contaminated the opened product, it would be reasonable to set it aside for Passover use for this year (especially if procuring a new package presents a potentially dangerous situation or is financially prohibitive).

KOSHER FOOD

CONTINUED

PERSCRIPTION MEDICINES

Are permitted. No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor AND Rabbi.

PLEASANT TASTING MEDICINES

Liquid medicines and chewable pills which are flavoured to give a pleasant taste, are forbidden to be ingested IF they contain hametz. If the patient is seriously ill, a Rabbi should be consulted.

BITTER TASTING MEDICINES

Pills that are bitter are permitted for someone who is ill, even if the pills contain hametz.

VITAMINS AND SUPPLEMENTS

Since the allowance for taking medicines that contain hametz is limited to someone who is ill, it is forbidden to electively take vitamins or food supplements unless it is determined that they do not contain hametz. This includes gelcaps which often contain porcine gelatin and liquid medicines that often contain glycerin and other additives (which can be made from animals). Such items should be purchased with Kosher certification & state they contain no starch.

KITNIYOT

Medicine containing kitniyot is permitted for someone who feels ill.

COSMETICS AND PERSONAL CARE PRODUCTS

Due to the stringent approach toward hametz on Pesah, it is advised to be stringent with regard to cosmetics and personal care products that are applied to the lips or that are used orally. Therefore, it is recommended to avoid using lipsticks and toothpastes that contain hametz.

NON FOOD ITEMS

Any detergents, cleaners, etc. which are not a food and which are not eaten, may be used for Passover with no hekshered 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



Pre-Passover Learning by Rabbi Idan Rakovsky, Interviewed by Rabbi Jarrod Grover

**BETH
TIKVAH
SYNAGOGUE**



Jews, the Jewish State, and our Obligations to Ukrainian Refugees: Lessons from Jewish sources and Jewish history

**Tuesday, March 29, 8PM
@ Beth Tikvah
In person and on Zoom**

Includes catered, assorted meat and vegetarian finger foods



*Rabbi
Idan Rakovsky*

Idan Rakovsky was born in Israel and grew up in Montreal. As a son of a *hazzan*, Idan has experienced first-hand a variety of synagogues and Jewish communities across North America. For his military service, Idan served as a commander in the Israeli Defense Forces (IDF) Intelligence Unit 8200, for four years.

Idan is a graduate of Yeshivat Giva't Shmuel and Yeshivat Ma'ale Gilboa. He and his wife Prielle live in Kibbutz Massuot Yitzhak, located in southern Israel.

Currently, Idan serves as an *Avreich* (Beit Midrash Fellow) in Beit Midrash Zichron Dov, and as the Rabbinic Assistant at Congregation Shaarei Tefillah.



**REGISTER AT:
www.bethtikvahtoronto.org/ukraine**

SELL YOUR HAMETZ

DELEGATION OF POWER OF ATTORNEY FOR THE SALE OF HAMETZ

I (we) the undersigned, empower and permit Rabbi Jarrod Grover to act in my (our) place and stead, and in my (our) behalf to sell all HAMETZ (leaven) and all products containing even the smallest amount of HAMETZ possessed by me (us) knowingly or unknowingly, as defined by the Torah and Rabbinic law, and to lease all places wherein the above mentioned products owned by me (us) may be found, especially in the premises located at:

Name of Person / Family: _____
 Street Address: _____
 City, Province: _____
 Phone Number: _____

Rabbi Grover has the full right to sell, lease, rent or sublet the above by such transaction as he deems fit and proper, for such time as he chooses. Rabbi Grover also has the full power of attorney to appoint a substitute in his stead with full power to sell, lease, and rent or sublet the above as provided herein. The authority hereby given is meant to be in conformity with Jewish law and also to be in accordance with the law of the Province of Ontario.

Signature: _____ Date: _____

This form must be received by the Rabbi by THURSDAY, APRIL 14 2022.

An online version of this form can be found at:
<https://www.bethtikvahtoronto.org/sale-of-hametz.html#>

MAOT HITTIM COLLECTION

Yes, I would like to donate \$_____ to help others experience the joy of Passover.

Name: _____

Street Address: _____

Signature : _____

Visa / MC#: _____ Exp. _____

Please make cheques payable to Beth Tikvah Synagogue, designating **Maot Hittim** on the cheque.
 You may also donate by calling us at 416-221-3433

This form must be received by the Rabbi by **THURSDAY, APRIL 14 2022**
 It can be mailed to the synagogue, emailed to renee@bethtikvahtoronto.org
 or faxed to the Rabbi's attention at 416-221-1602

BETH TIKVAH PRESENTS

PASSOVER GUIDE

2022

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