

PASSOVER

GUIDE

April 23 - 30, 2024

Nisan 15 - 22, 5784

WHAT EVERYONE
NEEDS TO KNOW
ABOUT PASSOVER

A Quick Guide to
Passover: What You
Should Know

SELLING YOUR HAMETZ

How, where and when to
sell your Hametz

KASHERING YOUR
KITCHEN

Learn the ins and outs of
cleaning for Passover

LEARN MORE ONLINE:

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**BETH
TIKVAH
SYNAGOGUE**



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RABBI'S MESSAGE



Dear Members and Friends of Beth Tikvah,

I hope this letter finds you well and enjoying 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.

As we prepare to celebrate the festival of Passover, we embark on a journey that transcends time and space, connecting us to our ancient roots and the eternal bond between the Exodus from Egypt and the land of Israel.

Passover, known as the festival of freedom, commemorates the miraculous deliverance of our ancestors from bondage in Egypt. It is a time when we retell the story of our liberation, recounting the ten plagues, the parting of the Red Sea, and the journey through the wilderness to the Promised Land. Yet, as we gather around the Seder table to relive this sacred narrative, we are reminded that the story of Passover is not confined to the past; it is a living, breathing testament to our ongoing relationship with the land of Israel. The Exodus from Egypt was not merely an event in history; it was the birth of a nation and the fulfillment of a divine promise. As our ancestors crossed the Red Sea and set foot on the shores of freedom, they embarked on a journey towards the land of Israel, the land flowing with milk and honey, promised to them by the Almighty.

Throughout our wanderings in the wilderness, the land of Israel remained the focal point of our collective consciousness, a beacon of hope and destiny. It was to this land that we aspired, yearning for a homeland where we could live in freedom and worship the One True God. And when the time came, it was to this land that we returned, under the leadership of Joshua, to fulfill the covenant made with our forefathers.

The connection between the Exodus from Egypt and the land of Israel is not only historical but also spiritual and theological. The land of Israel is intricately woven into the fabric of our faith and identity as a people. It is the land promised to Abraham, Isaac, and Jacob, a land sanctified by the presence of the Divine, and a land to which we are forever bound by covenant and destiny.

As we celebrate Passover this year, let us reflect on the profound relationship between the Exodus from Egypt and the land of Israel. Let us remember that our journey towards freedom did not end at the shores of the Red Sea but continued on to the hills and valleys of the Promised Land. And let us reaffirm our commitment to supporting and cherishing Israel today, ensuring that it remains a beacon of hope and freedom for generations to come.

May this Passover be a time of renewal and rededication, as we draw inspiration from our ancient heritage and recommit ourselves to the eternal bond between the Exodus from Egypt and the land of Israel.

I hope that this Passover Guide 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. In the spirit of my words above, this year's collection will be directed to help make Passover more affordable for needy Jews in Israel.

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

Rabbi Jarrod R. Grover

PASSOVER TIMES

Monday, April 22

Shaharit and Siyyum Bekhorim (study session for the first born)

7:00 AM

Latest time for eating Hametz

10:34 AM

Latest time for burning Hametz

11:55 PM

There will be no Minha/Maariv service

Candle lighting is at 7:52 PM

The first Seder, according to tradition, starts about an hour after candle lighting.

Tuesday, April 23

Shaharit for the first day of Passover

9:00 AM

There will be no Minha/Maariv service

Candle lighting is at 8:58 PM

Wednesday, April 24

Shaharit for the second day of Passover

9:00 AM

Minha for the second day of Passover, Maariv for Hol Hamoed and Havdalah

8:05 PM

Havdalah is at 8:59 PM

Thursday, April 25

Shaharit for Hol Hamoed

7:30 AM

Minha and Maariv for Hol Hamoed

7:00 PM

Friday, April 26

Shaharit for Hol Hamoed

7:30 AM

Minha and Maariv for Shabbat Hol Hamoed

6:00 PM

Candle lighting is at 7:56 PM

Shabbat, April 27

Shaharit for Shabbat Hol Hamoed

9:00 AM

Minha for Shabbat, Ma'ariv for Hol Hamoed and Havdalah

7:50 PM

Havdalah is at 9:03 PM

Sunday, April 28

Shaharit for Hol Hamoed

8:30 AM

Minha for Hol Hamoed and Ma'ariv for the seventh night of Passover

6:00 PM

Candle lighting is at 7:59 PM

Monday, April 29

Shaharit for seventh day of Passover

9:00 AM

Minha for seventh day of Passover and Ma'ariv for the eighth night of Passover

6:00 PM

Candle lighting is at 9:06 PM

Tuesday, April 30

Shaharit for the eighth day of Passover (Yizkor recited)

8:45 AM

Minha for the eighth day of Passover, Ma'ariv and Havdalah

8:10 PM

Havdalah is at 9:07 PM

WHAT EVERYONE NEEDS TO KNOW ABOUT PASSOVER

How to get rid of hametz, prepare your home and celebrate the holiday of freedom.



“

Our miraculous exodus from Egypt. The birthday of the Jewish nation. The most wildly observed holiday on the Jewish calendar.

Is there any other holiday in which we invest so much time, effort, energy (and elbow grease)?

This guide provides a clear, easy-to-read overview of the mitzvot and customs related to Pesah, as well as the terms associated with the holiday.

When Is Passover?

We observe Passover from the 15th through the 22nd of the Hebrew month of Nisan.

Pesah 2024 falls on Monday night, April 22, and last through April 30. It is forbidden to eat hametz beginning Monday morning, April 22.

Is my home kosher-for-Passover?

Keeping a year-round kosher home is not the same as a "kosher-for-Passover" home. On Passover, eating hametz, or having hametz in your possession, is forbidden. (See "What is Hametz?" below)

The following are some of the special preparations that must be made for Pesah.

Cleaning

The entire home must be cleaned of all edible hametz. Check and clean out any place where hametz may have entered during the year. (If you have kids at home, this might mean under the beds, in the closets, and of course, in your car!) Either clean all toys or set aside designated clean toys.

Selling

Any hametz not removed from a Jew's premises before Pesah should be sold and the storage locations leased to a non-Jew, via Rabbi Grover or Rabbi Zilbershtein.

Different Utensils

Year-round cooking and eating utensils should not be used, and separate utensils should be purchased exclusively for Pesah use. (In some cases, year-round utensils may be kashered for Pesah use, in consultation with a Rabbi.)

What exactly is hametz?

Practically speaking, any processed food that is not certified as kosher-for-Passover may potentially include hametz ingredients. Even foods with minute amounts of hametz ingredients, or foods processed on utensils or machinery that are used for hametz, are not permissible for Pesah use.

Any processed food that is not certified as kosher-for-Passover may potentially include hametz ingredients and should not be eaten on Pesah.

The busy days before Pesah - special mitzvot and customs

Have you turned your house inside-out, transformed your kitchen into an alluminum-foil-covered spaceship, and rescued all the lonely Cheerios from their dusty corners?

Bedikat Hametz

Bedikat Hametz means the "search for hametz." We comb our homes for any hametz that we might have overlooked. This year, Bedikat Hametz will take place on Sunday evening, April 21. Any hametz found is set aside to be burned the next morning.

Burning the Hametz

On the morning of Erev Pesah, we burn the hametz. See our Passover times for the latest time to burn your hametz.

The Fast of the Firstborns

Erev Pesah is a fast day for the firstborn males (Ta'anit Bekhorim). During the tenth plague, all the firstborns in Egypt died. Hashem passed over the homes of the Jews and spared their firstborns. To commemorate this, firstborns fast on Erev Pesah. This year, the fast will be held on Monday, April 22. Beth Tikvah will conduct a siyum. (The conclusion of a portion of Torah learning is a celebratory occasion that allows for a seudat mitzvah, a ritual feast). A siyum exempts firstborn males from fasting altogether.

Maot Hittim - Money for the poor

Before Pesah, there is a custom to give Maot Hittim (literally, money for wheat). We donate money to the needy to help them buy matzot and other food for Pesah. Please see the last page of this guide for a form to contribute to the needy.



Passover is Here - What You Need to Know

Shabbat and Yom Tov

The fourth night (Erev Shabbat, April 26 through Motzei Shabbat, April 27) are observed with Shabbat restrictions on work and creative activity.

The seventh and eighth days (April 29 and 30) are observed with Yom Tov rules and regulations.

The Intermediate Days - Hol Ha'moed

The intermediate days of Pesah (April 25, 26 & 28) are considered "semi-festive" outside of Shabbat. Although they are the "weekday" of the holiday, not all work, activities and crafts are permitted. The laws of Hol Ha'moed are pretty nuanced. Our clergy will be able to give you detailed guidance if you have specific questions.

You've made it to the Seder! Now what?

Here's your overview of the mitzvot of the Seder:

The Seven Mitzvot of the Seder

There are two Torah obligations and five rabbinical obligations to perform during the Seder.

Torah Mitzvot

1. Relating the story of the Exodus (Maggid - reading from the Haggadah).
2. Eating matzah.

Rabbinical Mitzvot

1. Arba Kosot: Drinking four cups of wine.
2. Marror: Eating bitter herbs.
3. Hallel: Reciting psalms of praise.
4. Afikoman: Eating an extra piece of matzah for dessert as a reminder of the Pesah offering.
5. Demonstrating acts of freedom like sitting with a pillow and leaning to the left when eating matzah and drinking wine.

The Seder Plate

The Seder plate is arranged with symbolic foods that follow the order of the Haggadah. The prepared plate is placed in front of the leader of the Seder, who gives out the various foods to each participant.

What do we put on the Seder plate?

1. Three whole matzot (next to the plate)
2. Haroset: a mixture of apples, nuts, wine, and cinnamon, symbolizing the bricks and mortar of ancient Egypt
3. Karpas: a vegetable (preferably parsley, radish, potato, or celery)
4. Marror: bitter herbs (may consist of romaine lettuce, endives, or pure horseradish)
5. Beitzah: a roasted or boiled egg
6. Zeroa: a piece of roasted or boiled meat or poultry
7. Salt water: Place a bowl of salt water for dipping the karpas near the Seder plate.

Matzah

We are commanded to eat matzah three times during the Seder:

1. At the start of the Seder meal (with a special brakha)
2. For korekh (Hillel sandwich) together with the maror
3. For the afikomen (at the end of the meal)

Four cups of wine

Red wine is preferred for the Seder. Each Jew is obligated to drink a cup of wine at four specific times during the Seder:

1. Start of the Seder, following Kiddush
2. Before the meal (after reciting the Haggadah story)
3. Following Birkat Hamazon (Grace after the meal)
4. After the completion of Hallel

Bitter Herbs (maror)

Everyone is obligated to eat bitter herbs twice at each Seder:

1. A kezayit, dipped in haroset (marror)
2. A second, smaller amount, inside the matzah sandwich (korekh)

Marror must be raw and unpreserved. Therefore, commercially prepared grated horseradish, which is packaged in vinegar, may not be used for the mitzvah.

Telling the story of the Exodus and singing Hallel

We encourage young children to participate in the Seder to the best of their ability. It is customary for the youngest person at the Seder to ask the Four Questions.

We close the Seder with Hallel, which praises God and His special relationship with the people of Israel. The Seder traditionally concludes with singing (and dancing) to several lively songs that celebrate our treasured relationship with God.

When Passover ends

All dietary laws and restrictions remain in effect until nightfall of the eighth day of Pesah.

Hametz that was properly sold may only be eaten once the resale is confirmed by Rabbi Grover (the agent). Hametz that was in the possession of a Jew during Pesah is forbidden for consumption by any Jew, even after Pesah.

PREPARING FOR PASSOVER WITH THE RABBIS

TWO CLASSES TO ENHANCE YOUR PASSOVER

IN-PERSON @ BETH TIKVAH



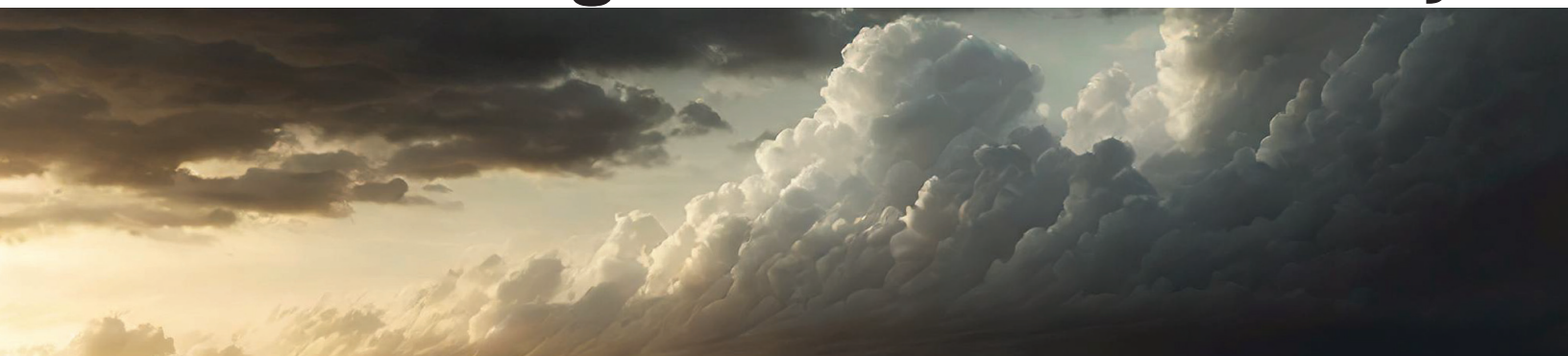
Wednesday, April 10th @ 5:45PM

SEDER AROUND THE WORLD: Exploring Alternative Haggadot to Make Your Pesah Special



Thursday, April 18th @ 7:30PM

COLLATORAL DAMAGE Finding Job in the Exodus Story



SEDER SIZING



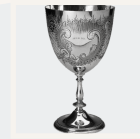
At each Seder, one is required to eat two k'zayisim of Matzah at Motzi Matzah. This is equivalent to approximately one half of a standard size machine matzah, or 1/3 of an average hand matzah. Four cups of wine are required at a minimum of 1 Rivi'it per cup.



Matzah



Marror



Wine Cup

Talmudic Measure of Volume	K'Zayit	K'Zayit	Rivi'it**
Rav Chaim Noeh	29 Cubic cm (1 Fl. Oz.)	19.3 Cubic cm (.7 Fl. Oz.)	3 Fluid Ounces ***
Rav Moshe Feinstein	43.2 Cubic cm (1.5 Fl. Oz.)	32 Cubic cm (1.1 Fl. Oz.)	3.3 Fluid Ounces ***
Chazon Ish	50 Cubic cm (1.7 Fl. Oz.)	33.3 Cubic cm (1.1 Fl. Oz.)	5.07 Fluid Ounces ***

These measurements are approximate amounts since mazot vary in thickness. Hand matzot can be considerably thicker than machine, or vice-versa.

** For the first three cups, one must drink more than half the rivi'it. One should drink the entire fourth cup so as to be able to recite a brakha ahrona.

*** For Friday night kiddush, Rav Moshe Feinstein z"l held that one should use a cup that holds 4.42 fluid ounces of wine.

WHILE YOU'RE 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’Pesahh”.
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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PASSOVER 2024

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KASHERING THE KITCHEN

The laws below must be followed to the best of your abilities.
If you have questions, please consult with R. Grover or R. Zilbershtein



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.

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.

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.

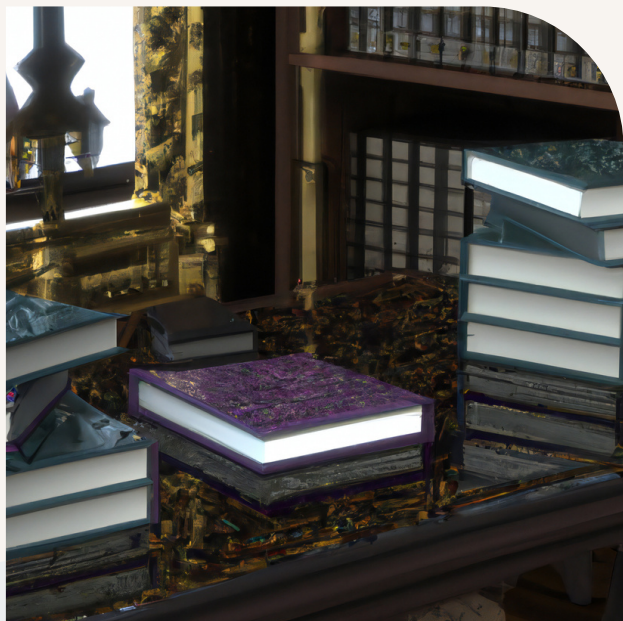
Here are the final conclusions of the paper:

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



Is there any other holiday in which we invest so much time, effort, energy (and elbow grease)? As we clean for Pesach, 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.

Discarding Holy Objects

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, schach
- 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.



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 ZILBERSHTEIN 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 Sunday 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,
אשר קדשנו במצותיו,
וצונו על בעור חמץ. Barukh atah Adonai Eloheinu melekh haolam,
asher kid'shanu b'mitzvotav,
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,
דלא חמתה ודלא בערתה ודלא ידענא לה
לבטל ולהוי הפקר כעפרא דארעא. Kol hamira v'hamia d'ika virshuti,
d'la hamiteih udla viarteih udla y'dana leih,
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.

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.

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 marror, 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 marror would take place after dark as well.
4. The most lenient approach: begin the Seder at any time after plag haminha (6:32 p.m.), working under the assumption that it is permissible to accept Yom Tov early and perform all night-time rituals, including matzah and marror.

Below are the times for Nightfall this year:
1ST SEDER: MONDAY, APRIL 22, 2024 NIGHTFALL 8:41 p.m.
2ND SEDER: TUESDAY, APRIL 23, 2024 NIGHTFALL 8:42 p.m.



B'Seder Fun For the Whole Family from Nadia

1. Create A theme for your seder

When my kids were little we would often shake things up for Passover. Anything goes if it means engaging the little ones! One year we turned our living room into a tent. Lots of pillows, scarves, and we ate on the ottoman! Or...turn the Passover Seder into a Pajama Party!

2. Add something new to your Seder Plate

Did you know that in recent years families have added a new item to their seder plate? Here are a few ideas of items your family can add. Be sure to research the meaning of each symbol and choose one that represents your family values: an orange, fair trade chocolate or coffee, potatoes, tomato, gefilte fish, tzimmes to name a few.

3. Plant some Parsley

It takes around 70-90 days to harvest parsley. If you plant parsley on Tu-Bshvat, it should be ready to use at your Passover Seder.

4. Passover Plague themed chocolates:

The Chocolate Moose in Toronto makes each plague in dark/pareve chocolate. So fun to decorate your table with them or to hand out a box of plagues to each child at the seder (adults love it too!) Be sure to order in advance! www.thechocomoose.ca

5. Afikomen

A great pre-passover activity is to make an afikomen bag to place the afikomen in before you hide it! It's an easy activity to do...I felt paper, fold in half, hole punch the sides, thread yarn through the holes, decorate it with sticky gems and puffy paint.

6. Learn the Mah Nishtana

Practice makes perfect! Each morning before school get your children singing the 4 questions so they are confident and ready to go for the seders. It sparks joy hearing children singing the 4 questions at the seder.



7. Storytime

PJ Library has many good story options to read at the seder. Create a book nook for children to access books during the seder. For some children, it may all be overwhelming. They too need to carve out some "quiet" time at the seder. www.pjlibrary.org

8. Snack it up

Adults can hardly wait for the Shulchan Orech! Give kids plates with assorted fruits, veggies, and dips. This way they are dipping, snacking, and enjoying themselves.

9. Set the Seder Table

Make it kid friendly! 10 plague face masks, finger puppets, plastic or squishy frogs, consider using an illustrated Haggadah,



decorate pillow cases, create a placemat with different scenes from the Exodus Story, a seder plate, or the steps of the seder. Laminate it and have it ready to go!

10. Play Games!

Take a break to play during the seder

- Create a 10 plague or symbols of Passover Bingo game.
- Make a list of trivia questions or riddles and assign one to each person sitting around your table.
- Passover charades (create Passover Charade themes and have them ready to go),
- Paper bag dramatics (fill a paper bag with 3-4 Passover themed items. Divide guests into groups/pairs, each must create a story using those items.
- Origami is always a hit! Download some origami instructions: Jumping frogs and more! Make sure to include some Origami paper: www.creativejewishmom.com

11. Elijah's cup and Miriams Cup

Miriam's Cup is a relatively new ritual object that is placed on the seder table beside the Cup of Elijah. While Elijah's Cup is filled with grape juice or wine, Miriam's Cup is filled with water. It serves as a symbol of Miriam's Well, which was the source of water for the Israelites in the desert. It is a way of drawing attention to the importance of Miriam and other women of the Exodus story.

12. Let's get cleaning and cooking

Involve your children in the cleaning and food preparation for Passover. There are countless varieties of Charoset! Make a few different styles to sample at your seder. Research the different Charoset recipes, the area of the world where they are from, and turn it into a learning opportunity about our Jewish World.



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

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.

KITNIYOT



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 erez 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.

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 halachic 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 non-kosher status and become kosher. In halachic 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. Pesach 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.

KOSHER FOOD

Foods Allowed on Passover

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

Prohibited Food

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 Pesah. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains which would render that food hametz. Such products also need Pesah 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 Pesah supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesah without a Pesah 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 Pesah Hecksher if purchased on Pesah

(Items do not require a Pesah 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 Pesah Heksher

- baking soda
- bicarbonate of soda, without additives
- eggs
- fresh fruits and vegetables
- fresh or frozen kosher meat (other than chopped meat)
- Nestea (regular and decaffeinated)
- pure black, green, or white tea leaves
- unflavored tea bags
- unflavored regular coffee
- olive oil
- whole or gutted fish
- whole (unground) spices and nuts

KOSHER FOOD



Products That Require Reliable "Kasher L'Pesah" Heksher Certification. Regular kosher supervision is not sufficient whether bought before or during Pesah:

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 Pesah provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesah and discard any pieces of hametz. Even if one did not inspect the vegetables before Pesah, if one can remove pieces of hametz, found in the package on Pesah, the vegetables themselves are permissible.

*It has come to our attention that there is a possibility of grains being mixed with quinoa if it is not under Pesah 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 Pesah. Please make certain that quinoa is the sole ingredient in the final packaging.

- 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 heksher.
- All other oils (including regular olive oil) require Pesah certification.
- Soda
- Vinegar
- Wine
- Yogurt

Baby Food

Baby Food with a Pesah 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 Pesah. 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 Pesah. Here as in baby foods, the bottles, nipples and formula should be kept away from the general kitchen area and clean up should be done out of the kitchen area (e.g. a bathroom sink).



KOSHER FOOD

Pet Food

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

1. The pet is given, for the week of Pesah, to a gentile who can feed it whatever food is available.

2. Since no hametz, is allowed in our possession on Pesah, 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 Pesah, 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 Pesah shopper. This is potentially challenging, such that those who use these services must specify precisely what it is they prefer in the days before Pesah, 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 Pesah use for this year (especially if procuring a new package presents a potentially dangerous situation or is financially prohibitive).

KOSHER FOOD

Prescription 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 Medicine

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 Medicine

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 gel caps 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.

Non Food Items

- Any detergents, cleaners, etc. which are not a food and which are not eaten, may be used for Pesah 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

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.





Passover 5784

Siyyum Bekhorim

(study session for the first born)

Open to Everyone!

BETH
TIKVAH
SYNAGOGUE



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 mitzvah* (meal) *mitzvah* (in honour of a commandment; in this case, studying Torah).

Join us on Monday, April 22nd at 7AM to celebrate Kobi Rosen's completion of Masekhta Sotah followed by a *seudat mitzvah* breakfast.

JOIN US:

MONDAY, APRIL 22nd @ 7AM

In person in the Chapel or on the Beth Tikvah LiveStream

SPONSORED BY:

The Stern Family in honour of Norman Stern z"l

Patricia & Allan Friedland in memory of their son, Jeffrey, z"l



SELLING 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 SUNDAY, APRIL 21 2024.

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 **SUNDAY, APRIL 21 2024**

It can be mailed to the synagogue, emailed to renee@bethtikvahtoronto.org

or faxed to the Rabbi's attention at 416-221-1602