



A World of Jewish Experience

Beth Emeth Bais Yehuda Synagogue

BETH EMETH BAIS YEHUDA SYNAGOGUE

PASSOVER GUIDE

2020 - 5780



Pesach, one of the three Chageem (Festivals), celebrates the most important event in the history of the Jewish people - their rescue from slavery in Egypt and the deliverance from that land. The commandments regarding Pesach are found in the 12th and 13th chapters of 'Shemot (Exodus).

In this booklet you will find a number of items which we hope will facilitate your Passover preparation and enhance your Sedarim.

If you have any questions which have not been answered in the included literature, please do not hesitate to call. We wish you and your families a Chag Kasher V'Sameach A Happy and Kosher Passover.

Sincerely yours,
Rabbi Howard Morrison

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☆ **YOM HA'ATZMAUT SHABBAT** ☆
Saturday, April 25, 2020

Come and Celebrate
Israel's 72nd Birthday!

Join us for music and celebration as we enjoy
a special Shabbat Service with an Israeli flavour!
Enhanced Kiddush served following services.

**Make Yom Ha'Atzmaut
a real family Yom Tov!**



24th Annual
Passover Food Drive

Help the needy in our community at Passover time.
Please bring donations of
non-perishable Kosher L'Pesach foods to the synagogue.

SHTAR HARSHA'AH

AUTHORIZATION OF PROXY

Whereas according to Jewish law one is not permitted to maintain or possess Chametz during the Passover Holiday, I, the undersigned, hereby authorize Rabbi Howard Morrison to sell all Chametz whether it be found in my residence or elsewhere on or before Wednesday April 8 by 10 am.

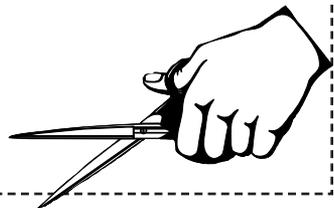
This Chametz that I wish sold includes every kind of leavened food or liquid whether in separate entities, mixed forms, dishes or utensils.

NAME:

ADDRESS:

CITY:

POSTAL CODE:



ABOUT PASSOVER

Stories play a key role in identifying a religion or nation, especially the ones at the center of a community's history and ritual, the ones taught to members of the community from an early age and repeated often by adults in rituals and prayers. Such master stories express in easily understandable and emotionally compelling terms a community's understanding of its origins, its values, and its goals. If one were to compare the view of life and humanity embedded in the master stories of, for example, Judaism, Christianity, Islam, Buddhism – and the United States, China, and Israel – one would find deep differences in how these various human communities understand who they are as individuals and as a community, what is important in life, and what they should strive for.

Judaism's master story is the Exodus from Egypt, followed by the trek to Mount Sinai and then to the Promised Land of Israel. We leave Egypt not as individuals but as a nation, and we do so only with the help of God. This is very different from the staunch individualism at the heart of the liberalism that has forged most Western countries. At Mount Sinai we engage in a Covenant with God that establishes the basis of our relationship with God – and the duties of that relationship – for ourselves and all our descendants.



This perception of ourselves, our links to one another and to God, and our mission in life infuses much of our liturgy and many of our holidays, but it is Passover that focuses on this story most graphically. As the Haggadah says, "In every generation we each must see ourselves as if we personally left Egypt." To enable us to identify with that

story once again, we reenact the Exodus through song, discussion, and prayer at the Seder table, and we restrict our diet to remind ourselves of the slavery of Egypt and the need to redeem ourselves and others again and again. The Hebrew word for Egypt, Mitzrayim, means "straits," probably because the Nile enters the Mediterranean not as one river but through multiple straits. Jewish interpreters, however, have understood the word metaphorically as well, teaching us that in every

generation we must seek to redeem ourselves and others from the straits of life – poverty, ignorance, prejudice, illness, meaninglessness, etc. That is our Jewish mission for life, the charge that God has given us and that the Passover story articulates for us anew each and every year.

This Guide, prepared by the Kashrut Subcommittee and approved by the Committee on Jewish Law and Standards, explains in detail the laws and customs regarding the dietary restrictions of Passover, the rules that remind us each time we eat of Passover’s messages for us.

Some of these guidelines, such as when we reenact the Exodus through story, discussion, and song at the Seder table are, frankly, quite technical and even complicated; that is the result of the special stringency of the Passover rules in Jewish law and the complex, new ways in which foods are processed in our time. We hope that this Guide will enable Jews to

understand what they may eat on Passover and how to prepare their kitchens for the holiday in ways that are clear and understandable. We do not intend this Guide to replace your rabbi’s guidance on these matters; on the contrary, any question you have about what is written here or what is missing you should address to your rabbi.



One last, but important, comment. Because Passover involves more dietary strictures than the rest of the year, many Jews become downright compulsive about the rules of the holiday. We should be careful not to use these rules

to assert our superior piety over others, and remember that observance of Passover should not come at the expense of the values of honoring our parents and treating everyone with respect. Passover is really important – a central feature of what it means to live a Jewish life. Its very meaning, though, is completely undermined if the dietary rules of Passover lead people to treat each other with disrespect. So as we explain the dietary rules of Passover below, we fervently hope that they will instead function as they are supposed to – namely, to serve as graphic reminders throughout the holiday of the critical lessons of Passover, of the need to free ourselves and the world around us of all the physical, intellectual, emotional, and communal straits that limit us and others in living a life befitting of people created in the image of God. May we all succeed in making this and every Passover the stimulus for us to fix the world in these ways every day of our lives.

PASSOVER SCHEDULE

Erev Pesach

Wednesday, April 8

First Shacharit Service: 7:15 am
with Siyum for Firstborns
Second Shacharit Service: 8:15 am
(no Siyum)
Burning of the chametz: No later
than 11:00 am
Mincha/Maariv: 7:00 pm
Candle Lighting: 7:35 pm
First Seder

First Day of Yom Tov Thursday, April 9

Sanctuary Service: 8:45 am
Mincha/Maariv: 7:30 pm
Candle Lighting: 8:48 pm *(from a
pre-existing flame kindled before
the onset of the first day of Pesach)*
Second Seder

Second Day of Yom Tov Friday, April 10

Sanctuary Service: 8:45 am
Mincha/Maariv: 7:00 pm
Shabbat Candle Lighting: 7:37 pm
*(from a pre-existing flame kindled
before the onset of the second day
of Pesach)*

Shabbat Chol HaMoed Saturday, April 11

Hashkama Minyan: 7:30 am
Sanctuary Service: 8:45 am
Mincha: 7:30 pm
Havdallah: 8:41 pm

Second Day of Chol HaMoed Sunday, April 12

Shacharit Service: 8:30 am
Mincha/Maariv: 7:45 pm

Third Day of Chol HaMoed Monday, April 13

First Shacharit Service 7:00 am
Second Shacharit Service 8:15 am
Mincha/Maariv: 7:45 pm

Fourth Day of Chol HaMoed Erev Yom Tov Tuesday, April 14

First Shacharit Service 7:00 am
Second Shacharit Service 8:15 am
Mincha/Maariv 7:50 pm
Candle Lighting 7:42 pm

Seventh Day of Pesach (Yom Tov) Wednesday, April 15

Sanctuary Service: 8:45 am
Mincha: 7:50 pm
Candle Lighting: 8:44 pm *(from a
pre-existing flame kindled before
the onset of the seventh day of
Pesach)*

Eighth Day of Pesach (Yom Tov)

Thursday, April 16

Sanctuary Service: 8:45 am
(Yizkor is recited)
Mincha: 7:50 pm
Pesach Concludes: 8:50 pm

KASHERING THE KITCHEN

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils used year to year only for Pesach. This is clearly not possible for major appliances and may not even be possible for dishes and utensils.

There is a process for kashering many, but not all, kitchen items thus making them kosher for Pesach:

The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food, (Ke-volo kach pol'to). This principle operates on the basis of the quality or intensity of how the items absorb food. Things used for cold food can be kashered by rinsing since no substance has been absorbed by the dish or glass. Items used on a stove absorb the food and thus need a stronger level of action namely expelling the food into boiling water, called (hag'alah). The most intense form of usage is directly on a fire or in an oven and these utensils require the most intense method of kashering, namely (libbun), which burns away absorbed food.

KASHERING SPECIFIC APPLIANCES AND UTENSILS

METALS

To kasher pots, silverware, and utensils wholly of metal not used for baking, thoroughly clean the item with soap and water, then, following a strict 24 hour waiting period during which they are not used, immerse the item in water that is at a rolling boil (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 (libbun). This is a complicated and a potentially dangerous procedure and may result in discoloration or warping of the metal being purged. Exercise caution when performing (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.

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 Pesach dish basins and dish racks must be used, one each for dairy and meat.

GLASS

Glass dishes used for eating and serving hot foods are to be treated like any dish used for eating and serving hot food. Kashering is effected by cleaning and immersing in boiling water (hag'alah).

Glass cookware is treated like a metal pot for kashering (see paragraph on metal, above). The issues regarding glass bakeware are complex. Some authorities allow it to be kashered and others do not.

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

PLASTICS

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

Ceramic dishes (earthenware, stoneware, china, pottery, etc) cannot be kashered. However fine china that was put away clean and that has not been used for over one Jewish calendar year may be used after thorough detergent and hot water washing. The china is then considered pareve and may be designated for meat or dairy use.

COOKING APPLIANCES

For ovens and ranges, every part that comes in contact with food must be thoroughly cleaned. This includes the walls and the top and bottom of the oven. Then the oven or range should be heated as hot as possible. The oven should be heated at maximum heat for an hour; the range top until the elements turn red and glow. Then parts of the range top around the elements that can be covered should be covered, (usually with aluminum foil). After a general and careful cleaning, self cleaning ovens are put through the full cleaning cycle while empty. Following this process, the oven should be again cleaned to remove any ash. If the oven was very dirty to start, two cycles may be needed to assure a thorough cleaning.

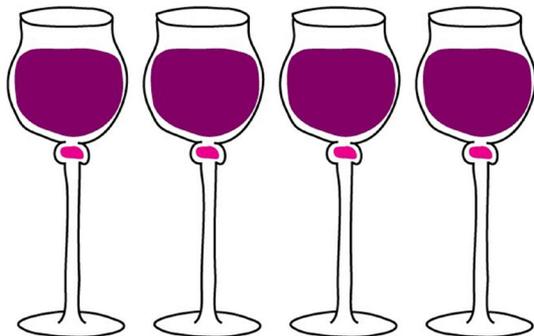
Smooth, glass top electric ranges require kashering by (libbun) and (iruy – pouring boiling water over the surface of the range top). First, clean the top thoroughly, then turn the coils on maximum heat until they are red hot. Then carefully pour boiling water on the surface area over and around the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

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). 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 Pesach.





Other electrical appliances can be kashered if the parts that come in contact with (chametz) are metal and are removable, in which case they may be kashered like all other metal cooking utensils. If the parts are not removable, the appliances cannot be kashered. We recommend whenever possible that small appliances be used that are strictly for Pesach, thus avoiding the difficulty of kashering these appliances.

WORK SURFACES

Tables, closets, and counters should be thoroughly cleaned and covered for Pesach. The coverings can be contact paper, regular paper, foil or cloth that does not contain (chametz) (e.g. been starched with chametz starch). Note that the covering material should be made of material that is not easily torn.

Many counter top surfaces can be kashered simply by a thorough cleaning, a 24 hour wait and (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, Ceasarstone, Swanstone, Surell and Avonite surfaces can be kashered by (iruy).
- Wood without scratches is also kashered by (iruy).
- Ceramic, cement or porcelain counter tops cannot be kashered by (iruy).

The potential effectiveness of (iruy) depends on the material of which the counter was made. A full list of counter materials that can be kashered (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC) at crcweb.org. Refrigerators and freezers should be thoroughly cleaned with detergent. If there are places where food can be stuck (e.g. cracks or difficult corners to reach), these areas should be covered.

PERMITTED FOODS

FOODS

The Torah prohibits the ownership of (chametz) (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesach.¹³ Ideally we burn or remove all (chametz) from our premises which may be effected by donations to a local food pantry. In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale of the (chametz) to a non-Jew and its repurchase after Pesach:

Mekhirat chametz (the sale of chametz) 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 chametz (chametz food) that have been sold as part of the selling of one's (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 chametz at that time is again permitted. One must wait until one is sure the repurchase has been done. If ownership of the (chametz) was not transferred before the holiday, the use of any such (chametz) remains prohibited after the holiday (chametz she-avar alav ha-Pesach) and any such products should be given away to a non-Jewish food pantry.

Prohibited foods

Since the Torah prohibits the eating of (chametz) during Pesach, and since many common foods contain some (chametz), guidance is necessary when shopping and preparing for Pesach.

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

KITNIYOT

Until five years ago, the CJLS position on kitniyot (for Ashkenazim) has followed that of the longstanding Ashkenazi minhag of refraining from eating them. These foods included: beans, corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds. The one exception was an approved permission of peanuts and peanut oil, provided said items have proper year-round kosher certification and do not contain chametz ingredients.

In the fall of 2015 the CJLS passed two responsa which permit the consumption of kitniyot for Ashkenazim. To fully understand their positions, which differ in their argumentation, please see:

- David Golinkin, "Rice, beans and kitniyot on Pesach - are they really forbidden?" OH 453:1.2015a
- Amy Levin and Avram Israel Reisner, "A Teshuvah Permitting Ashkenazim to Eat Kitniyot on Pesach" 453:1.2015b

This permission does not come without a few caveats that do appear in the body of the papers. The first is that the CJLS affirms that this new position does not constitute an instruction to consume kitniyot during Pesach, 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 guidance, cited in the p'sak halakhah of the responsum by Rabbis Amy Levin and Avram Reisner:

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

Permitted Foods

An item that is kosher all year round, that is made with no chametz, and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special Pesach supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesach without a Passover (hechsher) may be problematic. Wherever possible, processed foods ought to have a "kasher l'Pesach" hechsher 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’Pesach” hechsher must have a label that is integral to the package and it should have the name of a recognizable, living supervising Rabbi or creditable kosher supervision agency if possible. If the label is not integral to the package or if there are questions regarding the labeling, the item should not be used without consulting a Rabbi.

NO PESACH HECHSHER REQUIRED

Products which may be purchased without a Pesach hechsher before or during Pesach:

- baking soda
- bicarbonate of soda
- eggs
- fresh fruits and vegetables
- fresh or frozen kosher meat (other than chopped meat)
- Nestea (regular and decaffeinated)
- pure black, green, or white tea leaves
- unflavored tea bags
- unflavored regular coffee
- olive oil (extra-virgin only)
- whole or gutted fresh fish
- whole or half pecans (not pieces)
- whole (unground) spices and nuts

NO PESACH HECHSHER REQUIRED IF PURCHASED BEFORE PESACH

Products which may only be purchased without a Pesach hechsher before Pesach. If bought during Pesach they require a Pesach hechsher:

- all pure fruit juices
- filleted fish
- frozen fruit (no additives)
- non-iodized salt
- pure white sugar (no additives)
- quinoa (with nothing mixed in)*
- white milk
- Some products sold by Equal Exchange
- Fair Trade Chocolate

Frozen, uncooked vegetables may be processed on shared equipment that uses (chametz). It is preferable to purchase those with a “kasher l’Pesach” label. One may, however buy bags of frozen non-hechshered vegetables

before Pesach provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Pesach and discard any pieces of chametz. Even if one did not inspect the vegetables before Pesach, if one can remove pieces of chametz found in the package on Pesach, 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 Pesach supervision. The best option is to purchase quinoa with a Pesach hechsher, if it is available. Where that is not available, purchase Bolivian or Peruvian quinoa, marked "gluten free" before Pesach. Please make certain that quinoa is the sole ingredient in the final packaging.

PESACH HECHSHER ALWAYS REQUIRED

Products which require reliable kosher l'Pesach certification (regular kosher supervision being not sufficient) whether bought before or during Pesach:

- all baked goods
- farfel
- matzah
- any product containing matzah
- matzah flour
- matzah meal
- Pesach cakes
- all frozen processed foods
- candy
- canned tuna
- cheeses
- chocolate milk
- decaf coffee
- decaf tea
- dried fruits
- herbal tea
- ice cream
- liquor
- Grade AA butter
- oils
- soda
- vinegar
- wine
- yogurt



Regarding cheeses and non Grade AA butter, an inspection by a rabbi of a local dairy may suffice to resolve potential questions in some cases.

BABY FOOD

Baby food with a Passover hechsher is sometimes available. Of course, home preparation of baby food, using kosher l'Pesach utensils and kitchen items is always possible. Pure vegetable prepared baby food that is kosher the year round is acceptable for Pesach. 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 are kosher year-round, and the use of kitniyot does not apply to infants. Thus infant formula products acceptable for Pesach. Here as in baby foods, the bottles, nipples and formula should be kept away from the general kitchen area and clean up should be done out of the kitchen area (e.g. a bathroom sink).

MEDICINES

Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with your rabbi.

PET FOOD

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

1. The pet is given, for the week of Pesach, to a gentile who can feed it whatever food is available.
2. Since no chametz is allowed in our possession on Pesach, one could feed the pet either kosher l'Pesach pet food, pet foods with no grain, or food off your own table which is already kosher l'pesach. Incidentally kitniyot would be permissible.
3. Some authorities allow for the pet to be sold along with the chametz 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 chametz. 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).



NON FOOD ITEMS

Any detergents, cleaners, etc. which are not a food stuff and which are not eaten, may be used for Pesach with no hechshered 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



MA'OT CHITIM

(Passover Charitable Giving)

It is an ancient Jewish tradition to give to those in need prior to the Passover Holiday. This tradition is known as Ma'ot Chitim (money for grain). Charity is a mitzvah at all times, but at this time of the year it is especially important to insure that no Jew need go hungry on Passover. During Passover we recall what it was like to be impoverished in Egypt. It would be tragic and ironic were any Jew to go hungry in our own day.

We hope that you will make a contribution to the needy by donating Passover foods to our food drive or by responding to the request for monetary contributions through the Canadian Jewish Congress Ma'ot Chitim Drive.

Mechirat Chametz: The Sale of Chametz

Jewish law prohibits the use or legal possession of any Chametz, leaven of any kind, on Passover. In order to be certain that all Chametz has been removed from our possession, Jewish tradition requires us to sell our remaining Chametz to a non-Jew. This Chametz then becomes the property of the non-Jew for the duration of Passover and should be set aside in a place in one's home that will be unused during Passover.



The authorization of the right to sell Chametz can be granted to another. If you would like us to sell your Chametz, please fill out and return the form on the page 4. In order to symbolize that one is transferring the authority to sell, it is customary to make a token monetary transfer. The money contributed will be used to provide needy families with Passover necessities. If you send a check, please make it out to Rabbi Howard Morrison, Rabbi's Discretionary Fund.

An OUTLINE of the CEREMONIES in PREPARATION for PASSOVER

Definition of Chametz: In Exodus 12:15 the Bible tells us, "Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses..." The Rabbis specified five grains which can become chametz: wheat, barley, spelt, rye, and oats. Ashkenazic authorities add to this list rice and kitniyot, or legumes (including beans, peas, lentils, corn and maize, millet, and mustard); Sephardic authorities prohibit only the five specified grains, thus Sephardic Jews are allowed to eat legumes and rice during Passover.

Mechirat Chametz - The Selling of Leaven: According to the Biblical injunction that "no leaven shall be seen or found in your possession" during Passover, one must dispose of all non-Pesach foods for the full week of Passover. See page 19 for a detailed explanation and page 4 for the proxy of sale form.

Bedikat Chametz - The Search for Leaven: Taking place the evening before the first Seder, this ceremony is the climax of the Pesach preparation. The head of the house conducts this impressive ceremony by holding a lit candle and a feather or wooden spoon in his hand and gathering crumbs of bread which have been placed in advance in various parts of the house. The ceremony should involve the children and be performed immediately after supper. The search should be conducted this year on Tuesday night, April 7.

Before beginning the search, the following blessing is recited:
Baruch atta Adonai, eloheynu melech ha-olam, asher kidishanu, b'mitzvotav v'zivanu, al beeur chametz.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוּר חָמֵץ.

Blessed art Thou, Lord our God, King of the universe, who has commanded us concerning the destruction of the chametz.

Having concluded the search, the following is said (on the following page)

כֹּל חֲמִירָא וְחֲמִיעָה דְאִכָּא בְרִשׁוּתֵי Kol chamirā vacha'mí'á d'iká virshutee
 דְּלֵא חֲמִתַּי וְדֵלֵא בְעֵרְתָּהּ d'lá chamitay ood'lá ví'artay
 וְדֵלֵא יִדְעָנָא לָהּ ood'lá yádaná lay
 לְבַטֵּל וְלֵהוּי הֶפְקַר כַּעֲפָרָא דְאַרְעָא. Libá'tale v'lehevay hef'kare k'afrá d'ará

“All leaven and all chametz that is in my possession that I did not see and did not destroy, let it be null and powerless as the dust of the earth.”

Biur Chametz – The Burning of Leaven: The crumbs of bread that have been gathered the night before are put together in a bundle and burned the morning before Passover, no later than 11:00 am. The burning of Chametz should be done on Wednesday April 8.

After the Chametz is disposed of, the following statement is made:

כֹּל חֲמִירָא וְחֲמִיעָה דְאִכָּא בְרִשׁוּתֵי Kol chamirā vacha'mí'á d'iká virshutee
 דְּלֵא חֲמִתַּי וְדֵלֵא בְעֵרְתָּהּ d'lá chamitay ood'lá ví'artay
 וְדֵלֵא יִדְעָנָא לָהּ ood'lá yádaná lay
 לְבַטֵּל וְלֵהוּי הֶפְקַר כַּעֲפָרָא דְאַרְעָא. Libá'tale v'lehevay hef'kare k'afrá d'ará

“All leaven and all chametz that is in my possession that I have seen or not seen, that I have destroyed or not destroyed, let it be null and ownerless as the dust of the earth.”

Siyyum – The Fast of the First Born: The Bible relates that the first born of the Israelites were spared from the last plague which was visited upon Egypt. As an act of gratitude and as a means of reenacting a great event of our ancient history, the custom has arisen to have all the Bechorim (first born) fast on erev Pesach. As a substitution for this fast, they can participate in some sacred study in the synagogue on the morning before Pesach, at the special service for First Borns. The Siyyum will take place on Wednesday, April 8 at 7:15 am (one service only).



THE SEDER RITUAL

“And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt.” (Exodus XII:8)

PREPARING FOR AND CONDUCTING THE SEDER

The Seder table should be set in advance, ready for the Yom Tov to begin. The table should be covered with a white cloth and adorned with flowers, candlesticks, the ke'arah (Seder plate), matzah cover, wine cups, cup of Elijah, and Haggadot.

Haggadot - The Haggadah contains the order of the seder, the berachot, and prayers to be recited which recount the Israelites servitude and the exodus from Egypt. A Haggadah should be placed at each setting around the table.

The following foods are required to fulfill the mitzvot of the seder. Each has symbolic significance.

Matzot - “The bread of affliction” recalls the haste with which the Israelites left Egypt, as the dough did not have sufficient time to leaven. It symbolizes the poor bread the Israelites ate while slaves in Egypt, and it also commemorates the Paschal offering which the matzah has come to represent after the destruction of the Temple.

Maror - (Bitter herbs - horseradish or romaine lettuce) Symbolizes the bitterness endured by the Israelites during their bondage.

Haroset - (Chopped apples, nuts, red wine, and cinnamon) Represents the mortar used by the Israelites in building Egyptian cities.

Salt Water - Represents the tears shed by the people in their misery.

Karpas - (Preferably parsley or celery) A sign of spring, fruitfulness, of hope in the future.

Shankbone and Egg - Recall the destruction of the Temple by symbolizing the Paschal and Festival offerings.

Ke'arah – The Seder plate should contain the following items:

Betsa – Roasted egg

Maror – Bitter herbs

Karpas – A green vegetable

Zero'a – A roasted bone

Haroset – Chopped apple (mortar)

Salt water

Three Matzot - Separated from one another by napkins or a special matzah cover. These matzot represent the two loaves of bread which are required on Shabbat and Festivals upon which one makes the beracha for bread. The third is needed to break in half - one half becoming the afikomen with which the seder is concluded.



Elijah's Cup - A symbol of the eternal hope for freedom and redemption.

Dipping Twice - (Karpas in salt water and bitter herbs in haroset) represents a deliberate departure from customary eating habits in order to arouse the curiosity of the children and involve them in the Seder. Their questioning of why it is done encourages the telling of the events of the Exodus. (In ancient times it was customary to "dip" once as a sort of appetizer before each meal. The sages instructed that it be done twice at the Seder to invite questioning by the children.)

Involving the Children in the Seder

Mah Nishtanah - The Four Questions was devised especially for the children. The symbolism of the Four Sons is used to convey moral instruction, and songs such as Had Gadya and Ehad Mi Yodea, though simply worded, have religious and historical meaning. Having the children "steal" or find the afikomen has added a playful element to the Seder.

RECLINING - In ancient times only a free man was able to recline at meals. Thus, reclining became a ritual associated with the Seder.

SEDER RITUALS

The ritual of the Seder may be found in any Haggadah. Briefly this is the order that is followed:

KADESH - The leader recites the Kiddush then the shehecheyanu. All drink the first cup of wine in a reclining position. (More than half of each cup should be drunk) Kosher for Pesach grape juice is an acceptable substitute for wine.

UR'CHATZ - Water and a bowl are brought to the table and the hands are ritually washed

Since this washing is only symbolic, no beracha is recited.

KARPAS - Each person takes a portion of the vegetable, dips it in salt water, and recites the beracha. The karpas is then eaten.

YAHATZ - The leader takes the middle matzah, breaks it in two, replaces one part from where it was taken and wraps the other part in a napkin, putting it away for the afikomen. The wine cups are filled again.

MAGGID - The story of Pesach is recounted from the Haggadah. The Seder begins with: an invitation to the poor:

Let no one be without a Seder. Let no one be alone. Let all who are hungry join us.

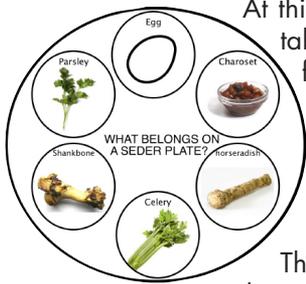
The theme of hospitality is woven throughout the Seder and Pesach.

The story begins with a statement on the meaning of the matzah, followed by the Four Questions, verses from the Torah concerning the Exodus, interpretations, scholar's experiences and psalms in praise of God. The leader should invite all to-share in the recitation of the text and encourage participants to interrupt to offer additional explanations, interpretations, or insights they may have heard or studied that are relevant to the Exodus from Egypt and the birth of the Jewish Nation.

With the exception of the Kiddush and other well known sections of the Haggadah, all readings should be in a language understood by all so that all may participate in, and contribute to the Seder experience. At the conclusion of this part of the service, the second cup of wine is drunk

after reciting the beracha.

RAHATZ - The ritual washing of the hands with the recitation of the beracha now takes place.



At this point of the Seder, everyone leaves the Seder table and proceeds to wash hands in preparation for the meal. The washing of the hands is an act of ritual preparation. Take a cup or small pitcher of water in one hand and pour it over the other. Then reverse hands and do the same. Before drying the hands the beracha is recited.

The hands are dried and everyone returns to the table. It is customary not to speak between the washing of the hands and the eating of the hamotzi, since washing is preparation for the eating of the matzah (or bread during the year). Eating is seen as a holy act and one's table is compared by the rabbis to the altar in the Temple. We wash our hands as did the priests of old to sanctify the act of eating.

MOTZI MATZAH - The two and a half matzot are taken by the leader of the Seder, lifted up and the beracha is recited by all participants. Pieces of the matzah are broken off and distributed to all to be eaten.

PASSOVER WORKSHOP

Rabbi Howard Morrison
Sunday, March 29 | 9 - 10:30 am

An overview of the seder structure;
tips for great seder leading; preparing the home;
beautiful seder melodies will be taught
as well as strategies for involving children and guests.

MAROR - Before the beracha for maror the leader holds up the maror and recites the following together with Seder participants:

The maror represents bitterness. Lest we become complacent, let us remember on this Seder night that millions of our people still taste the maror of servitude. They are chained to modern Egypt, by cruel tyrants who refuse to permit them to practice their faith or teach their children the beauty of Judaism.

In some Arab countries, our fellow Jews are held captive because their leaders feast on their hatred of Israel. Fearing that if the freedom in Israel becomes known to their people, they will have to surrender their own power, they poison the minds of their degraded populates by vilifying the faith of Judaism and holding their Jewish citizens captive.

May they be strengthened in their struggle to be free men and say again the words: "Let my people go, that they may serve Me."

On Pesach we pray that another Exodus will come to pass. May cruelty pass from the hearts of the oppressors of our people.

We may assure the liberation of our people by generosity of purse and person. May the maror, the bitterness of selfishness, give way to the sweetness of sharing. Regard our efforts, so that a new year may see the emancipation of our people and the advent of a world-wide Pesach replete with justice, equality, and Shalom.

All participants take the maror, dip it in haroset and recite the beracha.

The maror is eaten without reclining since it is a symbol of slavery.

KOREKH - A small sandwich of matzah is made from the remaining whole bottom matzah and maror. (Customs vary and some do not use haroset with korekh, others add the haroset as part of the sandwich.) The korekh is a reminder that during the existence of the Holy Temple in Jerusalem, Hillel would eat bitter herbs together with matzah.

The sandwich is eaten while reclining.

SHULHAN OREKH - The regular dinner is now served. In many homes it is customary to begin the dinner with an entree of hard boiled eggs served in salt water. For many, this is a sign of mourning for the destruction of the Temple: It is also a sign of new life and rebirth. Hassidim compare the Jewish people to the egg, they both become stronger when placed under

pressure.

TZAFUN - After dinner is complete, the afikomen is taken out and everyone is given a piece as the final “dessert” of the meal. This is because the afikomen is symbolic of the Paschal offering which was the last thing to be eaten at the Seder.

BAREKH - The wine cups are filled for the third time and the leader of the Seder and all participants recite the Birkat Hamazon. Birkat concludes with the beracha for and drinking of the third cup of wine. The cups are now filled for the fourth time. The Cup of Elijah should also be filled to overflowing.

HALLEL - Psalms and additional prayers with the theme of praise of God are now recited. The Hallel should not be neglected for it contains some of the most beautiful passages of joyous thanksgiving and song. The psalms of Hallel reflect the great spirituality of the psalmist and his magnificent style of joyous poetry and prose. This portion concludes with the beracha for and the drinking of the fourth cup of wine.

FIFTH CUP OF WINE – This tradition commemorates the establishment of the State of Israel. ***The leader raises his cup of wine and recites the following statement with the participants as they also raise their cups:***

It has been explained that at the Seder we drink four cups of wine, symbolic of the four verses of redemption mentioned in the Torah. These are followed by a fifth verse, most appropriate in commemorating the dramatic events preceding the return of our people to Zion. “And I will bring you in unto the land that I solemnly vowed to give to Abraham, to Isaac and to Jacob; and I will give it to you for a heritage; I am the Lord. (Exodus VI:8.)”

Seven nations conspired to destroy the newly created State of Israel and push its inhabitants into the sea. But they were repulsed as was foretold: “The Lord will cause your enemies that rise up against you to be routed before you; they come out against you one way, but they shall flee before you seven ways. (Deut. XXVIII:7.)” What transpired in Eretz Yisrael is additional evidence to the believer of the Hand of God in history, a modern miracle as impressive as any recorded in our Torah.

In gratitude for the creation of the State of Israel, which we hope shall forever be established upon justice and truth, let us thank God and drink another cup of wine.

The berachah for wine is recited, and the wine drunk.

NIRTZAH - The formal conclusion of the Seder with the declaration containing the hope that the service was acceptable in the eyes of God and equally for its impact upon the participants.

A number of songs have been incorporated into the finale of the Seder, their lively melodies and simple poetic form designed to motivate the children to stay to the end.

The final chant of the evening:

L'shanah haba-ah b'yerushalyim ... Next year in Jerusalem! We pray that next year Israel may find peace with all its neighbors, and that this be the first Pesach of a new era of peace and freedom for all the people of Israel and for all mankind.

Additional Enhancements:

SEDER RITUAL of REMEMBRANCE

Perform this ritual after the THIRD of the four Ceremonial cups, just before the door is opened for the symbolic entrance of the Prophet Elijah.

All rise, and the leader of the Seder recites:

On this night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant more wicked than Pharaoh, who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee.

They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a Song of Faith in the coming of the Messiah, when justice and brotherhood will reign among men,

אָנִי מַאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ,
וְאֵף עַל פִּי שְׂיִתְמַהְמָה, עִם כָּל זֶה אֲנִי מַאֲמִין.

All sing ANI MAAMIN, ("I Believe") the song of the martyrs in the ghettos and the liquidation camps:

Anee ma-a-min be-emuna sh'lay-ma beveeat ha-ma-shiah; V'af al pee Sheh-yitmah-may-ah im kol zeh anee ma-a-min.

I believe with perfect faith in the coming of the Messiah: And though he tarry, none the less do I believe!

Optional readings for a fifth cup of wine after reciting "Next Year in Jerusalem."

THE CUP of HOPE

Leader fills a special cup of wine, sets it aside, and says:

On this night of sacred memory and joyous celebration,
We call to mind those of our brothers and sisters
Whom this Passover seasons finds in difficulty and danger

IN UNISON:

Reaffirming our solidarity with our fellow Jews,
And feeling their anguish in their hour of darkness,
We share the hope of a brighter future.
And pledging our efforts to their just cause,
We recite these words of an ancient prayer,
Asking the blessing of Divine favor
On these and others of our distressed:

הַרְחֵמוּ, הוּא יְבַרְךְ אֶת אַחֵינוּ הַנְּתוּנִים בְּצָרָה.
וּיֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה, וּמִשְׁעֲבוּד לְגִאֲלָה.

Ha-rahaman, hu yva-rayh et ahay-nu ha-n'tunim b'tzara, v'yo-tzi-aym may-afayla l'ora, u-mi-shibud li-ge-ula

May the Merciful One bless our oppressed and afflicted brethren, and lead them from darkness into light, from oppression into redemption. May our prayers strengthen them; And may our efforts assist them. May our Cup of Hope sustain them; And may next Passover find them truly redeemed.

IN GRATITUDE FOR THE CREATION OF THE STATE OF ISRAEL

Fill an additional cup of wine. (This cup of wine is optional)

It has been explained that at the Seder we drink four cups of wine, symbolic of the four verses of redemption in the Bible. These are followed by a fifth verse, most appropriate in commemorating the dramatic events preceding the return of our people to Zion: V'HE-VE-TI,: "And I will bring you unto the land that I solemnly vowed to give to Abraham, to Isaac, and to Jacob; and I will give to you for a heritage: I am the Lord. (Exodus 6:8)

In gratitude for the creation of the State of Israel which we hope shall forever be established upon justice and truth, let us raise and drink another cup of wine. Barah atta Adonai, eloheyenu melech ha-olam, boray p'ri hagafen.

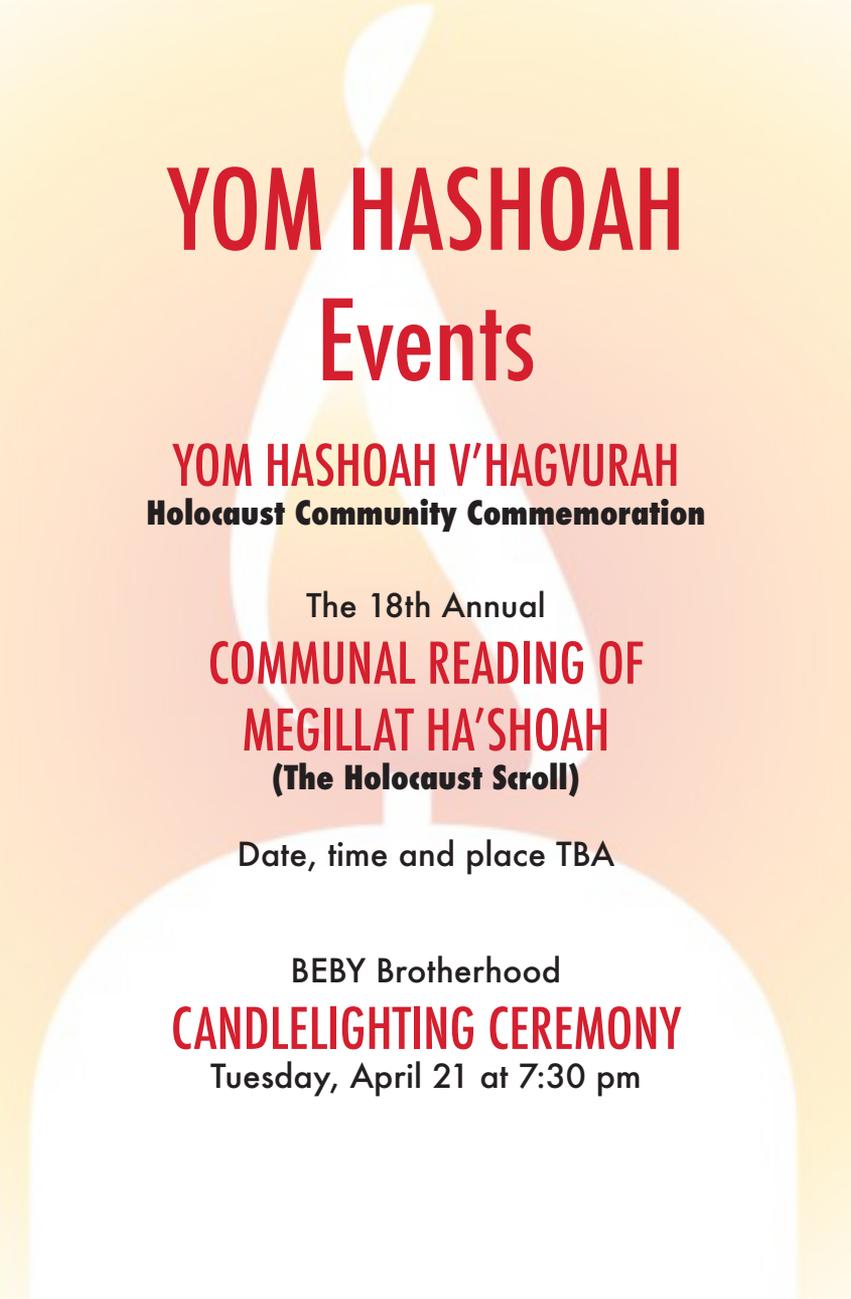
בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Praised be Thou, O Lord our God, King of the Universe, Creator of the Fruit of the Vine.

הוֹדוּ לָהּ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:

Hodu la-donai kee tov, kee l'olam hasdo.

Give thanks unto the Lord for He is good; His mercy is everlasting.



YOM HASHOAH Events

YOM HASHOAH V'HAGVURAH
Holocaust Community Commemoration

The 18th Annual
**COMMUNAL READING OF
MEGILLAT HA'SHOAH**
(The Holocaust Scroll)

Date, time and place TBA

BEBY Brotherhood
CANDLELIGHTING CEREMONY
Tuesday, April 21 at 7:30 pm



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