

THE TIFERETH ISRAEL
Passover Guide
5777



For the Sale of Chametz

The undersigned do hereby authorize Rabbi Michael Ungar and/or his appointed agents to sell in their name any Chametz (leavened product containing leavening in any form whatsoever) which might be left in their possession at home, in accordance with the laws and customs of the Jewish people.

Name (please print)

Signature

Address 1

Address 2

Email(s)

Phone Number(s)

Please return this form to the synagogue office no later than
Sunday, April 9, 2017

For questions or additional information about the contents of this guide, please contact Rabbi Ungar or Rabbi Braver at the synagogue office at 614-253-8523.

For the complete Rabbinical Assembly Pesach Guide, including information about baby food and pet food, please visit www.rabbinicalassembly.org.



Rabbinical Assembly Pesach Guide 5777

Rabbi Elliot N. Dorff and the Rabbinical Assembly Kashrut Committee | rabbinicalassembly.org

The Torah prohibits the ownership of leaven during the festival of Pesach. Because of this restriction, Pesach is the Jewish festival that requires the most preparation. This Rabbinical Assembly Pesach Guide provides a brief outline of the policies and procedures relevant to preparing a home for Pesach. With significant changes in the nature and manufacture of kitchen products and foodstuffs, new policies are required to maintain a kosher-for-Pesach kitchen. As well, there are many significant differences of opinion among rabbis regarding the laws of Pesach. This guide is intended to help families maintain a Pesachdik home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.

Kashering of Kitchen Appliances & Utensils

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



The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food. This principle operates on the basis of the quality or intensity of how the particular item absorbs food. Kitchen items 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 through a process called hag'alah. The most intense form of kashering applies to items used

directly on a fire or in an oven and these utensils require a process of kashering called libbun, which burns away absorbed food.

Specific items are covered below:

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

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

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

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

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

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

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

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

i. Glass dishes used for eating and serving hot food are to be treated like any dish used for eating and serving hot food. These dishes may be kashered by cleaning and then immersing in boiling water. Glass cookware is kashered in the same method used for a metal pot (see paragraph "a" above). The issues regarding glass bakeware are complex. Some authorities allow glass bakeware to be kashered, while others do not. Drinking glasses or glass dishes used only for cold foods may be kashered by a simple rinsing. Some follow the custom of soaking them in water for three days.

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

heat for the purpose of kashering. If the sides of the dishwasher are made of enamel or porcelain, the dishwasher cannot be kashered for Pesach.

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



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

m. Many countertop surfaces can be kashered simply by a thorough cleaning, a 24-hour wait, and iruy. For iruy to be effective for kashering, the surface must have no hairline cracks, nicks or scratches that can be seen with the naked eye. Plastic laminates, limestone, soapstone, granite, marble, glass, Corian, Staron, Ceasarstone, Swanstone, Surell, and Avonite surfaces can be kashered by iruy. A wood surface that does not contain scratches may be kashered by iruy. Ceramic, cement, or porcelain countertops cannot be kashered by iruy. The potential effectiveness of iruy depends on the material of which the counter was made. A full list of counter materials that can be kashered (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC).

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

o. Refrigerators and freezers should be thoroughly

cleaned with detergent. Places where food can be stuck, such as cracks or difficult corners to reach, should be covered.

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

Foods

The Torah prohibits the ownership of hametz during Pesach. Ideally, we burn or remove all hametz from our premises. In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale and subsequent repurchase after Pesach of the hametz to a non-Jew. The transfer, called mekhirat hametz, is accomplished by appointing an agent, usually one's rabbi, to handle the sale.



ownership and thus the items sold must be separated and stored away from all other foods and supplies. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the hametz at that time is again permitted. (One must wait until certain the repurchase has been transacted.) If ownership of the hametz was not transferred before the holiday, the use of any such hametz remains prohibited after the holiday and any such products should be given away to a non-Jewish food pantry. Since the Torah prohibits the eating of hametz during Pesach, and since many common foods contain some hametz, guidance is necessary when shopping and preparing for Pesach.

An item that is kosher all year round, that is made with no hametz, and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special Pesach supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesach that does not hold a Pesach hekhsher (or stamp of approval), may be problematic. Wherever possible, processed foods should have a "kosher l'Pesach" hekhsher from a reliable source. Since that is not always possible, however, our guidelines reflect some acceptable alternatives.

Any food that requires a "kosher l'Pesach" hekhsher must have a label that is integral to the package and should display the name of a recognizable, living supervising rabbi or credible kosher supervision agency, if possible. If the label is not integral to the package or if there are questions regarding the label, the item should not be used without consulting a rabbi or religious authority.

Prohibited Foods

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

Until this year, 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 hametz 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 Pesah - are they really forbidden?" OH 453:1.2015a

Amy Levin and Avram Israel Reisner, "A Teshuvah Permitting Ashkenzaim to Eat Kitniyot on Pesah" 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 Pesah, 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 ertz 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 and 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 hametz, and a few grains of hametz might be mixed in. In any case, one should inspect these before Pesach and discard any pieces of hametz. If one did not inspect the rice or dried beans before Pesach, one should discard pieces of hametz found in the package on Pesach and the kitniyot themselves remain permissible.

3) Kitniyot in cans may only be purchased with Pesach certification since the canning process has certain related hametz concerns, and may be purchased on Pesach.

4) Frozen raw kitniyot (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-hekshered 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 hametz. Even if one did not inspect the vegetables before Pesach, if one can remove pieces of hametz found in the package on Pesach, the vegetables themselves are permissible.

5) Processed foods, including tofu, although containing no listed hametz, continue to require Pesach certification due to the possibility of admixtures of hametz 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 and may consume kitniyot derivatives like oil that have a KP heksher.

Permitted Foods

a. The following foods require no "kosher l'Pesach" label when purchased before or during Pesach: fresh fruits and vegetables; eggs; fresh fish (whole or gutted); fresh or frozen kosher meat other than chopped meat; whole (unground) spices and nuts,

including whole or half pecans (not pieces); pure black, green, or white tea leaves or teabags; Nestea regular and decaffeinated unflavored tea; coffee (unflavored regular); baking soda and bicarbonate of soda; extra-virgin olive oil.

b. The following items may be purchased before Pesach without a Pesach heksher but if bought during Pesach require a heksher: white milk; pure fruit juices; filleted fish; frozen fruit (with no additives); pure white sugar (with no additives); non-iodized salt; quinoa (with no additional ingredients); bags of frozen, uncooked vegetables (if you can determine no shared equipment was used and are careful to inspect the contents for hametz),



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

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

e. Medicines: Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with your rabbi or religious authority.

Passover Service Schedule

All services held in the Katz Chapel unless otherwise noted

Erev Passover

Morning Service followed by Siyum Bechorim

Evening Service

1st Seder (by reservation) at Tifereth Israel

Yom Tov Candle Lighting

Monday, April 10

7:20 am

5:30 pm

6:15 pm

7:47 pm

1st Day Passover

Morning Service

Mincha

Yom Tov Candle Lighting

Tuesday, April 11

9:00 am

1:00 pm

8:31 pm

2nd Day Passover

Morning Service

Evening Service

Yom Tov Ends

Wednesday, April 12

9:00 am

7:45 pm

8:32 pm

3rd Day Passover - Chol Hamoed

Morning Service

Evening Service

Thursday, April 13

7:15 am

5:30 pm

4th Day Passover - Chol Hamoed

Morning Service

Evening Service

Shabbat Candle Lighting

Friday, April 14

7:15 am

5:30 pm

7:51 pm

5th Day Passover - Shabbat

Morning Service - Sanctuary

Shabbat Ends

Saturday, April 15

9:30 am

8:35 pm

6th Day Passover - Chol Hamoed

Morning Service

Evening Service

Yom Tov Candle Lighting

Sunday, April 16

7:15 am

5:30 pm

7:53 pm

7th Day Passover

Morning Service

Evening Service

Yom Tov Candle Lighting

Monday, April 17

9:00 am

8:00 pm

8:37 pm

8th Day Passover

Yizkor

Morning Service - Sanctuary

Evening Service

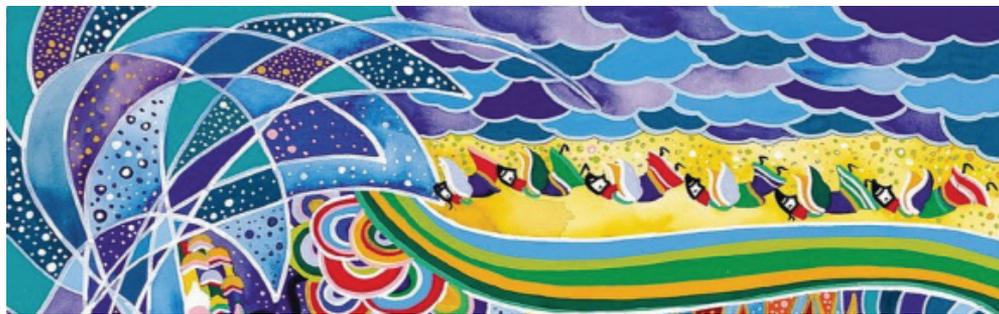
Pesach Concludes

Tuesday, April 18

9:00 am

8:00 pm

8:38 pm



Tifereth Israel Family Seder

In memory of Bertha and Sidney Wasserstrom, all are welcome to join your synagogue family
at the
Tifereth Israel Family Seder, led by Rabbi Michael Ungar

Monday, April 10, 2017
Minyan at 5:30 pm, Seder at 6:15 pm

Early Bird reservation due by March 20
Adults: \$40.00 Children 10 and under \$20.00

RSVP due by March 27
Adults: \$50.00 Children 10 and under: \$20.00

Children 3 and Under: No Charge

Kosher-for-Passover chicken dinner
with fish or vegetarian options available by request

Payment is due at the time of your reservation. Seating is limited.
Please include seating preferences with your RSVP or send to rsvp@tiferethisrael.org

Make your online reservation at
tinyurl.com/2017-Passover-Seder

Call 614-253-8523 to pay by credit card or mail your check to the synagogue office
For questions, contact Lynn at 614-253-8523 ext. 118 or ltallan@tiferethisrael.org

