



Passover Guide 5777

The following is based on the Guide that was prepared for the Rabbinical Assembly Committee on Jewish Law and Standards by Rabbi Barry Starr.

Please note that in April 2016, the Conservative Movement overturned the 800-year-old Passover ban on rice and legumes (*kitniyot*). This means that you can now enjoy rice, corn, millet, beans and peas, which were previously only permitted for use by Sephardic Jews.

Of all the festivals, Pesah requires the most preparation. It takes me weeks to clean my kitchen and be ready to cook for the seders. Here are guidelines prepared by the Rabbinical Assembly. One section is devoted to foods and the second section describes how to kasher your kitchen. I realize this includes many more rules than you may follow in your home. I am distributing the Pesah guide for two reasons. First, I want you to understand what it means to kasher a kitchen for Passover. Second, I imagine many of you do clean your homes and prepare for the

holiday. Perhaps this year you will clean differently. Or you will decide to kasher something that in years past you did not. Please do not feel that preparing your kitchen for Pesah is all or nothing. You may not own separate dishes, or extra pots and pans. But you can still clean your kitchen and prepare your home for the holiday. In a strange way I find that cleaning for Passover is really an enjoyable and spiritual experience. I do admit it is also very tiring. Please know, no question is foolish and I hope you will call me, as you prepare for the holiday. Wishing you and your family a zissen Pesah (a sweet Pesah).

—Rabbi Amy Wallk Katz

FOODS AND FOOD STUFF

The Torah prohibits the ownership of hametz (leavened grains including food prepared with the following five species of grain: wheat, barley, oats, rye and spelt) during Pesah. Therefore, we arrange for the sale of the hametz to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually one's rabbi, to handle the sale. It is a valid and legal transfer of ownership. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the hametz is again permitted. If ownership of the hametz was not transferred before the holiday, the use of any such hametz remains prohibited after the holiday (*hametz sheavar ha-Pesah*).

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. An item that is kosher all year round, and that is made with no hametz, and is processed on machines used only for that item and nothing else, may be used with no special Pesah supervision. White milk would be an example of such a product. In most cases however, since we do not know

enough about the processing of products or the sources of ingredients, products ought to have Pesah supervision. Those who wish to follow other opinions should check with their Rabbi.

What follows is a general guideline. All kosher-for-Pesah items must have a label indicating the name of a recognizable living supervising Rabbi or kosher supervision agency. Items that have a label that is not integral to the package and does not indicate the product and current Pesah year, should not be used without consulting your Rabbi.

PROHIBITED FOODS

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers or coffees containing cereal derivatives, i.e. anything made with wheat, barley, oats, spelt or rye. Any food containing these grains or derivatives of these grains (the five prohibited species for Pesah) are forbidden. Foods containing flavorings, which may be derived from alcohol produced from one of these grains that would be hametz, need Pesah supervision.

PERMITTED FOODS

The following foods require no kosher l'Pesah label when purchased before or during Pesah: fresh fruits and vegetables that have not been coated (the supermarket is required by the FDA to have a list of such products), eggs, fresh fish from a kosher source and fresh kosher meat or frozen, raw hekshered meat other than ground products as ground products with prohibited materials could be made on the same equipment.

The following products require reliable kosher l'Pesah certification (regular kosher supervision being not sufficient) whether bought before or during Pesah: all baked goods (matzah, Pesah cakes, matzah flour, farfel, matzah meal and any other products containing matzah, canned or bottled fruit juices, canned tuna, wine, vinegar, liquor, decaf coffee, dried fruits, oils, frozen uncooked vegetables, candy, chocolate flavored milk, ice cream, yogurt, all cheeses and soda.

The following foods require no kosher l'Pesah label but do require Kashrut supervision if purchased new and unopened before Pesah: natural coffee without cereal

additives, non-confectioners sugar, pure tea (not flavored herbal or decaf tea), salt with no iodine, milk (in the absence of a kosher Pesah alternative), frozen uncooked fruit with no additives, and baking soda.

Any processed food bought during Pesah must have a kosher l'Pesah label.

Any detergent, because it is not a food and it is not eaten, may be used for Pesah.

KITNIYOT

Until April 2016, the position on kitniyot (for Ashkenazim) has followed that of the longstanding Ashkenazi *minhag* (custom) 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. For those who do avail themselves of this ruling, it is important to note the following specific guidance:

- 1) Fresh corn on the cob and fresh beans (like lima beans in their pods) may be purchased before and during Pesah, that is, treated like any other fresh vegetable.
- 2) Dried kitniyot (legumes, rice and corn) can be purchased and bagged or in boxes and then sifted or sorted before Pesah.
- 3) Kitniyot in cans may only be purchased with Pesah certification since the canning process has certain related hametz concerns, and may be purchased on Pesah.
- 4) Frozen raw kitniyot (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-hekshered kitniyot before Pesah, provided that one can either absolutely determine that no shared equipment was used, or if one is careful to inspect the contents before Pesah and discard any pieces of hametz.
- 5) Processed foods, including tofu, although containing no listed hametz, continue to require Pesah 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 Pesah may eat from Pesah dishes, utensils and cooking vessels that have come into contact with kitniyot, and may consume kitniyot derivatives like oil that have a kosher-for-Passover heksher.

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 ones used year to year only for Pesah. 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 Pesah. 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 kakh pol-to). Thus utensils used directly on a fire need to be kashered by fire (libbun), utensils used in cooking require boiling (hag'alah) and utensils used only for cold food are kashered by rinsing. Specific items are covered below.

Earthenware (china, pottery etc.) cannot be kashered. However, fine translucent chinaware that was put away clean and that has not been used for over one year, may be used after washing. The china is then pareve and may be designated for dairy or meat use.

Plastic items may not be kashered.

Metal utensils used in a fire must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire. A blow-torch and a self-cleaning oven are two ways to accomplish this purging (libbun). This is a complicated and potentially dangerous procedure and may result in discoloration of the metal being purged. Exercise caution when performing libbun. Metal baking utensils cannot be kashered because they require direct fire and this will warp them.

To kasher metal pots used for cooking and eating and silverware and utensils wholly of metal not used for baking, thoroughly clean the item, then following a strict 24 hour waiting period where they are not used, then immerse the item (hag'alah) in boiling water. For pots and pans, clean handles thoroughly. Each 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. In the case of silverware every part of each piece must be exposed to the water

at a rolling boil. Following this process, each utensil is rinsed in cold water.

Ovens and Ranges – every part that comes in contact with food must be thoroughly cleaned. This includes the walls and 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. 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 assume a thorough cleaning.

Smooth top electric ranges present a challenge. We recommend cleaning the top thoroughly and then turning on the burners to maximum so that it heats as hot as possible, and then carefully pour boiling water on the surface area around the burners.

Microwave ovens that have no convection option should be thoroughly cleaned. Then an 8-ounce cup of water is placed inside, 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 to clean thoroughly around the fan.

Glassware is a subject about which the authorities disagree. One opinion requires that glasses be soaked in water for three days, changing the water every 24 hours. Another opinion requires only that the glasses be scrubbed and cleaned thoroughly or run through a dishwasher. Glass cookware is treated like a metal pot. See above for procedure.

Glass bakeware, like metal bakeware, cannot be kashered.

A dishwasher needs to be thoroughly cleaned, including the inside area around the drainage. Then a full cycle while empty should be run with detergent. After 24 hours of not being used, the dishwasher is again run empty for the purpose of kashering. The dishwasher and the racks are pareve following this process. For enamel coated dishwashers, consult a rabbinic authority.

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.

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). Alternatively, boiling water may be poured over the counters after they have been thoroughly cleaned.

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

Non-Passover dishes, pots, utensils and hametz food that have been sold as part of the selling of one's hametz should be separated, covered or locked away to prevent accidental use.

Hametz

Rabbi Amy Wallk Katz

Searching for the Hametz



Sunday Evening, April 9

One of my most favorite Passover moments comes before the Seder!

On the night before Seder I have completed by cooking and cleaning. I am absolutely exhausted. Every muscle in my body aches. My children are excited for the company, the food, and yes, even the Seder. My table is set and it looks beautiful with my mother's china and my grandmother's silver. Everyone is planning what hametz (leavened foods) they will eat after the holiday has ended.

Sometime after sundown, I take about 10 pieces of hametz and hide them throughout our house. Before we begin the search for the hametz, we say the following blessing, "Blessed are You, Adonai our God, Ruler of the

Universe, who sanctified us by commanding us to remove all the hametz." We dim the lights and walk around with a flashlight and paper bag (traditionalists might prefer a candle and feather), looking for hametz. As my children search, I give hints as to whether they are looking in the right places.

The search for hametz takes about 10 minutes. I sometimes have to re-hide some, as I want all of our children to find some hametz. Once all the hametz is gathered, we recite the following formula. "All hametz in my possession, which I have not seen and have not removed, shall be nullified and be ownerless as the dust of the earth."

Then we go for ice cream.

Burning the Hametz

Monday Morning, April 10

In the morning, Gabriel builds a fire in our fire pit and burns the hametz. After the hametz has burned, Gabriel and I recite the following formula. "All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth."

Selling of the Hametz

Jewish tradition tells us that before Pesah we are to sell all of our leaven. We are to avoid owning or deriving benefit from wheat, barley, oats, spelt, or rye if they have been involved at all in the fermenting process. We do this to recall the hasty departure from Egypt.

Traditionally upon selling hametz before Pesah, Jews donate to Maot Hittin (money for wheat). These funds are used to help Jews in need of money for celebrating the holiday. Rabbi Katz administers this fund. Mark contributions "Passover Fund" and return the form below to TBE.

PESAH SCHEDULE 2017

Fast of the first born

Monday, April 10..... 6:45 am
Dispose of hametz by 10:00 am

Erev Pesah (First Seder)

Monday, April 10 (No Minḥa Service)
Candle Lighting..... 7:10 pm

1st Day/2nd Evening Pesah (Second Seder)

Tuesday, April 11
Morning Service..... 9:30 am
(No Minḥa Service)
Candle Lighting..... 8:10 pm

2nd Day Pesah

Wednesday, April 12
Morning Service..... 9:30 am
Minḥa..... 5:45 pm
Havdalah..... 8:10 pm

Hol HaMoed Pesah

Thursday, April 13-Friday, April 14
Morning Services 6:45 am

7th Evening Pesah

Sunday, April 16
Evening Service 6:00 pm
Candle Lighting..... 7:15 pm

7th Day/8th Evening Pesah

Monday, April 17
Morning Service..... 9:30 am
Evening Service/Yizkor..... 6:00 pm
Candle Lighting..... 8:15 pm

8th Day Pesah

Tuesday, April 18
Morning Service/Yizkor..... 9:30 am
Minḥa..... 6:00 pm
Havdalah..... 8:15 pm

Selling of the Hametz Form

I _____ hereby authorize Reverend David Aminia or Rabbi Amy Wallk Katz to act as my agent in 2017 to sell any hametz that may be in my possession, wherever it may be (at home, place of business, car or elsewhere) in accordance with Jewish law.

Name _____

Date _____

Signature _____

Contribution to *Maot Hittin* \$ _____