

Ohev Shalom Pesach (Passover) Guide 5777

Welcome to our Ohev Shalom Passover Guide! I hope that the information in this packet will help you navigate this wonderful holiday; making sense of some of its challenges, and enhancing and uplifting many of its practices. Please remember, as always, that this is supposed to be a religious and spiritual celebration; enjoyment and satisfaction are just as important as cleanliness and precision. Try to find a balance where you are doing what you can, but aren't driving yourself (or family/friends) insane. In this Passover Pullout you will find:

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Guide to Cleaning and Preparing for the holiday (don't freak out...): First, some general background info: 'Passover' and 'Pesach' are two names for the same holiday. Pesach is the Biblical name, and Passover the English translation. Most of our practices surrounding Pesach come straight out of the Torah, though often with a rabbinic gloss. One of the most important rules we have about Pesach is that the Torah prohibits the ownership of *chametz* (leavened products) during Pesach. Prohibited foods include: leavened bread, cakes, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, rye, and all liquids containing grain alcohol. Therefore, we arrange for the sale of all *chametz* to a non-Jewish person outside our family for the week of Pesach. The temporary transfer, *mechirat chametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. This is considered a valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted *chametz*. Rabbi Gerber is the designated agent for Ohev Shalom; please return the form on the fourth page of this pull-out guide (NOT page 4 of this newsletter issue), if you would like to sell your *chametz* through Ohev.

Since the Torah prohibits the eating of *chametz* during Pesach, and since many common foods contain some trace amounts of *chametz*, guidance is necessary when shopping and preparing for Pesach. **Please note:** During the holiday itself, the smallest amount of *chametz* makes the whole product "*chametz*," and its use on Pesach is prohibited. However, during the rest of the year, *chametz* loses its identity in a mixture of one part *chametz* and sixty parts (or more) of non-*chametz*. This affords us the opportunity to differentiate between foods purchased before Pesach, and those purchased during the holiday. What follows is a general guideline. However, please consult Rabbi Gerber should any doubt arise.

PERMITTED FOODS:

A. The following foods require no *Kosher le-Pesach* label if purchased before or during Pesach: Fresh fruits and vegetables (for legumes, see below), eggs, fresh fish, and fresh meat.

B. The following foods require no *Kosher le-Pesach* label if purchased prior to Pesach: unopened packages or containers of natural coffee without cereal additives (However, be aware that coffees produced by General Foods are not Kosher for Passover unless marked KP); sugar; pure tea (not herbal tea); salt (not iodized); pepper; natural spices; frozen fruit juices with no additives; frozen (uncooked) vegetables (see below for legumes); milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard), muenster (semi-soft) and Camembert (soft); frozen (uncooked) fruit (with no additives); baking soda.

C. The following foods require a *Kosher le-Pesach* label if purchased before or during Pesach: All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah); canned or bottled fruit juices (These juices are often clarified with *kitniyot* which are *not* listed among the ingredients. However, if one *knows* there are no such agents, the juice may be purchased prior to Pesach without a *Kosher le-Pesach* label); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein--however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *Kosher le-Pesach* label); wine; vinegar; liquor; oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt; soda.

D. The following processed foods (canned, bottled, or frozen), require a *Kosher le-Pesach* label if purchased during Pesach: milk, butter, juices, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

What's the deal with *kitniyot*? Many people ask me about this, so here is some information about *kitniyot*. Most Ashkenazic authorities have added the following foods (*kitniyot*) to the list of prohibited items: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Conservative Movement's Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible. Some Ashkenazic authorities permit, while others forbid, the use of

legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Many Jews today, whether of Sephardic or Ashkenazic descent, have chosen to forego this entire issue, and eat all forms of non-processed *kitniyot* on Pesach. (Though your mother may roll her eyes...) If you have any questions about how to deal with the issue of *kitniyot*, please speak with Rabbi Gerber.

DETERGENTS: If permitted during the year, powdered & liquid detergents do not require a Pesach label.

MEDICINE: Since *chametz* binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on Pesach. If not for life sustaining therapy; some permit, some prohibit. Consult Rabbi Gerber. In all cases, capsules are preferable to pills.

KASHERING UTENSILS & APPLIANCES: The process of kashering utensils depends on how the utensils are used. According to halachah, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (*k'voleo kach poleto*). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

A. **EARTHENWARE** (china, pottery, etc.) may not be kashered. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.

B. **METAL** (wholly made of metal) **UTENSILS USED IN FIRE** (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed, cleaned, and completely immersed in boiling water. Pots should not be used for at least 24 hours between cleaning and immersing in boiling water. Metal baking utensils cannot be kashered.

OVENS AND RANGES: Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.

SMOOTHTOP ELECTRIC RANGES present a problem. They cannot be covered with foil, nor heated at a high temperature, nor cleaned with an abrasive cleaner. Consult with the manufacturer on how to clean the smoothtop. Then discuss with your rabbi if that method of cleaning is adequate enough to kasher the smoothtop. Some will not be able to be kashered.

MICROWAVE OVENS, which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesach.

GLASSWARE: Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesach, or putting them through a dishwasher.

Glass Cookware: There is a difference of opinion as to whether it is to be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

Glass Bakeware, like metal bakeware, may not be kashered.

DISHWASHER: After not using the machine for a period of 24 hours, run a full cycle with detergent.

ELECTRICAL APPLIANCES: If the parts that come into contact with *chametz* are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)

TABLES, CLOSETS, AND COUNTERS: If used with *chametz*, they should be thoroughly cleaned and covered, and then they may be used.

KITCHEN SINK: A metal sink can be kashered by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

CHAMETZ AND NON-PASSOVER UTENSILS: Non-Passover dishes, pots and *chametz* whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

Helping Out in Your Community

“Let All Who Are Hungry Come and Eat” (The Passover Haggadah)

The Great Passover Match-up!

Do you have an extra seat at your Passover Seder Table?

If you are hosting your own Seder, and would be willing to host one or more people from the congregation, please let the office or Rabbi Gerber know. Thank you!

Or are you looking for a place to spend Passover?

If you do not yet have somewhere to spend the first night of Passover, Monday, April 10th, 2017, we would love to help find you a place to go. Please speak to Rabbi Gerber.

COMMUNAL SEDER: If you would like to join a Seder for the second night, please come to the synagogue! Our Annual Communal Second Seder will take place on Tuesday night, April 11th, starting at 5:30 p.m. I'm not going to give you my usual lengthy shpiel here; just come, you'll love it. *If you are at all concerned about finances, please speak with Rabbi Gerber. We would be happy to cover the cost for you and your family.*

3rd ANNUAL PASSOVER SHABBAT DINNER: Come join us for a Pesach Shabbat meal on Friday evening, April 14th, in conjunction with our Shabbat B'Yachad Friday evening program. Dinner begins at 5:30 p.m., followed immediately by a spirited and spiritual service in the round. The dinner is catered, not potluck; please see more info in this issue of L'Chaim, or contact the synagogue office. *If you are at all concerned about finances, please speak with Rabbi Gerber. We would be happy to cover the cost for you and your family.*

Helping the wider community

1) Do you have *chametz* (food not permitted on Passover) that you would like to get rid of?

Please bring it to the synagogue (kosher or non-kosher), and we will donate it to a local cause.

2) Making a special donation on the holiday. Mazon, the Passover League, Philabundance, and many other organizations desperately need cash donations. They buy fresh fruits and vegetables for clients, and they use our donations during the summer (when need is greatest, because school lunch programs aren't running, and donations to food pantries drop off).

Would you consider a small monthly donation to the hunger organization of your choice? \$10, \$15, or \$18/month can make a real difference over the year, and it's easy to authorize a monthly charge to a credit card or set up a monthly bank transfer. Below are links to become a sustainer at three wonderful places:

Mazon: <http://mazon.org/ways-to-give/monthly-gifts>

Philabundance: https://www.philabundance.org/takeactionnow/tan_financial_monthly.asp

The Bernardine Center in Chester: <http://bernardinecenter.org/bc/Donations/>

*A big "Thank you" to Fran Stier for putting together this information!

THE SELLING AND BURNING OF CHAMETZ

Congregation Ohev Shalom, Passover 5777

During the Pesach holiday, a Jew is not permitted to either consume or have chametz (leavened products) in his/her possession. Therefore, if one cannot dispose of all chametz before Pesach, as prescribed by the Torah, arrangements should be made to formally "sell" one's chametz to a non-Jew. In this way, the chametz is no longer legally in that person's ownership. This formal sale, called mechirat chametz, is legally binding, according to Jewish religious law. All such chametz in one's possession should be collected and placed in a spare room or closet (preferably locked). In addition, all chametz dishes and utensils should be stored away for the eight days of Pesach.

It is customary to present a donation when one participates in this ceremony of selling the chametz. These funds are used to help the less fortunate celebrate a meaningful Pesach holiday. All funds that are collected will be sent to The Passover League of Philadelphia. By signing this form, Rabbi Gerber will act as your agent in the legal transfer of chametz. Please complete and return this form to the synagogue office, and enclose a check of a sum of your choice, made out to "The Passover League of Philadelphia."

The selling of chametz will continue until 5:00 p.m. on Sunday, April 9th, 2017.

Chametz Burning: On the morning of Monday, April 10th, there will be a chametz burning ceremony taking place in the Ohev Shalom parking lot. If you would like to join us for the official ceremony, we will be burning chametz after minyan (around 9:15 a.m.). The fire will remain lit from 8:00-10:00 a.m., so if you would like to burn chametz on your own, please feel free to do so.

Fast of the Firstborn: Some people observe the Fast of the Firstborn on Monday, April 10th. In the past, we have done a Break the Fast ceremony after the chametz burning, for anyone wishing to conclude their fast early. However, we will not be hosting a Break the Fast this year, and Rabbi Gerber can instead recommend other synagogues you can visit, if you would like.

AUTHORIZATION FOR SALE OF CHAMETZ:

I, (please PRINT) _____, hereby authorize Rabbi Jeremy Gerber to dispose of all chametz owned by me or anyone in my household. This I do in accordance with the requirements and provisions of Jewish law.

Sign Name: _____

Address: _____

Date: _____