

# Chag Sameach!

## PASSOVER SCHEDULE 2019/5779

Thursday, April 18 .....	After dark	Bedikat Chametz (Search for Chametz)
Friday, April 19.....	8:30 am	Siyyum B'chorim & B'Chorot (breakfast to break the Fast of the Firstborn )
.....		
.....	Late Morning	Burn Chametz
.....	6:30 p.m.	<b>Community Passover Seder at the temple</b>
Saturday, April 20 .....	9:30 a.m.	Service for 1st Day Pesach
.....	Evening	Second Seder
Sunday, April 21 .....	9:30 a.m.	Service for 2nd Day Pesach
Friday, April 26.....	9:30 a.m.	Service for Pesach 7 <sup>th</sup> day
Saturday, April 27 .....	9:30 a.m.	Service for Pesach 8 <sup>th</sup> day & <b>Yizkor</b>

The following blessings over the candles will be recited during the Pesach season:

1. Baruch ata Adonai, Eloheynu melech haolam, asher kiddshanu bemitzvotav vetzivanu, lehadlik ner shel Yom Tov.
2. Baruch ata Adonai, Eloheynu melech haolam, asher kiddshanu bemitzvotav vetzivanu, lehadlik ner shel Shabbat.
3. Baruch ata Adonai, Eloheynu melech haolam, shehechianu, vekiyemanu, vehigianu lazman hazeh.

**The Pesach candle lighting schedule is as follows:**

Friday, April 19	7:22 p.m.	Blessings 1, 2 & 3
Saturday, April 20	no earlier than 8:25 p.m.	Blessings 1 & 3
Thursday, April 25	7:29 p.m.	Blessing 1
Friday, April 26	7:30 p.m.	Blessing 1 & 2

**The Rabbinical Assembly**

[rabbinicalassembly.org/pesah-guide](http://rabbinicalassembly.org/pesah-guide)

## **Pesah Guide**

### **Kashering of Kitchen Appliances and 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 (*libun*), utensils used in cooking require boiling (*hag'alah*) and utensils used only for cold food are kashered by rinsing. Specific items are covered below.

a. 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 milchig or fleishig use.

b. Plastic items generally may not be kashered. Consult your Rabbi for specifics.

c. 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 (*libun*). 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.

d. 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, immerse the item (*hag'alah*) in water at a rolling boil. For pots and pans, clean handles thoroughly. If the handle can be removed, do so for a more thorough cleaning. Each item must be completely exposed to the boiling water to accomplish *hag'alah*. 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.

e. 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.

f. 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.

g. 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.

h. Convection ovens are kashered like regular ovens. Make sure to clean thoroughly around the fan.

i. 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.

j. A dishwasher needs to be thoroughly clean including the inside area around the drainage. Then a full cycle while empty should be run with kosher 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.

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 whenever possible that small appliances be used that are strictly for *Pesah* thus avoiding the difficulty of kashering these appliances.

l. 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. The use of this alternative method depends on the material of which the counter was made. Below is a list of materials for countertops that the Chicago Rabbinical Council affirms may be kashered for *Passover*. It is important to note that these materials may be kashered only if they are not stained, scratched, or cracked. Surfaces with a synthetic finish also must be cleaned and covered as they may not be kasherable. For questions contact a rabbinic authority.

m. 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 *milchig* and *fleishig*.

n. 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.

## **Foods and Food Stuff**

The Torah prohibits the ownership of *hametz* (leavened grains) 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 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 which would be hametz, need Pesah supervision. Regarding kitniyot, that is, items including beans, rice, corn, millet, peas, soy, buckwheat, and sesame seeds, the Committee on Jewish Law and Standards has recently issued responsa permitting them. However, there is still disagreement on whether Ashkenazim may consume kitniyot. If you have questions in this regard, contact Cantor Stern.

### **Permitted Foods:**

a. 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, freshfish 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.

b. 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.

(These restrictions hold for Ashkenazic Jews; for Sephardic Jews, the presence in some of these products of kitniyot but not hametz may not present a problem.

c. 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.

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

e. Any detergent, because it is not a food and it is not eaten, may be used for Pesah as long as it has valid kosher supervision.

f. Medicines: Since hametz 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 Pesah. If it is not for life sustaining therapy, authorities differ in their approaches. Please consult with your Rabbi. Capsules, because they do not need binders, are preferable to pills.

*"The message of Passover remains as powerful as ever. Freedom is won not on the battlefield but in the classroom and the home. Teach your children the history of freedom if you want them never to lose it."* -

*- R' Jonathan Sacks*



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**Change Service Requested**

Steven Stern, Spiritual Leader  
Toby Prince & Audrey Silverman, Co-Presidents  
Jonathan Phillips, Executive Vice-President



"The point of cleaning for Pesach is to remember that we are leaving Egypt, leaving the things that constrict us spiritually."

~ R' Shimon Raichik

**Dated Materials**  
**PASSOVER 2019 NISAN 5779**

**Sale of Chametz Form**

The Torah prohibits the ownership of chametz (leaven) during Pesach. Therefore, we arrange for the sale of the chametz to a non-Jew. The transfer, mekhirat chametz, is accomplished by appointing an agent to handle the sale. It is 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. If ownership of the chametz was not transferred before the holiday, the use of this chametz is prohibited after the holiday as well (chametz sheavar alav haPesach.)

Optimally, one should sell the chametz to the agent in person. If this is not feasible, kindly fill out the following contract and return it to the synagogue office or fax your form to: 732-381-1389 **no later than April 17.**

CONTRACT FOR SELLING CHAMETZ

BE IT PROCLAIMED THAT I HEREBY EMPOWER AND AUTHORIZE CANTOR STEVEN STERN TO DISPOSE OF ALL CHAMETZ OF WHATEVER KIND AND NATURE THAT MAY BE IN MY POSSESSION--WHEREVER IT MAY BE--AT HOME, PLACE OF BUSINESS, OR ELSEWHERE. THE CANTOR HAS FULL RIGHT TO SELL, DISPOSE, CONDUCT ALL TRANSACTIONS AS DEEMED FIT AND PROPER AND FOR SUCH TIME WHICH IS BELIEVED NECESSARY, IN ACCORDANCE WITH THE DETAILED TERMS AND DETAILED FORMS EXPLAINED IN THE CONTRACTS IN HIS POSSESSION. THE ABOVE POWER HEREBY GIVEN IS MEANT TO CONFORM WITH ALL TORAH AND RABBINIC REGULATIONS TO MEET THE REQUIREMENTS OF JEWISH LAW.

TO ALL ABOVE I AFFIX MY SIGNATURE

Name \_\_\_\_\_  
(signature) (printed name) (date)

Address (home) \_\_\_\_\_

Location (address) where chametz is located \_\_\_\_\_

In selling your chametz, remember those who have difficulty purchasing matzah. Ma'ot Chitim (money for wheat matzah) is a tradition among the Jews. Won't you please help? Any amount would be greatly appreciated.

*"Freedom is within our grasp, and Pesach reminds us that we need to reach." ~R' Bradley Shavit Artson*