

PASSOVER INFORMATION

SELLING YOUR CHAMETZ - The Torah prohibits the possession of chametz - any substance made of grains and their derivatives. This includes alcohol or products with alcohol content. Chametz owned by a Jew during Passover is forbidden for use after Passover.

Selling of the chametz can be arranged by filling out the form received by email, in person after evening services (starting March 26) or by appointment – call Rabbi Kerzner at 902 482 0492. This should be arranged by April 9, at the latest.

If you plan to be away for Passover, please make sure to arrange the sale by Friday, April 7.

SEARCH FOR CHAMETZ – After cleaning the house for chametz, we perform a formal search for chametz. This should be performed on Sunday, April 9 after nightfall (after 8:37 PM). If you will be away, it should be performed the evening before you leave town in at least one room of the house. The rest of the house can be included in the sale of chametz and need not be cleaned or searched. Anyone can leave any area of your house with chametz if that area is included in the sale of chametz and not used over Pesach. If you sell your chametz, you only have to search areas that will be in use.

You do not need to leave out 10 pieces of chametz. After the search, we negate the chametz with a formula printed in the Hagadah. This will be repeated in a slightly different form after the burning of chametz on the morning of April 10.

SIYYUM (FEAST) FOR THE FIRST BORN - The morning before the first seder, first born males should partake in a small feast celebrating the conclusion of the study of a tractate of Talmud. This releases them from a fast day, reminding them that they were not killed with first born Egyptians. This will take place immediately after morning services on April 10.

Burning of Chametz – You should reserve some chametz to burn the morning of April 10. This should be done before 12:09 PM. Negating chametz should be repeated after the burning of chametz.

KITNIYOT (LEGUMES)

There are certain types of food, other than the five kinds of grain(wheat, barley, oats, spelt, oats), which may not be used on Pesach by Ashkenazi Jews, although they are not actually chometz. They are called Kitnivot (legumes), which is a term covering all foods such as beans, corn (maize-including popcorn) peas, rice, and all other pod vegetables. For a full list of kitniyot, see the OU website (<https://oukosher.org/Passover/guidelines/food-items/kitniyot-list/>).

Kitniyot products do not have to be disposed of or sold for Pesach.

Safflower, coriander, cottonseed and a few other similar foods are not kitniyot but need to be checked so that no other grains are mixed with them. (Safflower oil needs a kosher for pesach certification as do all processed food products.) Peanuts have been considered kitniyot by many people but one can be lenient. See the OU website for a full list and other related topics.

Quinoa – This is non-kitniyot (legumes) and is permissible for use on Pesach. Supervising agencies require purchasing quinoa with special Pesach supervision because of concerns that they are sometimes stored in bags that have been used with other grains. There are kosher for Pesach quinoa products in stores. Canihua, kiwicha and maca seeds are similar to quinoa.

KASHERING FOR PASSOVER

The laws of kashering can be complicated. Below is a summary of the laws. The Star K website is a good source for all practical issues. My instructions below will not always match the instructions on the Star K website. Generally, I have been more lenient.

There are many chametz utensils that can be used on Pesach after kashering. This process should be finished by Sunday, April 9 in the morning.

WHICH MATERIALS CAN BE KASHERED?

The following materials can be kashered:

Metal, stone (including marble and granite), wood and plastics (this is a lenient view).

The following materials can **NOT** be kashered:

China, earthenware, glassware, enamel, concrete, materials that are delicate and might be ruined by boiling water, frying pans, roasting pans, baking pans, sieves, graters, utensils that are difficult to clean, serrated knives, and knives with attached handles cannot be koshered.

For more details in regard to materials and method of kashering, please see http://www.crcweb.org/Passover/Passover_Guide_2017.pdf

Ovens

Self cleaning ovens – It is not necessary to clean oven or to wait 24 hours before beginning the kashering process. Run through a self-clean cycle of a minimum of 2 hours. The kashering is then complete.

Conventional ovens – Clean with oven cleaner thoroughly. Wait 24 hours from last use. Turn on oven to the highest setting for one hour. Racks can be left in the oven and are koshered by this process.

Microwave Ovens - Clean thoroughly. Wait 24 hours from last use. Fill a paper or plastic (they tend to melt) container with water and bring it to a boil. It should be at the highest setting for at least 5 minutes and then change its placement and repeat the koshering for another 5 minutes. The glass tray cannot be koshered. Either purchase a new glass tray or replace it with paper or Styrofoam. (Microwaves will still be effective without the tray.) Metal grates in the microwave should be removed or can be koshered by putting them in a pot of boiling water.

Convection microwaves must be koshered as a conventional oven.

Broilers and Barbeques – It is difficult to kasher these items. If necessary, please ask your Rabbi.

Warming Drawers – Clean thoroughly. Wait for 24 hours from last use. Light one can of chafing dish fuel (eg. Sterno cans). Make sure it is ethanol or methanol. Leave door slightly open to allow for oxygen.

Stove Tops

Conventional Gas Range – Clean grates, drip pan and space between burners thoroughly. Wait 24 hours from last use. There are a few options to kasher the stove top. 1. Put grates in the oven while koshering the oven. (You can do the same with drip pans but it is not necessary. Also, drip pans may be discolored or damaged by the heat of the oven.) 2. Leave fire on for 30 minutes. 3. Leave burners on for 15 minutes with a pot or pan (with some water) on the grate. (Do not leave an empty pot or pan on grate. It will burn the pot.) It is not necessary to change or kasher the drip pans. (A stricter method is to put the drip pans in the oven while koshering or placing them in boiling water as described below.) You do not need to cover the knobs or the back of the oven. Be careful during Pesach so that pots do not come in contact with back of stovetop. If contact is made and the area is dry, there is no kashrus problem. If the area of the contact is wet, ask your Rabbi.

For space between burners, pour boiling water over surface when dry or cover with two layers of heavy duty tin foil. Pour directly over the whole area and do not rely on water flowing from one area to another.

Conventional Electric Range – Clean thoroughly areas of burners that will not become red hot, drip pans and space between burners. Wait 24 hours from last use. Leave burners on until red hot. It is not necessary to leave them on more than 5 minutes. It is not necessary to change or kasher the drip pans. (A stricter method is to put the drip pans in the oven while koshering or placing them in boiling water as described below. Drip pans may be discolored or damaged by the heat of the oven.) You do not need to cover the knobs or the back of the oven. Be careful during Pesach so that pots do not come in contact with back of stovetop. Care should be taken so that hot pots do not come in contact with back of stove. If contact is made and the area is dry, there is no kashrus problem. If the area of the contact is wet, ask your Rabbi.

For space between burners, pour boiling water over surface when dry (be very careful that water does not damage electrical elements) or cover with two layers of heavy duty tin foil. Pour directly over the whole area and do not rely on water flowing from one area to another.

Electric Glass Top Stovetop - Clean thoroughly space between burners. Wait 24 hours from last use. Leave burners on until red hot. It is not necessary to leave them on more than 5 minutes. You do not need to cover the knobs or the back of the oven. Be careful during Pesach so that pots do not come in contact with back of stovetop. If contact is made and the area is dry, there is no kashrus problem. If the area of the contact is wet, ask your Rabbi.

For space between burners, pour boiling water over surface when dry. Pour directly over the whole area and do not rely on water flowing from one area to another.

Refrigerator and Freezers - shelves should be cleaned well and need not be covered. (If you do line shelves, make sure not to restrict air flow. It will damage your refrigerator or freezer. This can be accomplished by punching holes in liner or by leaving spaces at edge of shelf.)

Countertops - All types (except ceramic, enamel, wood that is cracked, and concrete) can be koshered by pouring boiling hot water over the surface when dry. (A kettle or a pot can be used.) This should be done after waiting 24 hours from the time it was used hot. Pour directly over the whole area and do not rely on water flowing from one area to another.

Backsplashes do not need to be koshered or covered. Care should be taken so that hot pots do not come in contact with the backsplash. If contact is made and the area is dry, there is no kashrus problem. If the area of the contact is wet, ask your Rabbi.

Sinks

Stainless Steel Sinks – Clean thoroughly. Wait 24 hours from last time it was used. Pour boiling hot water over all surfaces (including spout) when dry. Pour directly over the whole area and do not rely on water flowing from one area to another.

Enamel and Porcelain Sinks – These cannot be koshered. Clean thoroughly, wait 24 hours (Preferably, pour boiling hot water over all surfaces as in stainless steel sinks. This is not strictly necessary.) Use an inserted tub for use. Pour boiling hot water over spout after not used hot for 24 hours.

Dishwashers – Stainless steel dishwashers can be koshered (after 24 hours after last use). This can be done by running the hottest cycle with dishwasher detergent (preferably two times) after cleaning it thoroughly. This applies to the plastic coated racks as well, as long as they are cleaned thoroughly. If they are cracked or if food is caked on, they cannot be koshered.

Enamel dishwashers cannot be koshered without waiting 12 months (12 x 29 days) and

then run through the hottest cycle with detergent three times.

Utensils (Metal cups, silver dishes, Kiddush cups, knives, forks and spoons)

Thoroughly clean. Wait for 24 hours after last time it was used hot. Fill a clean pot, that has not been used for 24 hours hot, (it could be chametz, pesach, meat or milk) with water. Heat until it comes to rolling boil. Place each utensil separately into pot. It must be completely covered in water. Continue with utensils as long as the pot is still bubbling. (Tongs can be used to immerse. If so, it is necessary to change placement of tongs so that every part of utensil contacts the water.) When completed, rinse in cold water as soon as possible.

THE ORDER OF THE SEDER SERVICE

KADESH - KIDDUSH

The Seder service begins with the recitation of "Kiddush". This is done over a cup of wine, and on this evening it is the first of four cups which we all drink, reclining to our left, at the Seder. Each cup should contain 3.8 fluid ounces. If wine is difficult to drink, it could be watered down with 1/3 water or replaced with grape juice. It is preferable to drink as much of the cup as one can. The minimum requirement is a cheek-full of wine.

THE FOUR CUPS OF WINE correspond to the four expressions of "freedom" or "deliverance" that are mentioned in the Torah in connection with our liberation from Egypt (Ex. 6:6, 7).

When drinking the four cups, as during most of the "acts" of the Seder, we lean on our left side to accentuate the fact that we are free people. In ancient times, only free people were allowed to recline while eating.

UR'CHATZ – WASHING HANDS

We wash our hands in the usual prescribed manner of washing before a meal, but without the customary blessing.

The next step in the Seder, Karpas, requires dipping food into water. Such an act calls for purification of the hands by washing. This observance is one of the first acts designed to arouse a child's curiosity.

KARPAS-THE 'APPETIZER'

A small piece of green vegetable or boiled potato is dipped into salt water and eaten. Before eating, the blessing over vegetables is recited.

The dipping of this "appetizer" in salt water is an act of pleasure and freedom which further arouses the curiosity of a child. The greens represent springtime, since Pesach

is the Festival of Spring. The salt water represents the tears of our ancestors in Egypt.

YACHATZ - BREAKING THE MATZAH

The middle matzah, of the three placed on the Seder plate, is broken in two. The larger part is put aside for use later as the Afikomen. We break the matzah to symbolize the lechem oni - poor man's bread (or bread of affliction) which is how the matzah is described in the Torah.

MAGGID - THE HAGGADAH

At this point the poor are invited to join the Seder, a second cup of wine is poured, and the child asks the four questions of the Mah nish-tah-na – “Why is this night different from all other nights” in four ways. Why only matzah? Why the dipping? Why the bitter herbs? Why are we relaxing and leaning on cushions, as if we were royalty?

The child's questioning triggers one of the most significant mitzvot of Pesach, and the highlight of the Seder ceremony: the "Hagadah", the telling of the story of the exodus from Egypt. The answer includes a brief review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited upon the Egyptians, and an enumeration of the miracles performed by the Almighty for the formation and redemption of His people.

ROCHTZOH - WASHING BEFORE THE MEAL

After concluding the first part of the Hagadah with the drinking of the second cup of wine (reclining), the hands are washed; this time with the customary blessings, as is usually done before eating bread.

MOTZIE MATZAH - EATING MATZAH

Taking hold of the three matzot, the broken one between the two whole ones, recite the customary blessing before bread. Then, letting the bottom matzah drop back on the plate, and holding the top whole matzah with the broken middle one, recite the special blessing "Al Ah-chee-lat-matzah".

Then break at least a piece from each matzah and eat the two pieces together, reclining. The minimum amount of matzah required to fulfill one's obligation is 1/3 of a hand-made matzah and 1/2 of a machine made matzah. (You can supplement your supply of matzot so that all can fulfill the minimum requirement.) If a medical condition makes that difficult, one can fulfill one's obligation with 1/6 of a hand-made matzah and 1/4 of a machine made matzah.

MARROR - THE BITTER HERBS

This mitzvah is traditionally performed by eating romaine lettuce or iceberg lettuce. Many people add grated horseradish. Take at least one large leaf or the equivalent of one fluid ounce. Dip it in the charoset, then shake the charoset off and make the

blessing "Al Ah-cheelat marror". Eat without reclining.

KORECH - THE 'SANDWICH

In keeping with the custom instituted by Hillel, a great Talmudic Rabbi, a sandwich of matzah and marror is eaten.

Break off two pieces of the bottom matzah. Eat the amounts described above. Add the bitter herbs (in the amount described above) and dip them in charoset. Place the marror between the two pieces of matzah. Eat the 'sandwich' reclining and say afterwards the paragraph of "Kein Asa Hillel" in the Hagadah.

SHULCHAN OREICH - THE FEAST

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped in salt water.

Note: The shank bone on the seder plate is not eaten at the Seder.

TZOFUN - "OUT OF HIDING"

After the meal, the half matzah which had been "hidden" - set aside: for the Afikomen-"dessert", is taken out and eaten. It symbolizes the Pascal lamb which was eaten at the end of the meal. Everyone should eat the amounts of matzah listed above while reclining. After the Afikomen, we do not eat or drink anything except for the two remaining cups of wine (or water).

BAIRACH - BLESSINGS AFTER THE MEAL

A third cup of wine is filled and grace is recited. After grace we recite the blessing on wine and drink the third cup while reclining. Now we fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which symbolizes an invitation to the Prophet Elijah, who is the harbinger of the coming of the Messiah.

HALLEL - SONGS OF PRAISE

At this point, having recognized the Almighty, and His unique guidance of His people Israel, we go still further and turn to sing His praises as Lord of the entire Universe. After reciting the Hallel, we again recite the blessing for wine and drink the fourth cup, reclining.

NIRTZOH-ACCEPTANCE

Having carried out the Seder service properly, we are sure that it has been well received by the Al-mighty. Then we say: "Leh-shah-na Hah-bah-ah Be-Yeru-sha-layim" -Next year in Jerusalem!