

Temple Adath Yeshurun & You

SPECIAL PASSOVER ISSUE 5778
MARCH 30 - APRIL 7, 2018



PASSOVER SERVICE & CANDLELIGHTING TIMES

Friday, March 30

Services with Siyum B'khorim.....	7:15 am
Complete Biyur Hameitz.....	by 11:00 am
Candlelighting.....	7:11 pm
Evening Services.....	5:30 pm
First Seder, following services.....	promptly at 6:30 pm

Saturday, March 31 – First Day of Passover

Morning Services.....	9:15 am
Minha.....	following Morning services
Candlelighting.....	7:53 pm

Sunday, April 1 – Second Day of Passover

Morning Services.....	9:15 am
Minha / Ma'ariv.....	7:35 pm

Monday – Thursday, April 2 - 5 - Hol HaMoed

Morning Services.....	7:15 am
Minha / Ma'ariv.....	5:30 pm
Candlelighting.....	7:18 pm

Friday April 6 - Seventh Day of Passover

Morning Services.....	9:15 am
Minha / Ma'ariv.....	5:30 pm
Candlelighting.....	no later than 7:19 pm

Saturday April 7 - Eighth Day of Passover

Morning Services.....	9:15 am
Minha / Ma'ariv.....	7:30 pm
Passover ends/ Hameitz permitted.....	8:05 pm

Yizkor is said during services

Temple Adath Yeshurun invites you to join us for the **First Night of Passover**

Friday, March 30 at 6:30 pm

Pricing for dinner:

Adults (age 13 and older) - \$45.00

Children (ages 5 - 12) - \$22.50

Children (age 4 and younger) - FREE

Reservations are required.

Please RSVP by Monday, March 19.

Reservation form available inside this guide or online at www.adath.org.
For more information, please email info@adath.org or call 315.445.0002.

Operation Hameitz

Any time of the year is a good time to remember the Interreligious Food Consortium Food Basket. But instead of discarding your hameitz, why not bring unused, unopened, non-perishable food items to the Temple for the basket? Other canned food items, such as tuna, vegetables, fruit and pasta sauces are also needed.

Siyum B'khorim

Fast of the First Born - March 30, 7:15 am

In commemoration of the deliverance from Egypt, a first born should fast on the day before Passover. It is the custom for synagogues to make a siyum (a public completion of the study of a tractate of the Talmud) on the morning before Passover. Since the siyum is followed by a seudat mitzvah (a festive meal that follows the performance of a certain mitzvot), a first born who is present may eat and, having eaten, need not fast that day.

MAZON

As God's partners, we are obliged to make the best use of our own freedom and prosperity to help those who are so poor as to be hungry. In this spirit, consider a gift to MAZON: a Jewish Response to Hunger, perhaps in the sum of what we might have spent to invite one or more to the Seder table. MAZON will carefully grant these dollars to organizations helping hungry people.

MAZON

a Jewish response to hunger

Please send your contributions to:

MAZON

12401 Wilshire Blvd. Ste. 303
Los Angeles, CA 90025-10115

תשע"ח Pesach Guide 5778

THE RABBINICAL ASSEMBLY GUIDE

The Committee on Jewish Law & Standards (CJLS) Kashrut Subcommittee
reviewed and edited by Rabbi Paul Drazen
for use of the members of Temple Adath Yeshurun, Syracuse, New York.

Pesach requires the most preparatory effort and is the most complex gastronomically of any Jewish holiday. This guide is a brief outline of the procedures relevant to the preparation of a kosher for Pesach home. This guide is intended to help families maintain a kosher for Pesach home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law. Please contact Rabbi Drazen [rabbidrazen@adath.org; 315.445.0002 x121] if you have any questions.

KASHERING THE KITCHEN

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 used year to year only for Pesach. 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 Pesach.

The general principle used in kashering is that the way the utensil absorbs food is the way it can be purged of that food, כבולעו כך פולטו (ke-volo kach pol'to). This principle operates on the basis of the quality or intensity of how the items absorb food. Things 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, called הגעלה (hag'alah). The most intense form of usage is directly on a fire or in an oven and these utensils require the most intense method of kashering, namely ליבון (libbun), which burns away absorbed food.

KASHERING APPLIANCES AND UTENSILS

Metal

To kasher pots, silverware, and utensils made wholly of metal not used for baking: thoroughly clean the item with soap and water and do not use for a full 24 hour waiting period. Immerse the item in water that is at a rolling boil (הגעלה – hag'alah).

Pots and pans: clean handles thoroughly. If the handle can be removed, do so. To effect הגעלה (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 (may be done one part of the pot at a time) or filled with water brought to a rolling boil and let the water boil over the sides of the pot. Every part of each piece of flatware must be exposed to the water at a rolling boil. Following this הגעלה (hag'alah) process, rinse each utensil in cold water.

Metal bakeware used in a fire or in an oven: first thoroughly scrub and clean. Then subject it to direct fire or an oven at its maximum setting. Using a blow torch or putting it in an oven during self-cleaning are two ways to accomplish this purging (ליבון – libbun).

Exercise caution when performing ליבון (libbun) as this is a complicated and a potentially dangerous procedure. It may result in discoloration or warping of the metal being purged.

A **metal kitchen sink** can be kashered by thoroughly cleaning and scrubbing the sink (especially the garbage catch). Let 24 hours pass during which only cold water is used. Carefully pour boiling water over all the surfaces of the sink (start with the bottom and work up towards the top) including the lip.

A **porcelain sink** cannot be kashered, but should be thoroughly cleaned, then Pesach dish basins and dish racks must be used, one each for dairy and meat.

Glass

Glass dishes used for eating and serving hot foods are treated like any dish used for eating and serving hot food. Kasher by cleaning and immersing in boiling water (הגעלה – hag'alah).

Drinking glasses or glass dishes used only for cold foods may be kashered by a simple rinsing. Some soak them for three days, but that is not required.

Glass **cookware** is treated like a metal pot for kashering (see paragraph on metal, above).

Glass **bakeware**, such as Pyrex, cannot be kashered for Pesach.

Plastics

Heavy duty plastics which can withstand very hot water (dishes, cutlery or serving items) and do not permanently stain may be kashered by הגעלה (hag'alah). If there is some doubt as to whether particular items can be kashered, ask Rabbi Drazen.

Ceramic Dishes

Ceramic dishes (earthenware, stoneware, china, pottery, etc.) cannot be kashered. However, fine translucent china that was put away clean and that has not been used for longer than one Jewish calendar year may be used after thorough detergent and hot water washing. The china is then considered kosher for Pesach, pareve and may be designated for meat or dairy use.

Cooking Appliances

Ranges: every part that comes in contact with food must be thoroughly cleaned. Turn the range top elements to high and leave them on high (red and glowing) for five minutes. The parts of the range top around the elements that can be covered should be covered (usually with aluminum foil).

Ovens: The entire oven, including the walls, top and bottom must be fully cleaned with oven cleaner. Then the oven or range should be heated to maximum heat for an hour.

Self-cleaning ovens: Wipe off all surfaces. Put the racks into the oven and run a full cleaning cycle. Remove any ash. If there is still visible dirt, run a second cleaning cycle.

Smooth, glass top electric ranges: Clean the top thoroughly first by using a razor blade then by using the wax-style [not the liquid] cleaning product, then turn the coils on maximum heat until they are red hot for 4 minutes.

Microwave ovens: clean inside thoroughly. Place a full 8 ounce glass cup inside. Run the oven until at least 6 of the 8 ounces of the water has boiled off. A microwave oven with a browning element cannot be kashered.

Toasters and toaster ovens cannot be kashered for Pesach.

Convection ovens: kasher like regular ovens. Be sure to clean thoroughly around the fan.

Other Kitchen Appliances

Dishwasher: Clean the interior as thoroughly as possible, including

drains and filters. Run a full cycle with detergent [racks in] but otherwise empty. Do not use the dishwasher for 24 hours and repeat the empty wash, this time setting the dry for the highest temperature possible.

Refrigerators and freezers should be thoroughly cleaned with detergent. If there are places where food can be stuck (e.g. cracks or difficult corners to reach), these areas should be covered.

Other electric appliances can be koshered if the parts that come in contact with חמץ (hameitz) are metal and removable. Those parts are koshered like all other metal cooking utensils. If the parts are not removable, the appliances cannot be koshered. We recommend, whenever possible, to purchase small appliances dedicated to Pesach use, thus avoiding the difficulty of kashering these appliances.

Work Surfaces

Tables, cabinets and counters should be thoroughly cleaned and covered for Pesach. The coverings can be contact paper, regular paper, foil or unstarched cloth. The covering material should be something that is not easily torn.

Many counter top surfaces can be koshered simply by a thorough cleaning, a 24 hour wait and עריו (iruy – pouring boiling water over them). To have עריו (iruy) 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 as well as wood without scratches can be koshered by עריו (iruy). Ceramic, cement or porcelain counter tops **cannot** be koshered by עריו (iruy) and should be covered.

FOODS

General Information

The Torah prohibits the ownership of חמץ (hameitz) (flour, food or drink made from wheat, oats, barley, rye or spelt) during Pesach. Ideally we burn or remove all חמץ (hameitz) from our premises. When giving away all food would cause prohibitive financial loss, we arrange for the sale of the חמץ (hameitz) to a non-Jew and its repurchase after Pesach. At Temple Adath Yeshurun, מכירת חמץ (mekhirat hameitz – the sale of hameitz) is accomplished by appointing Rabbi Drazen to handle the sale. This is a valid and legal transfer of ownership. The items sold must be separated and stored away from all other foods and supplies. Non-Passover dishes, pots, utensils and חמץ (hameitz) food that have been sold as part of the selling of one's חמץ (hameitz) should be separated, covered or locked away to prevent accidental use.

At the end of the holiday, the agent repurchases the items on behalf of the owner. One must wait until one is sure the repurchase has been done. If ownership of the חמץ (hameitz) was not transferred before the holiday, the use of any such חמץ (hameitz) remains prohibited after the holiday (חמץ שעבר עליו הפסח – hameitz she-avar alav ha-Pesach) and any such products should be given away to a non-Jewish food pantry.

Prohibited foods

Prohibited foods (חמץ – hameitz) include the following:

-Biscuits -cakes -crackers -leavened bread -pasta -coffees containing cereal derivatives [Postum]

These are foods that are generally made with wheat, barley, oats, spelt or rye, i.e., grains that can become חמץ (hameitz). Any food containing these grains or derivatives of these grains *must be certified kosher for Pesach*. Since flavorings are often made from grains which

would render that food חמץ (hameitz), such products also need Pesach supervision.

Permitted Foods

An item that is kosher all year round, that is made with no חמץ (hameitz), and is processed on machines used only for that item and nothing else (such as ground coffee) may be used without special Pesach supervision. Wherever possible, processed foods ought to have a “כשר לפסח” (“kasher l’Pesach”) הכשר (hekhsher) from a reliable source. Since that is not always possible, however, our guidelines reflect some alternatives that are acceptable.

Foods purchased with a “כשר לפסח” (“kasher l’Pesach”) הכשר (hekhsher) must have a label that is integral to the package and should have the name of a recognizable, living supervising Rabbi or creditable kosher supervision agency. If the label is not integral to the package or if there are questions regarding the labeling, the item should not be used without consulting Rabbi Drazen.

No Pesach Hekhsher Required

Products which may be purchased without a Pesach הכשר (hekhsher) before or during Pesach:

- baking soda -bicarbonate of soda -eggs -extra-virgin olive oil
- fresh fruits and vegetables -whole or gutted fresh fish
- fresh or frozen kosher meat (other than chopped meat)
- Nestea (regular and decaffeinated) -unflavored regular coffee
- pure black, green, or white tea leaves -unflavored tea bags
- whole or half pecans (not pieces)
- whole (unground) spices and nuts

No Pesach Hekhsher Required If Purchased Before Pesach

These products may be used without a Pesach הכשר (hekhsher) if purchased before Pesach. If bought during Pesach they require a Pesach הכשר (hekhsher):

- pure fruit juices -pure white sugar (no additives)
- pure, non-flavored oils -filleted fish -frozen fruit (no additives)
- plain quinoa (nothing mixed in) -frozen vegetables (no additives)
- non-salted butter -non-flavored milk -non-iodized salt
- soda (Coca-Cola, Pepsi & 7Up brands, diet or regular)

It is preferable to purchase frozen, uncooked vegetables those with a כשר לפסח (kasher l’Pesach) label as some may be processed on shared equipment that uses חמץ (hameitz). One may buy bags of plain frozen vegetables (no additives or sauces) before Pesach. If, when opening the vegetables, one finds an unexpected piece of חמץ (hameitz), remove it; the vegetables themselves are permissible.

Pesach Hekhsher Always Required

These products require reliable כשר לפסח (kasher l’Pesach) certification (regular kosher supervision being not sufficient) whether bought before or during Pesach:

- all baked goods -farfel -matzah -any product containing matzah
- matzah flour -matzah meal -Pesach cakes -candy -canned tuna
- all frozen processed foods -cheeses -flavored / chocolate milk
- decaf coffee -decaf tea -herbal tea -dried fruits -yogurt
- ice cream -liquor -flavored oils -vinegar -wine

קטניות – Kitniyot

We accept the CJLS ruling to allow kitniyot including: beans, corn, millet, peas, rice, soy, and some other plant based foods like mustard, buckwheat and sesame seeds.

Temple Adath Yeshurun

450 Kimber Road
Syracuse, NY 13224

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Visit the The Shop at TAY for a variety of Passover items.

Enjoy our selection of seder plates, matzah covers, afikomen presents, and hostess gifts.

We are open Sundays 9:00 am - 12:00 pm, when Religious School is in session, or by appointment.

Contact Linda Levy at lglevy@twcny.rr.com or 315-243-1630, or Maxine Shapiro Molloy at mamolloy1@aol.com or 315-882-2440.



AVAILABLE AT THE SHOP AT TAY!

This super cool Seder Plate will be the talk of the table. It is made from powder coated steel, pewter cups and brass hebrew letters. The cups have magnets on the bottom so they can be positioned anywhere on the plate.
www.joystember.com

Note: the CJLS affirms that this new position does not constitute an instruction to consume kitniyot during Pesach, but rather a halakhic basis and guideline for those who choose to do so.

Fresh corn on the cob and fresh beans (like lima beans in their pods) may be purchased before and during Pesach.

Dried kitniyot (legumes, rice, corn, buckwheat) can be purchased bagged or in boxes [not from bulk containers] before Pesach. Inspect the contents before Pesach and discard any pieces of חמץ (hameitz). If one did not inspect the rice or dried beans before Pesach, one should remove and discard pieces of חמץ (hameitz) found in the package on Pesach; the kitniyot themselves remain permissible.

Canned kitniyot may be used only with Pesach certification.

Frozen raw kitniyot (corn, edamame [soy beans], etc.): One may buy bags of plain frozen legumes (no additives or sauces) before Pesach. If, when opening the bags, one finds an unexpected piece of חמץ (hameitz), remove it; the vegetables themselves are permissible.

Processed foods, including tofu and most peanut butters, even if nothing on the label appears to be חמץ (hameitz), **require** Pesach certification.

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.

מי קטניות (mei-kitniyot liquid derivatives of kitniyot) such as pure oils [corn, peanut, safflower, canola or vegetable] with a year-around הכשר (hekhsher) may be used from a new container, when purchased before Pesach. This applies even for those who do not eat kitniyot.

Baby Food

Baby food with a Passover הכשר (hekhsher) is sometimes available. Home preparation of baby food, using כשר לפסח (kasher l'Pesach) utensils and kitchen items is possible. Pure vegetable prepared baby

food that is כשר (kasher) the year round is acceptable for Pesach. The use of kitniyot for babies is acceptable (see notes above) as the use of קטניות (kitniyot) does not apply to infants. Thus infant formula products which are כשר (kasher) the year round, are acceptable for Pesach.

Medicines

Prescription medicines are permitted. Non-prescription pills and capsules are permitted; liquids: ask Rabbi Drazen.

Pet Food

Sell the pet along with the חמץ (hameitz). Since the pet does not belong to a Jewish owner, regular pet food can be fed. Note that the document of sale needs to include the pet, as well as חמץ (hameitz). If you have pet foods in your home, keep them away from the kitchen area. Washing of pet utensils should be done out of the kitchen area (e.g. a bathroom sink).

Non Food Items

Detergents, cleaners, etc. are not foods and are not eaten. They do not require a hekhsher for Pesach. This includes:

-aluminum foil and foil pans -ammonia -baby oil -bleach
-candles -contact paper -charcoal -coffee filters -fabric softener
-isopropyl alcohol -laundry detergent -dish detergent
-dishwasher detergent -oven cleaner -paper bags
-paper plates (with no starch coating) -plastic cutlery -plastic wrap
-polish for silver -powder and ointment -sanitizers -scouring pads
-stain remover -water with no additives -wax paper



First Night Seder at Temple Adath Yeshurun

Friday, March 30 at 6:30 pm

\$45 per adult (age 13 and older)
\$22.50 per child (ages 5 - 12) • FREE (age 4 and younger)

- Matzah Ball Soup - House Salad
- Choice of entrée: Apricot Chicken, Brisket, **or** Vegetable Quinoa Stuffed Zucchini (veg.)
- Potato Kugel - Vegetables - Dessert ~ *Individual Seder Plates*

Reservations are required. RSVPs must be received by Monday, March 19.

Please mail this form with your payment* to the Temple Office, or register online at www.adath.org.
Temple Adath Yeshurun, 450 Kimber Road, Syracuse, NY 13224

Family Name _____

Address _____

Phone _____ Email Address _____

of Adults _____ # of Children (ages 5 to 12) _____ # of Children (age 4 and younger) _____

Please select entrée for each guest: Apricot Chicken x_____ Brisket x_____ Zucchini x_____ Amount Due \$ _____

Name of each guest (and age of each child):		
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Please seat us with: _____

Dietary restrictions/Allergies: _____

To sell your חמץ (hameitz), please complete this form and return it to the Temple Adath Office no later than 9:15 am, Friday, March 30.

I, _____, hereby appoint Rabbi Paul S. Drazen to act as my agent to sell the חמץ (hameitz) that may be in my possession, wherever it might be: home, office, place of business, motor vehicles or elsewhere, in accordance with the requirements and provisions of Jewish Law.

Name: _____

Address: _____

City: _____ **State:** _____ **Zip:** _____

I enclose \$ _____ (check payable to **Maot Chitim Fund**).

Timing of Passover Preparations – 5778 – 2018

Bedikat Hameitz – בדיקת חמץ -Search for Leaven

Thursday night, March 29

The search for חמץ (hameitz) leaven takes place after sunset the night before Pesah begins. Say the brakha (blessing) – found in most haggadot – and search the house for any crumbs of חמץ (hameitz). Traditionally done with a candle and feather, it may also be done with a flashlight and cotton fluffs.

Biur Hameitz – ביעור חמץ -Destroying Remaining Leaven

Friday morning, March 30 no later than 11:00 am

The final removal and destroying the חמץ (hameitz) should be completed by 11:00 am, 5 rabbinical hours into the day.

Sale of Hameitz – מכירת חמץ – Selling Your חמץ (hameitz) Leaven

The Torah prohibits the ownership of חמץ (hameitz) (flour, food or drink made from the prohibited species of leavened grain: wheat, oats, barley, rye or spelt) during Pesah. Ideally we burn or remove all חמץ (hameitz) from our premises which may be effected by donations to a local food pantry.

In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale of the חמץ (hameitz) to a non-Jew and its repurchase after Pesah. The sale is accomplished by appointing an agent, usually one's rabbi, to handle the sale. This must be considered a valid and legal transfer of ownership and thus the items sold must be separated and stored away from all other foods and supplies. This means that non-Passover dishes, pots, utensils and חמץ (hameitz) food that have been sold as part of the selling of one's חמץ (hameitz) should be separated, covered or locked away to prevent accidental use.

It is also traditional to make a donation to *Maot Chitim Fund*, which provides financial help to the Jewish needy to help them with funds for food.

