

April 2008 / Nisan 5768

Dear Friends,

I want to first apologize for the delay in getting this Passover mailing to you. I hope it did not cause too much of an inconvenience in your preparations. If it did, I am sorry.

This letter contains the following things:

- I. Information about how we celebrate Passover when the seder is on a Saturday night.
- II. Mitzvah Opportunity
- III. Passover Guide for preparing your kitchen and meals
- IV. Passover Calendar
- V. Authorization to sell *hametz*

## I. SATURDAY NIGHT PASSOVER

This year, Passover falls on a Saturday night. This creates a number of challenges for us, so I wanted to let you know what they are and advise you on ways that we deal with them. The way in which our calendar is set, this does not happen very often; the next time Passover begins on a Saturday night is 2021 (so make sure you put this letter in a safe space so in thirteen years you will have a reminder how to do all of the things that are special in this situation). I realize that we are not all at the same place on our journeys, and that some of these traditions may be foreign to you. I am always available to talk to you about your own customs and help you figure out what is right for your family. The variations in our usual practice are as follows:

1. *Bedikat Hametz*, or our search for hametz (leaven), is always done the night before the first Passover seder. We do this search by candle (or flashlight) and we use a feather to sweep the hametz onto a wooden spoon. This year, since the night before the seder is shabbat, we perform this ritual on Thursday night.
2. *Biur Hametz*, or the burning of the hametz, is usually performed on the morning of Erev Pesach, that is to say, the morning of the first seder. We take the hametz that we collected when we did *bedikat hametz* and we burn it and recite a special formula that nullifies any hametz that may remain in our possession. Since we can't do this burning on shabbat morning, we do it on Friday morning, April 18<sup>th</sup>. Be sure to sell your hametz to me by Friday morning as well (the form is posted on below).

3. The fast of the first-born is usually the day of Erev Pesach, or the day of the first seder. On that morning, we usually have a *siyyum*, a celebration of someone's completion of the study of a tractate of Mishnah or Talmud because one who is fasting and attends a *siyyum* is supposed to partake in the celebratory food of the *siyyum*. The *siyyum* trumps their fast (only fasts like this one, not major fasts like Yom Kippur...nice thinking though). Since the morning of the first seder is shabbat, we are not permitted to fast. When we move a fast because of shabbat, we never move it to Friday, which means that this year, the fast of the first-born will be on Thursday, April 17. After services (6:50 am) there will be a *siyyum*; we will celebrate with Efreim Sigel as he teaches us part of the last Mishnah of Brachot, a tractate of mishnah that he recently completed. At least this year we will be able to eat bagels at our *siyyum* since it is three days before Passover!
4. Another challenge we are faced with deals with our shabbat meals. We stop eating hametz the morning of the first seder but this year, since we stop cleaning the house of hametz by shabbat, we will not have any hametz in our homes by sundown Friday night. Our homes need to be kosher for Passover before shabbat. This means that all of the food we eat on shabbat will be kosher for Passover, made in pots and pans that are our Passover pots and pans. However, it is a tradition to eat two *challot* at Friday night dinner and Saturday lunch. If our homes are already kosher for Passover, how do we fulfill the mitzvah of having two *challot*? I think the best way to do this is to say "hamotzi" over two bricks of egg matzah instead of challah. This can't be regular matzah (which we are forbidden to eat 24 hours before the first seder in order that we eat the matzah at the seder with excitement and enthusiasm...really!) so make sure that you buy a box of egg matzah to use for this purpose. Just remember that egg matzah is not considered real matzah since it is "fancier" than regular matzah, which is meant to be as basic as basic gets, really bread of the poor. Therefore, you can't fulfill your seder requirement to eat matzah with egg matzah!
5. Finally, the meal for the seder needs to be prepared before shabbat begins since we are not permitted to cook on shabbat. This may pose the greatest challenge, but just imagine how wonderful it would be to have the day of the first seder to relax instead of frantically cook and worry that it won't all get done in time!

Remember, I am always available to talk to you about your own practices and help you figure out what is appropriate for you and your family, wherever you may be on the spectrum of Jewish observance. Please don't hesitate to call me.

I wish everyone a meaningful Passover! I hope to see you over the holiday!

Rabbi David A. Schuck

## II. MITZVAH OPPORTUNITY

### BE A HOST – BE A GUEST

If you would like to be a guest at someone's seder or you can serve as a host for someone without a seder, please contact Rabbi Schuck (738-6008 or [rabbi@thepjc.org](mailto:rabbi@thepjc.org)). This is a wonderful opportunity to open your home to someone who does not have a place to go to share this beautiful tradition.

## III. PASSOVER GUIDE

On Passover, prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol. Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible.

### PERMITTED FOODS:

**A. The following foods require no *kosher le-Pesah* label if purchased prior to Pesah:** 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 (for legumes see above); 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, extra virgin olive oil, Nuts — Any brand whole and un-roasted, except peanuts, without BHA added; Poultry, Fresh and/or frozen (not ground) without spices; Salmon — Pillar Rock;

**B. The following foods require no *kosher le-Pesah* label if purchased before or during Pesah:** Fresh fruits and vegetables (for legumes see above), eggs, fresh fish and fresh meat.

**C. The following foods require a *kosher le-Pesah* label if purchased before or during Pesah:** 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 Pesah without a *kosher le-Pesah* 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-Pesah* label); wine; vinegar; liquor; oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt and soda.

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

**DETERGENTS:** If permitted during the year, powdered and liquid detergents do not require a *kosher le-Pesah* label.

**MEDICINE:** 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, some authorities permit, while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

**KASHERING OF UTENSILS:** The process of kashering utensils depends on how the utensils are used. According to halakhah, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (*ke-voleo kakh polet*). 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 and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.

- C. *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.
- D. *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 smooth top. Then discuss with your rabbi if that method of cleaning is adequate enough to kasher the smooth top. 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 Pesah.

- E. *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 Pesah, 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 Bake ware, like metal bake ware, may not be kashered.

- F. *DISHWASHER*: After not using the machine for a period of 24 hours, a full cycle with detergent should be run.
- G. *ELECTRICAL APPLIANCES*: If the parts that come into contact with *hametz* 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.)

- H.** *TABLES, CLOSETS AND COUNTERS:* If used with *hametz*, they should be thoroughly cleaned and covered, and then they may be used.
- I.** *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.
- J.** *HAMETZ AND NON-PASSOVER UTENSILS:* Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

#### **IV. PASSOVER CALENDAR**

- April 17- Thursday, 6:50 am Morning Service followed by Siyyum for First born
- April 18- Friday, 6:30 pm Shabbat Services  
Candle lighting 7:20 pm
- April 19- Saturday, 8:22 pm Passover candle lighting
- April 20- Sunday, 9:30 am Passover Morning Service
- April 21- Monday, 8:45 am Passover Morning Service
- April 23- Wed. 6:50 am Morning Minyan
- April 25- Friday 6:30 pm Friday night and Passover Services  
Shabbat and Festival Candle lighting 7:26 pm
- April 26- Saturday, **9:00 am** Shabbat and Festival Services (notice the time change)  
Festival candle lighting 8:31 pm
- April 27- Sunday, 9:30 am Passover Morning Service  
Yizkor Service APPROXIMATELY 11:00 am  
Holiday ends 8:32 pm  
May unpack hametz 9:00 pm

## Authorization of Proxy

I/ We, the undersigned, fully empower and permit Rabbi David A. Schuck of the Pelham Jewish Center to act in my/our behalf to sell all chametz possessed by me - knowingly or unknowingly - as defined by Torah and rabbinic law, and to lease all places wherein chametz owned may be found. This transaction will be in effect for the duration of Pesach, which begins with sundown on April 19, 2008 and runs through April 27, 2008, 9:00pm. Please send this sheet to Rabbi Schuck or fax it to his attention, at (914) 931-2199 by Friday morning at 10:30, April 18<sup>th</sup>.

And to this I hereby affix my signature on this \_\_\_\_\_ day of \_\_\_\_\_, in the year 2008.

**NAME** \_\_\_\_\_

**HEBREW NAME** (IF YOU KNOW IT) \_\_\_\_\_

\_\_\_\_\_

**ADDRESS** \_\_\_\_\_

\_\_\_\_\_

**There is a long-standing tradition to donate money to the synagogue's *Maot Chitin* fund. This Passover Relief Fund is used to help individuals here and abroad celebrate Passover. If you would like to make a donation to this fund, please make your check out to "Rabbi's Discretionary Fund" with the words Maot Chittin in the subject line.**