PASSOVER

April 16 - 23, 2022



Officiating:

Rabbi Jonathan Case

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Beth Shalom Synagogue

Columbia, South Carolina

In Every Generation
There Must Be Liberation

History is the story of humankind told and retold through epochs of pain and liberation. This is how we were taught to read and understand history. We learned to memorize the dates when people slaughtered one another over imagined slights, petty disagreements, unchecked hunger for riches, self-aggrandizement, and a thirst to demean and then destroy those who are different. We also were taught when people rose above their basest instincts and courageously acted for the betterment of humanity. On the one hand we all know the stories of pogroms, the World Wars, Babi Yar, the Crusades, Vietnam, the Revolution…. On the other hand, we are also familiar with Maimonides, Martin Luther King, Moses and Gandhi.

Knowing the behavior of humanity, we have the choice of taking the side of the victim or victimizer. There is no such thing as remaining neutral. As Rabbi Akiva framed it, "If I am not for myself, who will be for me? If I am only for myself, *what* am I? And if not now, when?" Akiva reminds us that we have to make a conscious decision to care for ourselves while working to help the stranger. We know what happens when we make the wrong choice.

The story of the Exodus is recounted every year at this time. There is not a story more powerful told through the ages than this. It is the narrative of a supreme power that was totally concerned with the powerless. God showed us which side to take, the side of the victim. *"In every generation*…." the Haggada begins, reminding us that the date changes but the humanity proclivity to enslave and master has not.

The eve of Pesach is not about telling stories; it is about feeling them. We reach down into our souls to access the part of us that has known pain and understand the pain of others. At the same time, we spiritually reach outward to the Holy One who has demonstrated what we must do to lift up those who suffer.

Liberation from the grip of Pharaoh did not happen 4,000 years ago…. it is ongoing. The task remains before us and so we must tell the story again.

Chag Sameach v'kasher,
Rabbi Jonathan Case

2022 PASSOVER GATHERING

BETH SHALOM'S

PASSOVER SEDER
First Seder

FRIDAY, APRIL 15
7 p.m.

To be held in the Carol O. Bernstein Social Hall
(Limited seating available)

Pay by scanning

Join us for a delicious Kosher Passover meal prepared by our own Larisa Aginskaya and Maxwell Sulejman of SC Sons Catering.

Member cost: Adults $45 (over 12 years old), children $36 (4-11 years old), children 3 years old and under are FREE.

Non-member cost: Adults $55 (over 12 years old), children $45 (4-11 years old), children 3 years old and under are FREE.

To RSVP: You may call the office at 803-782-2500, email BethShalom.Sara@gmail.com, scan the PayPal QR code or mail in a check.

To guarantee your seat(s), reservations must be received by April 11th. After the deadline, we will continue to accept reservations until all seats are filled.

This event is sponsored by Beth Shalom Synagogue and made possible by the Sidney Krauss Charitable Trust Fund.

Fast of the Firstborn

Traditionally, the first born of each family fasts on the day before Pesach. On Sunday morning there is a fast called *Taanit B'khorot*. This is a fast for the firstborn of a mother or father. Customary after Shacharit (morning prayers) is to hold a *siyyum*, a celebration of the completion of a segment of Talmud. The *siyyum* overrides the fast, which then allows all firstborn in attendance to eat. Otherwise, they would fast in commemoration of the survivors and victims of the deliverance from Egypt.

The Search for Hametz



Hametz comes in many forms. It is any kind of leaven. On the eve of Pesach - this year it will be on Thursday night, April 14th - we light a candle, and take a feather and plate. With these items we pass through our house and begin the search. (So that the search is not in vain, we strategically place hametz throughout the house.)

Before the search, recite:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Barukh atah Adonai Eloheinu melekh haolam,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,	asher kid'shanu b'mitzvotav,
וְצִוָּנוּ עַל בִּעוּר חָמֵץ.	v'tzivanu al biur hameitz.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to remove all hameitz.

After the search, recite:

כָּל חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי,	Kol hamira v'hamia d'ika virshuti,
דְּלָא חֲמִתֵּהּ וּדְלָא בִעַרְתֵּהּ וּדְלָא יְדָעְנָא לֵהּ,	d'la hamiteih udla viarteih udla y'dana leih,
לִבָּטֵל וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא דְּאַרְעָא.	libateil v'lehevei hefkeir k'afra d'ara.

All hameitz *in my possession which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth.*

Recitation of this declaration, and a similar one the following day, prevents us from violating the prohibition against *hameitz* (Exodus 13:7). In the morning, after the last meal of *hameitz*, leftovers are added to the crumbs gathered the previous night. These are burned or thrown out. This concludes the ritual of banishing *hameitz* from our dwellings.

In the morning, recite:

כָּל חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי,	Kol hamira vahamia d'ika virshuti
דַּחֲזִתֵּהּ וּדְלָא חֲזִתֵּהּ,	dahaziteih udla haziteih,
דַּחֲמִתֵּהּ וּדְלָא חֲמִתֵּהּ,	dahamiteih udla hamiteih,
דְּבַעַרְתֵּהּ וּדְלָא בַעַרְתֵּהּ,	d'viarteih udla viarteih
לִבָּטֵל וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא דְּאַרְעָא.	libateil v'lehevei hefkeir k'afra d'ara.

All hameitz *in my possession, whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth.*

Lighting the Candles



At 7:37 pm (April 15), we kindle two candles and say three *brakhot*. The first blessing is for the lights, the second blessing for the holy day, and the final blessing, *Sh-hehiyanu*, praises the Lord for the present. We are alive this day. The second night candle lighting is at 8:35 pm.

Idea: Cover your eyes immediately after the candles have been lit. Construct your own blessing for this Pesach, knowing that we seek liberation on this festival.



Pesach Service Schedule

Friday, April 15 - Erev Pesach
Passover Seder at 7 pm
Candle lighting at 7:37 pm

Saturday, April 16 - Pesach I
Passover services at 10 am
Candle lighting at 8:35 pm

Sunday, April 17 - Pesach II
Passover services at 10 am
Havdallah at 8:35 pm

Monday, April 18 - Pesach III
Tuesday, April 19 - Pesach IV
Wednesday, April 20 - Pesach V

Thursday, April 21 - Pesach VI
Candle lighting at 7:41 pm

Friday, April 22 - Pesach VII
Shabbat services at 6 pm
Candle lighting at 7:42 pm

Saturday, April 23 - Pesach VIII
Passover services at 10 am
(Yizkor approx. 11:15 am)
Havdallah at 8:41 pm

The Five Main Mitzvot

Mitzvot (Commandments) **of Pesach are:**

- Eat matzah
- To tell the tale of the Exodus
- Drink four cups of wine/grape juice
- Eat marror, bitter herbs
- Recite Hallel, songs of praise at the end

Torah States:

From the fourteenth day of the month at evening, you shall eat *matzah* until the twenty-first day.

No *hametz* shall be found in your homes for seven days." ~ ***Exodus 12***

Some Explanations:

The matzah reminds us of the hurried gathering of food at the moment of the leaving.

There are three times when matzah is eaten during the evening. The first is when we say *motzie*. The second is when we eat the Hillel sandwich just before the meal. The final time is when we munch on the *Afikomen*, the last food we are to eat before ending the Seder.

The purpose of the Haggadah is to tell the **story** so effectively that we feel the enslavement. While the Haggadah gives many great insights into the psyche of the liberation, anything we can add to the service to bring further meaning to this great day is positive.

In our time, each table ought to have both **wine** (grape juice for sensitivity to anyone in "recovery.") Four cups are mandated by the tradition. Each cup corresponds to the promises of redemption made by G-d. Like the matzah, we drink as we lean to the left. As a symbol of freedom, we recline to show our unhurried, free status. **Marror** can be either romaine lettuce or horseradish. Either way, the purpose of the marror is to bring a sting to the mouth as a reminder of the unceasing pain of slavery.

A Passover Overview

Passover is a major Jewish spring festival when we celebrate our deliverance from slavery in Egypt more than 3,000 years ago. The story is told in the second book of the Torah, Exodus, which means "going out." Ritual observances center around a special home and sometimes synagogue service and meal (the *Seder)*, the prohibition of eating leavened foods (*hametz),* and the eating of *matzah* (flat sheets of unleavened bread).

The *Seder*, meaning "order" in Hebrew, is a traditional feast at the beginning of the holiday where everything is done in sequence. The *Haggadah*, the Hebrew word for "telling," is the name of the book we use to guide us through the *Seder.*

Passover has five different names: *Chag Ha Matzot* (the festival of unleavened bread), *Chag Ha Pesach* (the festival of the Paschal offering), *Chag Ha Aviv* (the festival of spring), *Zman Cheruteinu* (the time of our liberation), and *Pesach* (Passover).

Pesach (Passover) is the most popular name of the holiday and comes from Exodus 12:23 when Moses promised the Israelites that G-d would pass over their homes during the night of the slaying of all Egyptian first-born children, the 10th plague.

The Torah commands us to observe Passover outside of the land of Israel celebrate Passover for eight days.

The tradition of eating *matzah* and not eating leavened products during Pesach comes from in Exodus 12:34-39. There it is written that we eat *matzah* as a reminder of the haste with which our ancestors had to flee Egypt leaving them no time to bake leavened bread. In Deuteronomy and the *Haggadah, matzah* is referred to as the "bread of affliction," the simple food of the Jewish slaves in Egypt.

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Passover Vocabulary

Four Questions (*Arbah Kushiot*, in Hebrew):

Queries, traditionally but not always asked by the youngest child at the *Seder*. Usually chanted, the questions and subsequent answers refer to different parts of the *Seder* and basically are asking, "What is the reason for this Passover holiday?"

- ***Marror*:** Bitter herbs are a symbol of the bitter life we endured in Egypt.
- ***Karpas:*** Parsley or other greens is a symbol of spring.
- ***Beitzah:*** A roasted egg is a symbol of the new life the Israelites would have after leaving Egypt.
- ***Charoset:*** A mixture of apples, nuts, and wine symbolizing the mortar between the bricks.
- ***Zeroa:*** A roasted shank bone is a symbol of the paschal lamb the Jews ate during their first meal in the desert.

Which matzah is good to buy? Can I use matzah from last year?

Matzah from last year can be used this year, as long as the box is unopened. This is important as the taste tends to go bad. The same can be said for any Passover products that use matzah as an ingredient.

Most varieties of Matzah taste the same, but it is important to note that not all Matzah is labeled "Kosher for Passover" or "K P." If a matzah has been made in a facility where *hametz* is being produced, then it is not Kosher for Passover. On the displays specifically for Passover in Publix, Piggly Wiggly, Bi-Lo, and Kroger – the matzah sold is Kosher for Passover (always check before you buy.)

Is there such a thing as gluten-free matzah?

Yes, and there is a growing market for gluten-free Passover products as well! There are a number of places that sell gluten-free matzah (so important for individuals needing a gluten-free diet).

1. Glutenfreeoatmatzos.com is a company out of Manchester, England that distributes to specialty stores all over the United States.
2. Lakewoodmatzah.com is a company out of New Jersey that distributes as well to specialty stores throughout the United States.
3. Yehuda Matzah, an Israeli company produces gluten-free matzah squares.

Shalosh Regalim: Passover is the first of three "Pilgrimage Holidays." The Bible tells us that Jews would traditionally travel to Jerusalem three times a year to the Temple to offer a holiday sacrifice to G-d. The other times are *Shavuot* and *Sukkot.*

***LeShana Ha Ba'ah B'Yerushalayim*:** The saying in Hebrew, Next Year in Jerusalem, traditionally recited at the end of the *Seder* expressing the hope that all Jewish people will be able to come together in the land of Israel.

On the Table

- ***Elijah's Cup:*** To symbolize justice and perhaps the coming of the Messianic age is a special cup filled with wine and placed in the center of the *Seder* table in the hope that the Prophet Elijah would visit the *Seder.*
- ***Miriam's Cup:*** A special cup of water poured in honor of Moses' sister Miriam who was very instrumental in Moses' survival as an infant and in the successful Israelite Exodus into the desert. It is said that as the Jews left Egypt and crossed the Red Sea, Miriam led the people in song. "…G-d is my strength and my might; G-d will be my salvation." The water represents the well that miraculously followed the Israelites through the desert until the day of Miriam's death.
- ***Matzah holder or bag:*** For the 3 pieces of symbolic *matzah* used during the seder.
- ***Afikoman bag*:** The hidden or dessert *matzah.*
- ***Bowl of salt water**:* To dip the parsley in, to remember the tears and the fears of the Jewish people as slaves.

Seder plate: Some have 5 spaces, some have 6, is anything ever simple?

For a 6-Spaced Seder Plate

Chazeret: Usually a bitter piece of romaine lettuce to symbolize the difficulty of life as slaves. But also sometimes considered another symbol of spring.

The Seder Plate

The three matzahs on the table symbolize the three types of Jews: Kohen, Levi, and Yisrael. When we break the middle matzah (which becomes the afikomen), we are left with two matzot like Sabbaths and Festivals.

1. **Z'roa** - Roasted chicken neck. The z'roa is symbolic of the paschal lamb offering brought to the Temple in Jerusalem the day before Passover. Remove the meat and roast the bone.
2. **Baytzah** - The hard-boiled egg. The egg symbolizes the festival sacrifice brought to the Temple.
3. **Maror**- bitter herbs. Bitter herbs symbolize the suffering of the Children of Israel in Egypt.
4. **Charoset** - Mixture of sliced apples, walnuts and wine. Charoset is reminscent of the mortar the Israelites used to make bricks during their enslavement in Egypt.
5. **Karpas** - Cooked potato or raw lettuce.
6. **Hazeret** - More bitter herbs. These bitter herbs are used in the Hillel sandwich (Korech).

The Seder Plate Insights

It has been suggested that some of the customs of the Pesach Seder are correlated to ancient Roman customs. For example, what follows is the Order of a Roman Meal:

- *Reclining.* The meal began with all reclining.
- *Washing Hands.* Slaves would bring in water to wash the hands of the diners. (Our hand washing without a blessing.)
- *Egg.* A Roman meal began with an egg, which gave rives to the Latin expression "*ab ovo,"* meaning "from the beginning," of anything.
- *Dipping.* Light dishes intended as appetizers and dips were served with mixtures of wine and honey. Salt, which was very expensive, was served diluted in water, so every dip would provide an equal amount, thereby rationing its usage. (Our salt-water dipping.)
- *The Meal.* The meal was served with various courses during which wine was drunk.
- *Wine.* Wine was drunk repeatedly creating a drunken atmosphere. (Our Haggadah limits drinking to four cups.)
- *Dessert.* This would degenerate into very heavy drinking and revelry. (Our Afikoman instead of *revelry* was intended to end the meal.)
- *Libations.* Wine libations were poured to the G-ds and expressions of good omen were uttered (our Kiddush.)

Most Important Line in the Seder

***Bechol dor vador, chayav adam lirot et atzmo keilu hu yatza mi Mitzrayim*:**

"Each person in EVERY generation must regard himself or herself as having been personally freed from Egypt."

These words help us and remind us to understand who we are, where we came from and how we relate to other peoples and the world around us.

There are many traditions associated with Pesach - familial, regional, Ashkenazic, Sefardic… the list is long. I always think it's nice to incorporate new ideas…but keep the main ideas intact, so that the rituals associated with this holiday of freedom do not get lost in translation.

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For more information on the Passover holiday from text, please refer to:

The Tapestry of Jewish Time by Rabbi Nina Beth Cardin
The Book of the Jewish Year by Stephen Wylen
Chocolate Chip Challah by Lisa Rauchwerger



Pesach Matzah Fund

On Passover, we are commanded to make sure that every Jew will be able to make Pesach. It has been a long-standing custom in Jewish communal life to collect special funds for this purpose. This fund is called *Maot Hittim*, literally "money for wheat."

This year we ask you to make out a check to Beth Shalom Synagogue, *Passover Appeal.* Money will be distributed to the poor in our community for the celebration of Pesach.

For the Troops

Send a donation in increments of $18 to the Jewish Chaplains Council, 520 Eighth Avenue, 4th Floor, New York, NY 10018 or www.jcca.org/chaplaincy

For the Needy

American Jewish World Service
45 West 36th Street, 11th floor, New York, NY 10018-7904
(212) 792-2900 www.ajws.org

Sale of Hametz

The Torah instructs us that during Passover no Jew may possess *hametz*: Storing it away is not sufficient. The Rabbis also recognized that many people would suffer great economic loss if they destroyed all the *hametz* in their possession; so they proposed the idea of the sale of the *hametz* to a non-Jew, who would sell it back after the holiday.

The sale of *hametz* is a legal contract, not a formality. As with any legal activity, it is entrusted only to someone trained as an expert in *halacha* - Jewish law. The Rabbi acts as an agent with the power of attorney. You may sign the form (next page) and send it to the Rabbi; or meet with the Rabbi on a weekday and do the transaction personally. Please note that the *hametz* is sold for the entire eight days of Passover and will not be purchased back until about two hours after the end of Passover.

Power of Attorney / Sale of Hametz Form

Note: If possible, all hametz - food not acceptable during Pesach (Passover), or materials containing such unacceptable food – should be destroyed or given away before the holiday begins. Should this be impossible, the hametz may be stored in such a way that we are sure not to use it during the holiday, and it's actual ownership is transferred to a non-Jew until the holiday ends. **Please complete the form below and return no later than April 12, 2022.**

I, the undersigned, fully empower and permit Rabbi Jonathan Case to act on my behalf to sell all hametz possessed by me – knowingly or unknowingly – as defined by Torah and Rabbinic law, and to lease all places wherein hametz owned may be found.

This transaction will be in effect for the duration of Pesach (Passover), which this year begins with sundown on Friday, April 15 and runs through Saturday, April 23, 2022.

And to this I hereby affix my signature on this _____ day of April, in the year 2022.

NAME_____

ADDRESS_____

SIGNATURE_____

- **I enclose a donation for Maot Hittin - *Tzedaka***
- **Please return this form no later than April 12, 2022.**

Kosher Foods & Non-Kosher Foods

These items are kosher for Pesach with no extra certification, if bought before the Holiday:

- Unopened, natural, unflavored coffee*
- Sugar (no additive)
- Pure tea (not herbal tea)*
- Salt (not iodized)
- Natural spices
- Milk*
- Butter
- Cottage cheese*
- Creamed cheese*
- Baking soda
- Quinoa (from a closed box with no additives)
- Fresh fruits and vegetables (not rice, corn, millet, beans and peas)
- Fresh fish and meat*

*Needs certification if purchased during the holiday.

Detergents: If permitted during the year, powder and liquid detergents do not require a *Kosher l'Pesach* certification.

Medicines: In all cases, capsules are preferable to pills, as they do not use binders.

These foods require a special Kosher for Pesach label:



- Matzah
- Cakes, farfel
- Matzah meal
- Matzah flour
- Canned & bottled juices
- Canned tuna
- Herbal teas
- Frozen foods
- Baked goods
- Wine
- Vinegar
- Liquor
- Oil
- Dried fruits
- Candy
- Flavored milk
- Ice cream
- Soda
- Yogurt

Purchasing of Food

Hierarchy of purchasing: The CJLS formally permitted Ashkenazim to consume kitniyot in 2015.

As Passover 5780 (2020) approached, due to the unprecedented disruptions in the food supply, the CJLS encouraged everyone to consider putting aside the Ashkenazic custom of eschewing legumes (beans and lentils), corn, and rice. Although the state of food supplies and other logistic issues differ from locale to locale as of this writing, the CJLS renews the suggestion that anyone facing continued challenges finding foods appropriate for Passover again consider adopting the guidance of the 2015 teshuvah.

Below are guidelines for following "best practice" under trying circumstances:

It is important to note that many products that are plain, unflavored dairy products (like milk, yogurt, cottage cheese, and hard cheeses), frozen fruits and vegetables, packaged legumes, and rice can be purchased with a year-round hekhsher before Passover as a matter of course. This is not latitude granted during difficult circumstances, this is normative halakhah. It is only if they are purchased during Passover itself that many of these items need to carry a Kosher for Passover certification.

In general, we tend to be strict on our Passover lists due to the overall complexity of certifying individual items. This year, as with last, we continue to rely on our most current knowledge of key food items to lessen the burden we are all feeling, and most importantly, continue to mitigate sending people into potentially dangerous situations--while still being within the normative constructs of Passover Kashrut.

This year, due to overall Covid limitations and in order to limit individuals having to check multiple stores,

Food requiring no Kosher for Passover certification no matter when purchased (they are certainly *hameitz*-free):

Baking soda
Pure bicarbonate of soda, without additives
Eggs
Fresh fruits and vegetables (including pre-washed bagged) Fresh or frozen kosher meat (other than chopped meat)

If you are unable to find an item below with a Kosher for Passover certification due to COVID-19 then here's what you can do:

Nestea (regular and decaffeinated)
Pure black, green, or white tea leaves
Unflavored tea bags
Unflavored regular coffee
Olive oils (and other pure oils)
Whole or gutted fresh kosher fish
Whole or half pecans (not pieces)
Whole (unground) spices and nuts
OU/Star-K Raisins
Kosher wine
Plain butter, either salted or unsalted
Unflavored Seltzer Water,
Sparkling Water (without additives)

All pure fruit juices
Filleted fish
Frozen fruit (no additives)
Plain cheeses (without added flavor morsels)
Non-iodized salt

Pure white sugar (no additives)
Quinoa (with nothing mixed in)* GF ideal
White milk
Some products sold by Equal Exchange Fair Trade
Chocolate
Frozen Vegetables (needs to be checked for possible *hameitz* before cooking)

Chopped meat
Plain, non-flavored almond milk, rice milk, soy milk, cashew milk.
Non-flavored Cream Cheese with ingredients of milk and cream, salt, stabilizers (xanthan and/or carob bean and/or guar gums)
Non-flavored Yogurt with milk and bacteria only (which are Lactobacillus bulgaricus and Streptococcus thermopiles).
Canned Tuna with just tuna, water or oil, salt, and pyrophosphates
100% Maple Syrup
100% Agave
Ground Salt and Peppers
Plain (non-Flavored) Decaf Coffee
Year-round supervised plain margarine (for those who prefer no possible chance of even kitniyot oils or derivatives)
Pure Honey
Dried fruit, prunes only without potassium sorbate
Club Soda

Kitniyot:

Fresh kitniyot: Corn on the cob and fresh beans (like green beans or lima beans in their pods) may be purchased before and during Passover, that is, treated like any other fresh vegetable.

Dried kitniyot: (legumes, rice, and corn) can be purchased bagged or in boxes and then sifted or sorted before or on Passover. These should ideally not be purchased in bulk from bins because of the concern that the bin might previously have been used for *hameitz*, and a few grains of *hameitz* might be mixed in. In any case, one should inspect these to the extent possible before Passover and discard any pieces of *hameitz*. If one could not inspect the rice or dried beans before Passover, one should remove pieces of *hameitz* found in the package on Passover, discarding those, and the kitniyot themselves remain permissible.

Frozen raw kitniyot: (corn, edamame [soy beans], etc.): One may purchase bags of frozen non-hekhshered kitniyot before or during (if necessary) Passover provided that one can either absolutely determine that no shared equipment was used or one is careful to inspect the contents before Passover) and discard any pieces of *hameitz*). Even if one did not inspect the vegetables before Passover, if one can remove pieces of (*hameitz*) found in the package on Passover, the vegetables themselves are permissible.

Requires Kosher for Passover label at any time:

All baked goods
Farfel
Matzah

Many do not consider green beans to be “kitniyot”, fresh or otherwise. This is certainly an accepted & longstanding practice among communities. This particular addition would be even for those who do treat green beans as kitniyot: i.e., when fresh they should be treated like any other fresh vegetable.

Any product containing matzah
Matzah flour
Matzah meal
Pesach cakes
All frozen processed foods
Candy
Chocolate milk
Herbal tea
Ice cream
Liquor
Soda
Vinegar
Margarine (for those who prefer no possible chance of even kitniyot oils or derivatives)

Another way to potentially find acceptable foods without a specific Kosher for Passover designation during pre-Passover shopping, when the situation demands, is to prefer certified Gluten Free *(and oat free*) products.

It has become quite common for many folks to use food-shopping services in which individuals shop on behalf of others and drop products off at the door. While not inherently problematic for Passover, it is not uncommon for shoppers to substitute similar items for others, grocery stores often mismark products with their own signage, and Kosher sections can be confusing for the inexperienced Passover shopper. This is potentially challenging, such that those who utilize these services specify precisely what it is they prefer in the days before Passover, and certainly during the holiday itself. Some services provide options for flagging "no substitutions", which should be utilized whenever possible. We also strongly recommend those who use those services to be extra judicious in checking their orders for accuracy at delivery.

Lastly, many of us have already opened products in our homes that are *hameitz*-free but used in the course of normal year-round cooking. If one is able to ascertain with a high level of certainty that no *hameitz* contaminated the opened product (or at worst a negligible amount), it would be reasonable to set it aside for Passover use for this year (especially if procuring a new package prohibitive).

Rabbis Case's Short Guide to Preparing the Kitchen for Passover

Dishes and Utensils: Metal utensils can be *kashered* for Passover by boiling.

Stove: The stove should be heated to the hottest temperature for an hour. The grates and iron parts of the stove should have a red-hot appearance. The oven and stove-top can be covered with aluminum foil.

Microwave Ovens: The oven should be cleaned and a cup of water should be placed in the microwave and set to boil. Wipe down the interior of the oven.

Sink: The sink should be cleaned and then hot water should be poured into every part of the sink.

Refrigerator, Freezer, Cupboards, Closets, Tables and Counters: Clean. Cover surfaces that come into contact with hot food or utensils.

Run the dishwasher while empty on a hot cycle.

Tablecloths and Napkins: Wash them in the washing machine.

Rabbi Case's Long Guide to Preparing the Kitchen

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 may not be kashered. Consult Rabbi Case 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 (*libbun*). 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 for silverware and utensils made 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. Place an 8-ounce cup of water inside the oven and turn 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 bake ware, like metal bake ware, 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 Pesach thus avoiding the difficulty of kashering these appliances.

L. Tables, closets, and counters should be thoroughly cleaned and covered for Pesach. 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.

Common Brands:
Avonite, Buddy Rhodes, Caesar Stone, Cheng Design, Corian, Craftart, Formica, Gibraltar, John Boos, Nevamar, Omega, Pionite, Silestone, Spekva, Staron, Surrell, Swanstone, Wilsonart, Zodiaq.

Common Materials:
Acrylic, Granite, Marble, Metals (stainless steel, copper), Plastic laminate, Polyester Base, Quartz resign, Slate, Soapstone, Wood, butcher block.

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 Pesach 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.

Excerpted from the Rabbinic Assembly guideline

Ten Techniques for Cleansing the Soul

1. Make a habit of ending every opinion stated with the words, “But I may be wrong,” because living humbly is a recognition that you actually don’t know everything there is to know in the universe;
2. Drastically reduce the time you spend resenting “you-know-who” since silent resenting of anyone is a colossal waste of time;
3. Vow to perform one act of gratuitous kindness each day and remind yourself that the act must be done with no expectation of anything in return;
4. Honesty is a virtue, but too often, the brutality of an honest declaration is meant as punishment, not truth. Make sure that your devotion to honesty is enacted with compassion;
5. It’s okay to write that nasty email, but the cleansing of the soul comes when you delete it before sending it;
6. Make sure the path you are walking is the one God wants you to take, and not the one that lust, greed, jealousy, or anger is compelling you to travel;
7. Listen more closely for the messages of God, which are typically woven into artwork, music, poetry, dance, literature, prayer, elegant math formulae, laws of nature, the cosmos, clouds, bare tree branches, your conscience, and the sorrows and joys of family and friends;
8. Every day you must do something which ends with you saying: “I never knew that!”
9. Thank God for each day’s successes and failures, because success is a gift of God and today’s failure teaches us how to succeed tomorrow.
10. Give up labeling yourself and everyone else. No one is ever one thing. We are each a composite of multiple aspects of life, and to recognize that, is to bear witness to another person’s full humanity. E Pluribus Unum.



Passover: Some Customs, Ceremonies and Food

You could use a simple plastic toy telephone that doesn't make noise, or any object that you can pretend is a phone, and lots of blocks on the floor next to the Seder table.

At any time during the Seder, you make a pretend ringing noise. There is a hushed silence and you pick up the phone. It is Pharaoh on the other end.



According to your improvised one-sided conversation, it becomes clear that all children under 8 have to get down from the table and start building a pyramid.

You can get one or two of the older children to be the task masters and shout out orders to work faster, etc. Children love doing this.

If you have several children at the Seder, you can do a competition who can build the tallest tower/pyramid.

Ahead of time get the older kids to prepare a news report about the Ten Plagues and the Crossing of the Red Sea.



As part of the "broadcast" they can interview some of the guests as Pharaoh, Moses, Aaron, etc.

These characters can be totally improvised or described on an index card that you hand to the guests. For example: "You are Pharaoh. You have just been woken up in the middle of the night by your adviser who has told you that there is no water to drink in the whole of Egypt, only blood. The radio reporter wants to hear your statement about what you're going to do."

Food Trivia for Passover

Did You Know?

At the Seder, during the singing of *Dayenu,* Persian Jews have a custom of (gently) striking each other with scallions, to remember the whips of the Egyptian taskmasters and to echo the Israelites complaints in the desert about the lack of "leeks and scallions,' which they had enjoyed in Egypt. (Much thanks to Barbara Novinbakht for sharing that tradition)

The story of Passover hasn't changed in the last 3,000 years. But that doesn't mean you won't have anything new to discuss at this year's Seder! Here are some little-known Passover facts to add to your own Seder traditions. (*Todah Rabah* to the UJA Federation of New York website)

- During Passover, some vegetarians use a broiled beet instead of a lamb bone on their Seder plate. The beet, blood-red in color, serves as a reminder of the Paschal sacrifice. Others use an avocado pit instead of a lamb bone on their Seder plate.

- In the mid-1930s, Maxwell House started giving out *Haggadot* to clarify that coffee beans are kosher for Passover, and thus prevent a dip in coffee sales. Distributed nearly every year since, there are now more than 50 million copies in print.

- Jewish Civil War soldiers without ingredients for *charoset* put a real brick on their Seder plate. In 18th-century Salonika, Greece, people added chopped stone to their *charoset*, and some Moroccans included grated rock.

- Many Jews were in synagogue for Passover when Abraham Lincoln was assassinated. The American Jewish Historical Society notes that synagogue *bimahs* "were quickly draped in black and, instead of Passover melodies, the congregation's chanted Yom Kippur hymns."

- According to the Guinness Book of World Records, the world's largest matzah ball was unveiled in Tucson, Arizona, in 2010. Weighing in at 488 pounds, this giant matzah ball was made from more than 1,000 eggs and 125 pounds of matzah meal.

- Coca-Cola makes a special batch of kosher-for-Passover Coke with real sugar instead of high-fructose corn syrup, because corn products are forbidden during the holiday. Look for the bottles with yellow caps.

- In Vilna, Poland, during World War I, it was very difficult to find kosher wine. Rabbinical authorities made a special announcement to allow sweet tea to be substituted for the traditional four cups of wine during the Seder. (*Would definitely work well in South Carolina!)*

- Manischewitz alone sells more than 1.5 million jars of gefilte fish nationally and internationally — that's almost one jar for every 10 Jews in the world.

As a reminder of how far we've come, some people include an orange on the Seder plate. This is done to "ironically" remember the words from one rabbi in the early days of female ordination who said, "a woman belongs on the *bimah,* like an orange belongs on the Seder plate."

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Cooking can be a challenge during Passover, for sure; however, Passover can also be fun, and creative… food-wise! With a little thinking outside the box, the possibilities are endless! Google "Passover recipes" and you will find a myriad of sites to peruse. Creativity can rule your kitchen and a great social media site for Passover concoctions is Pinterest. We have wonderful cookbooks at the synagogue as well, if you still prefer actual paper!

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