

The Conservative Synagogue of Fifth Avenue
11 East 11th Street
New York, New York 10003
(212) 929-6954 csfa11e11@aol.com www.csfany.org

Holiday Guide 2026

PASSOVER SCHEDULE

Tuesday, March 31

Bedikat Hametz – Search for Hametz

After Sundown
(see inside bulletin)

Wednesday, April 1

Siyyum B'Chorim
Fast for the First Born
(see inside)

Wednesday, April 1

Biur Hametz
Burning of the Hametz
Before 10 AM
Eruv Tavshilim
Candlelighting 7:03 PM
Mincha/Maariv Services 6:45 PM

Wednesday, April 1

FIRST SEDER

CSFA Congregational Seder
Reservations Required
7:05 PM

Thursday, April 2

First Day Passover
Services 9:00 AM
Holiday Candlelighting after 8:03 PM

SECOND SEDER

Friday, April 3

Second Day Passover
Services 9:00 AM

Friday, April 3

Friday Night Shabbat Services 6:00 PM
Shabbat Candlelighting 7:05 PM

Saturday, April 4

Shabbat Services
Services 8:30 AM
Shabbat ends 8:05 PM

Tuesday, April 7

Passover Candlelighting 7:09 PM

Wednesday, April 8

7th Day Passover

9:00 AM – Holiday Services
Candlelighting 8:10 PM

Thursday, April 8

8th Day Passover Services
9:00 AM

Yizkor

Pesach ends at 8:11 PM



Passover 2026

Dear Friends:

We have prepared this special bulletin with information that you will find helpful in your preparation and observance of the holiday. Please save it for reference.

This year, the Passover holiday extends from the eve of April 1 – April 9.. Traditionally, the first two and last two days are observed as full holidays during which we refrain from work and attend special holiday services at the synagogue.

Seder nights are magic. They both transcend and unite history. Torah teaches us that the first Seder took place on the eve of the Exodus. It was a night filled with anticipation. Slave families gathered to eat the paschal lamb. Since then, our families have relived that evening more than three thousand times. For generations we have sat together to remember, retell, recreate and relive the Exodus experience.

As you prepare for this year's Seder, remember to involve your children and grandchildren at your Seder table. Add songs, stories, and special activities to enhance the experience. Families sometimes share stories of their special "Seder Memories." Be sure to create your own. The goal of the Seder is for "every person to see himself/herself as if he/she personally went forth from Egypt

A HOLIDAY GUIDE FOR PASSOVER

A PRE-PASSOVER CALENDAR BEFORE PASSOVER

M'Hirat Hametz – The Sale of Hametz: We are not always able to destroy or rid a house of all Hametz. The rabbis ordained that a symbolic sale is made of all the Hametz to a non-Jew. The Hametz is then “no longer in our possession.” It is appropriate to make a contribution to Maot Hittim, our Passover charity fund. The Rabbi may be designated as your agent by filling out the authorization forms you will find elsewhere in this guide.

EVENING, TUESDAY MARCH 31

Bedikat Hametz: The search for Hametz begins. After the house has been cleaned (see Regulations for Passover Preparation), we search once again for any remnant of Hametz we may have missed. We use a candle, a feather, and a wooden spoon ... but the search can take place even without these traditional tools. This symbolizes that all the Hametz which was in the house was removed. This service can be found in any Haggadah.

WEDNESDAY, APRIL 1 (AM)

Siyyum B'Chorim: This year, 2 days before Passover, first born are required to fast, to commemorate their having been spared the fate of the first born Egyptians at the time of the Exodus. However, if one participates in the conclusion of a course of study, one may eat since refreshments follow the study session.

WEDNESDAY, APRIL 1 (AM)

Biur Hametz – Burning of the Hametz: We burn the Hametz that was found during the search that took place the night before. Use a large can or similar container. This ceremony should take place in the morning. This service can be found in any Haggadah. Hametz should not be consumed at home after the burning of Hametz on the morning of Wednesday, April 1. We will be burning hametz in the CSFA garden at 10:00 in the morning on **WEDNESDAY, APRIL 1.**

MAKING THE SEDER A MEMORABLE EXPERIENCE

The Seder Experience is far too valuable to “pass over” without exploring its lessons for life and its joy of celebration. Here are some suggestions for making your Seder personal and meaningful.

MA NISHTANA – Let your home be different for Pesach. Passover marks the beginning of spring, so beautify it with flowers, fruits and objects of ritual art.

SEDER MEALS – “ORDER” – Almost every haggadah begins with an agenda, a list of 14 major sections of the Seder “in order”. Follow the list as described in the Haggadah.

QUESTIONS – Anything you can do in the course of the evening that will evoke questions is a benefit. The traditional “4 questions” are just to get us started. Each of us should ask new ones that continue the theme that this meal is not like meals we enjoy on all other nights of the year.

HORS D'OEUVRES – Some people complain that the guests are too hungry to enjoy the text and commentaries. It should be noted that the karpas (the greens that we dip in salt water) were intended to stave off hunger. You might want to place extra celery, carrot sticks, or eggs for people to “munch”. Matzah should not be eaten until after reciting HaMotzi to begin the meal.

DO MORE THAN READ – The Seder was originally designed as a symposium. Encourage your guests to discuss ideas, to share insights, or to raise questions and difficulties during various parts of the Seder service.

RELAX – Many people who want to celebrate Pesach are self-conscious regarding their lack of familiarity with the Tradition. Do not “over worry”. Pesach commands us to lean back in our chairs and to feel ourselves truly free. Earlier generations are not judging our performances but later generations are depending upon it.

PREPARATION OF THE SEDER TABLE

CANDLES are lit to usher in the festival of Passover. The bracha, which is pronounced over the candles, gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle glow adds an aura of spirituality to the Seder table. The blessings can be found in every Haggadah.



A CUP OF WINE is placed at each table setting. The kiddush is recited over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four to symbolize the four expressions of God's promise to redeem the children of Israel and deliver them from bondage.



THE HAGGADAH (literally “the telling”) contains the complete seder ceremony in its prescribed order (Seder). The first part of the book concerned mainly with the story of the Jews' deliverance from Egypt is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

MATZAH represents the “bread of affliction” eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three matzot are placed in the Seder tray. Half of the middle matzo saved for the Afikomon (dessert), is playfully “stolen” by a child, or child at heart, and ransomed for a prize.





The Seder Plate

The Z'Roah, a roasted shank bone is placed on the Seder Tray. It represents the ancient sacrifice of the Paschal lamb (Pesach) which had to be roasted and eaten. Pesach, the Hebrew name for Passover, also refers to God's passing over the Jewish homes during the plague visited upon the Egyptian first-born.

The Beitzah, a roasted egg placed left of the Zroah, symbolizes the required offering brought on all festivals in the Temple. The egg is used in the Seder as it is the Jewish

symbol of mourning (in this case for the loss of the Temple where sacrifices were brought).

The Maror or bitter herbs (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. The Chazeret, another piece of bitter herbs, commemorates the custom of eating Maror sandwiched between two pieces of Matzah.

The Charoset, placed beneath the Z'roah, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the Maror is eaten, it is dipped into the Charoset.

The Karpas, a piece of parsley or lettuce placed to the left of the Charoset, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The Karpas also signifies springtime, the season of Passover.

The Cup of Elijah, filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews looked forward to the day of universal peace, love, and brotherhood.

PASSOVER FORMS

Maot Hittim

"Maot Hittim." The words mean, literally, "money for wheat." It is a term which refers to tzedakah which is contributed on the eve of the festival of Passover. Since Jewish people never celebrated holidays selfishly, they would gather around their holiday tables and remember those individuals and institutions that were in dire need of assistance prior to the Passover holiday. This tzedakah was called Maot Hittim.

Our congregation has always made an effort to fulfill this mandate as Jews and to raise funds for Maot Hittim. Please make a check payable to Conservative Synagogue of Fifth Avenue – Maot Hittim, and send it to the Synagogue.

MAOT HITTIM

A Fund for Needy Jews

Enclosed please find \$ _____ which I would like you to distribute to individuals and institutions who are in need of help to celebrate on Passover.

Name: _____

Address: _____

Return to
 Conservative Synagogue of 5th Ave.
 Maot Hittim
 11 East 11th Street
 New York, New York 10003



Passover Seders are better when they are shared with others...

The Conservative Synagogue of Fifth Avenue invites you, your family, and your friends to come together and celebrate the Passover holiday with our community at the **CSFA Congregational First Seder**

Join us for a lively and exciting Seder, led by **Rabbi Mitchell Blank**, in the warm and “heimish” environment of our synagogue.

A delicious, kosher for Passover Seder meal will be served and everyone is invited to participate in the Seder service.

Wednesday, April 1, 2026

Mincha/Maariv Services 6:45 PM

Seder7:05 PM

Seating is Limited

RSVP by FRIDAY, MARCH 20, 2026

Rsvp to csfa11e11@aol.com with “Seder” in the subject, or call 212-929-6954, or mail your check to the synagogue office.

\$85 per person per Seder Pre-paid reservation required

The Conservative Synagogue of Fifth Avenue

11 East 11th Street

New York, New York 10003

Csf11e11@aol.com



Bedikat Hametz

On the evening of Tuesday, March 31, a final check of the removal of *hametz*, the leavened food prohibited during Passover is made. Since the house is virtually cleansed of *hametz* by this time, except for the food necessary for breakfast, a *Hametz* hunt is made to assure that no leavened products, crumbs, etc., can be found anywhere in the house.

Here is the way to conduct this ceremony: Take a number of bite size pieces of bread and wrap them in napkins, paper towels, or in a plastic bag. Usually seven or ten crumbs are hidden.

בְּדִיקַת חֻמֵץ Then recite the enclosed blessing, light a candle, and with a feather, if available, carefully proceed through the various rooms searching for the *hametz*. When all of the pieces are found, the *hametz* is then put aside until the next morning when it is burned as tradition requires.

The *bedikat hametz* tradition represents the fulfillment of the requirement to rid our homes of leavened products.

CEREMONY

Light the candle, then say the following blessing prior to *Bedikat Hametz*:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו על
ביעור חמץ

Baruch ata Adonai Elo-kenu melech ha-olam a-sher kid-sha-nu b'mitz-vo-tav v'tzi-van-nu al biur hametz.

To understand the fullness of the Jewish experience, we urge our congregants not only to celebrate Passover Seders, but also to attend holiday Passover services. This is, of course, the opportunity that is provided when we gather together for song and worship in the synagogue.

Holiday services for Passover at the Conservative Synagogue of Fifth Avenue will be held as follows:

Thursday, April 2	9:00 AM
Friday, April 3	9:00 PM
Friday, April 3	6:00 PM
Saturday, April 4	8:30 AM
Wednesday, April 8	9:00 AM
Thursday, April 9	9:00 AM
(Yizkor)	

Another important tradition is the Sale of *Hametz* (leaven) and *Maot Hittim* (Passover charity). The Torah states that *Hametz* should not be found in our homes (Exodus 12:19) and should not be seen within our borders (Exodus 13:7). We are thus commanded to rid our homes of *Hametz*. To completely rid our homes of *Hametz*, we would have to discard our canned goods, processed foods, candies, wine, liquor, etc. This would prove economically burdensome. The Rabbis, therefore, ordained that a sale be made of all *hametz* (food and utensils) to a non-Jew who agrees to return ownership to the original parties after Passover.

First we cover the *Hametz* and store it away such that it is out of sight. We then commission the rabbi to sell our *Hametz*. Following the sale, the *Hametz* is no longer regarded as our possession (even though it is still in our homes). It is only necessary to discard some foods, especially from opened cans and packages. Dishes and utensils that have been used through the year are simply locked away in storage for the duration of the festival.

Please fill out the coupon in this guide to appoint the Rabbi to "sell" your *hametz*. It is appropriate that this agency be accompanied by a contribution. A *maot hittim* check will enable us to invite individuals in need to our congregational Seder and enable us to provide Passover foods to those in need.

SALE OF HAMETZ

CONSERVATIVE SYNAGOGUE FIFTH AVENUE - 11 EAST 11TH STREET – NEW YORK, NY 10003

212-929-6954 WWW.CSFANY.ORG CSFA11E11@AOL.COM

Before Pesach it is a requirement to eliminate all Chametz from our possession. Halacha does allow for Chametz (e.g. liquors, mixtures, etc.) to be sold to a non-Jew in those circumstances when elimination is not an option. Arrangements for such sale should be made through synagogue office and Rabbi Mitchell Blank using the following contract.

It must be received by Tuesday, March 31, 2026 at 5:00 PM

This year, Pesach 5786/2026, the general sale of Chametz will take place by Wednesday, April 1 at 10:00am.

We never accept personal monetary gifts for this service. We do welcome Ma'ot Chittim contributions, cash or checks made out to CSFA with "Ma'ot Chittim" in the memo. All funds will go to Pesach needs and the synagogue.

NOTE: Kitniyot (food made from legumes) need not be sold. Chametz utensils should not be sold so as not to require a new Tevilah..

CONTRACT FOR AUTHORIZING THE SELLING OF CHAMETZ

Passover 5786/2026: Wednesday, April 1 through Thursday, April 9, 2026.

I hereby empower and authorize as my agent Rabbi Mitchell Blank to sell all Chametz that may be in my possession, wherever it may be - at home, a place of business or elsewhere. This includes all goods which may be delivered to me over Passover as well as stocks owned in full or in part in corporations which sell or deal with Chametz. The rabbi has full rights to sell, dispose, and conduct all transactions, including rental of the property where the Chametz is stored and rental of right of way as they deem fit and proper, for such time which they believe necessary in accordance with detailed terms and forms explained in the contracts in their possession. The above power hereby being given, is meant to conform with all Torah and Rabbinic regulations and laws, and also in accordance with the laws of the State of New York.

Name: _____

Address(es) where Chametz is stored (Home, Office, etc.):

Street: _____ City: _____ State: _____ Places

where Chametz is stored (Kitchen, Pantry, Bar, etc.): _____

Estimated value of Chametz (Edibles): _____

PLEASE NOTE: THE EFFECTIVENESS OF THE SALE DEPENDS ON THE CHAMETZ BEING ACCESSIBLE TO THE NON-JEWISH PARTY TO WHOM IT IS SOLD. PLEASE CLEARLY INDICATE HOW THE CHAMETZ CAN BE ACCESSED FOR ALL OF PESACH.

Access to Chametz (including times when I am not home) can be arranged by contacting:

Name: _____ Phone Number: _____

Address: _____ Name:

_____ Phone Number: _____

Address: _____

If you or your Chametz will be in a **different time zone** for Pesach, please let us know. Please also be sure to review the appropriate times for Shabbat morning in the location you are spending the holiday:

To the above, I affix my signature.

Signature: _____ Date: _____

REGULATIONS FOR PASSOVER PREPARATION

The Torah prohibits the ownership of חמץ (leaven) during the festival of Pesah. Because of this restriction, Pesah is the Jewish festival that requires the most preparation. This Rabbinical Assembly Pesah Guide provides a brief outline of the policies and procedures relevant to preparing a home for Pesah.

With significant changes in the nature and manufacture of kitchen products and foodstuffs, new policies are required to maintain a kosher-for-Pesah kitchen. As well, there are many significant differences of opinion among rabbis regarding the laws of Pesah. This guide is intended to help families maintain a Pesahdik home in accordance with the principles of Conservative Judaism and its understanding of Jewish Law.

KASHERING OF KITCHEN APPLIANCES AND UTENSILS:

It is customary (and easiest) to remove the utensils and dishes that are used during the year, replacing them with either new utensils or utensils reserved for exclusive use on Pesah. This is clearly not feasible for major kitchen appliances and may not even be possible for dishes and utensils. There is a process for kashering a variety of utensils and appliances.

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 כן פולטו - ke-voleu kach pol-to). This principle operates on the basis of the quality or intensity of how the particular item absorbs food. Kitchen items 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 through a process called הגעלה (hag'alah). The most intense form of kashering applies to items used directly on a fire or in an oven and these utensils require a process of kashering called ליבון (libbun), which burns away absorbed food.

Specific items are covered below.

a. To kasher metal pots, silverware, and utensils, thoroughly clean the item with soap and water. Then, following a strict 24-hour waiting period during which the item is not used, immerse the item in water that has been heated to a rolling boil (הגעלה - hag'alah). For pots and pans, clean handles thoroughly. If the handle can be removed, one must remove it for a more thorough cleaning. 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 (for large items, this may be done one section at a time), or filled with water brought to a rolling boil, after which a heated stone is dropped into the pot, causing the water to overflow to cover the sides of the pot. In the case of silverware, every part of each piece must be exposed to the boiling water. Following this הגעלה (hag'alah) process, each utensil is rinsed in cold water.

b. Heavy-duty plastic items, including dishes, cutlery or serving pieces, provided they can withstand very hot water and do not permanently stain, may be kashered by הגעלה (hag'alah). If there is some doubt as to whether a particular item can be kashered, consult your rabbi or religious authority.

c. Purely metal utensils used in fire must first be thoroughly scrubbed and cleaned and then must be subjected to direct fire (ליבון) (libbun). To accomplish this, place the item in a self-cleaning oven and run it through the self-cleaning cycle, or use a blowtorch. The use of a blowtorch is a complicated and potentially dangerous procedure and may result in discoloration or warping of the metal item being purged. Exercise caution when performing (ליבון) (libbun). Metal baking pans and sheets cannot be kashered because they require direct fire, which will cause warping.

d. Earthenware (china, pottery, etc.) cannot be kashered. However, fine chinaware that was stored and not used for over a year may be used after thorough washing. This china is considered pareve and may be designated for meat or dairy use.

e. Ovens and ranges: Every part that comes in contact with food must be thoroughly cleaned. This includes the walls and the top and bottom of the oven. The oven or range should then be heated at its highest possible temperature. The oven should be heated at maximum heat for an hour; the range top should be heated until the elements turn red and glow. Parts of the range top around the elements that can be covered should be covered (usually with aluminum foil), and carefully heated. After a general and careful cleaning, a self-cleaning oven is put through the full cleaning cycle while empty. Following this process, the oven should be cleaned again to remove any ash. If the oven was very dirty to begin with, two cycles may be needed to assure a thorough cleaning.

f. Smooth glass-top electric ranges require kashering by (ליבון) (libbun) and (עירוי) (iruy) (pouring boiling water over the surface of the range top). First, clean the top of the range thoroughly; then turn the coils on maximum heat until they are red-hot. Then carefully pour boiling water on the surface area, over and around the burners. The range top may now be used for cooking.

g. Microwave ovens that have no convection option should be thoroughly cleaned. Then place an eight-ounce cup of water inside the oven and microwave until the water almost disappears. (At least 6 of the 8 ounces need to evaporate.) Do not heat until the water is completely evaporated, as this may damage the oven. A microwave oven that has a browning element cannot be kashered.

h. Convection ovens are kashered like regular ovens. When cleaning, be sure to thoroughly clean around the fan.

i. Glass dishes used for eating and serving hot food are to be treated like any dish used for eating and serving hot food. These dishes may be kashered by cleaning and then immersing in boiling water (הגעלה) (hag'alah). Glass cookware is kashered in the same method used for a metal pot (see paragraph "a" above). The issues regarding glass bakeware are complex. Some authorities allow glass bakeware to be kashered, while others do not. Drinking glasses or glass dishes used only for cold foods may be kashered by a simple rinsing. Some follow the custom of soaking them in water for three days.

j. A dishwasher needs to be cleaned as thoroughly as possible, including the inside area around the drainage and filters. Then run a full cycle with detergent (with racks inserted), while empty. After 24 hours of not being used, the dishwasher is again run empty (with racks inserted), and set on the highest heat for the purpose of kashering. If the sides of the dishwasher are made of enamel or porcelain, the dishwasher cannot be kashered for Pesah.

k. Other electrical appliances can be kashered if the parts that come in contact with חמץ (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 the purchase of small appliances designated for strictly Pesah use, thus avoiding the difficulty of kashering these appliances.

l. Tables, cabinets, and counters should be thoroughly cleaned and covered for Pesah. Suitable coverings include: contact paper, regular paper, foil, or cloth that does not contain חמץ (hametz) (e.g. treated with starch made of חמץ - hametz). Note that the covering material should be made of material that is not easily torn.

m. Many countertop surfaces can be kashered simply by a thorough cleaning, a 24-hour wait, and (עירוי) (iruy) (pouring boiling water over surfaces). For (עירוי) (iruy) to 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 can be kashered by (עירוי) (iruy). A wood surface that does not contain scratches may be kashered by (עירוי) (iruy). Ceramic, cement, or porcelain countertops cannot be kashered by (עירוי) (iruy). The potential effectiveness of (עירוי) (iruy) depends on the material of which the counter was made. A full list of counter materials that can be kashered (according to their decisors) may be found on the website of the Chicago Rabbinical Council (CRC).

n. 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, but should be thoroughly cleaned and used with Pesah dish basins and dish drains, one each for dairy and for meat.

o. Non-Passover dishes, pots, utensils, and חמץ (hametz) foods that have been sold (see below) should be separated, covered, or locked away to prevent accidental use.

FOODS:

The Torah prohibits the ownership of חמץ (hametz) (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 (hametz) from our premises. In some cases, however, this would cause prohibitive financial loss. In such cases, we arrange for the sale and subsequent repurchase after Pesah of the חמץ (hametz) to a non-Jew. The transfer, מכירת חמץ (mekhirat hametz), 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. At the end of the holiday, the agent arranges to repurchase the items on behalf of the owner, since the חמץ (hametz) at that time is again permitted. (One must wait until certain the repurchase has been transacted.) If ownership of the חמץ (hametz) was not transferred before the holiday, the use of any such חמץ (hametz) remains prohibited after the holiday (שמעבר עליו הפסח חמץ - hametz she-avar alav ha-Pesah) and any such products should be given away to a non-Jewish food pantry.

Since the Torah prohibits the eating of חמץ (hametz) during Pesah, and since many common foods contain some חמץ (hametz), guidance is necessary when shopping and preparing for Pesah.

An item that is kosher all year round, that is made with no חמץ (hametz), and is processed on machines used only for that item and nothing else (such as ground coffee) may be used with no special Pesah supervision. As we learn more about the processing of foods and the ingredients they contain, relying on the kashrut of a product for Pesah that does not hold a Pesah הכשר (hekhsher – stamp of approval) may be problematic. Wherever possible, processed foods ought to have a "כשר לפסח" ("kosher l'Pesah") הכשר (hekhsher) from a reliable source. Since that is not always possible, however, our guidelines reflect some acceptable alternatives.

Any food that requires a "כשר לפסח" ("kosher l'Pesah") הכשר (hekhsher) must have a label that is integral to the package and should display the name of a recognizable, living supervising rabbi or creditable kosher supervision agency, if possible. If the label is not integral to the package or if there are questions regarding the label, the item should not be used without consulting a rabbi or religious authority.

PROHIBITED FOODS:

Prohibited foods (חמץ (hametz)) include the following: leavened bread, cakes, biscuits, crackers, or coffees containing cereal derivatives (i.e. anything made with wheat, barley, oats, spelt, or rye). Any food containing these grains or derivatives of these grains (the five prohibited species for Pesah) is forbidden. Flavorings in foodstuffs are often derived from alcohol produced from one of these grains, rendering that food חמץ (hametz). Such products require Pesah supervision.

Ashkenazic rabbinical authorities have added the following foods קטניות (kitniyot) to the above list of prohibited foods: rice, corn, soy, millet, beans, and peas. These and other plant foods (e.g. mustard, buckwheat, fennel, fenugreek, and sesame seeds) are not permitted on Pesah. Although many rabbinic authorities have prohibited the use of peanuts and peanut oil, the Conservative movement's Committee on Jewish Law and Standards has permitted their use and consumption on Pesah, provided that these items have proper kosher certification and do not contain any חמץ (hametz) ingredients. Most Sephardic authorities permit the use of all the קטניות (kitniyot) foods other than those that might have come in contact with the prohibited grains. Most Ashkenazic rabbinical authorities also forbid processed products derived from קטניות (kitniyot), whether liquid or solid. These might include, but are not limited to: corn sweetener, corn oil, soy oil, and ascorbic acid (vitamin C). Israeli products are often marked "contains

קטניות (kitniyot)" and thus Ashkenazic Jews who do not use קטניות (kitniyot) need to be vigilant when purchasing Israeli products for Pesah.

To be clear, Conservative law fully allows consumption of Kitniyot on Pesach. It is up to each individual Jew to decide whether to continue their particular cultural customs in relation to the consumption of Kitniyot.

PERMITTED FOODS:

a. The following foods require no "כשר לפסח" ("kosher l'Pesah") label when purchased before or during Pesah: fresh fruits and vegetables; eggs; fresh fish (whole or gutted); fresh or frozen kosher meat other than chopped meat; whole (unground) spices and nuts, including whole or half pecans (not pieces); pure black, green, or white tea leaves or teabags; Nestea regular and decaffeinated unflavored tea; coffee (unflavored regular); baking soda and bicarbonate of soda.

b. The following items may be purchased before Pesah without a Pesah הכשר (hekhsher) but if bought during Pesah require a הכשר (hekhsher): white milk, Tropicana 100% orange juice, filleted fish, frozen fruit (with no additives), pure white sugar (with no additives), olive oil (extra virgin only), non-iodized salt, quinoa (with no additional ingredients).

c. The following products require reliable "כשר לפסח" ("kosher l'Pesah") certification (regular kosher supervision is not sufficient), whether purchased before or during Pesah: all baked goods (matzah, Pesah cakes, matzah flour, farfel, matzah meal, and any other products containing matzah), 100% fruit juices, herbal teas, canned tuna, wine, vinegar, liquor, decaffeinated coffee and tea, dried fruits, oils, frozen uncooked vegetables and all frozen processed foods, candy, chocolate-flavored milk, ice cream, yogurt, cheeses, butter, and soda. In some cases an on-site inspection of a local dairy performed by the מרא דאתרא - mara d'atra (religious authority) may suffice to resolve potential questions. Any processed food bought during Pesah must have a "כשר לפסח" ("kosher l'Pesah") certification.

d. Any detergents, cleaners, etc. which are not a foodstuff and which are not eaten, may be used for Pesah and do not require a הכשר (hekhsher). These items include: isopropyl alcohol, aluminum products, ammonia, coffee filters, baby oil, powder and ointment, bleach, charcoal, candles, contact paper, plastic cutlery, laundry and dish detergent, fabric softener, oven cleaner, paper bags, plates, wax paper, plastic wrap, polish, sanitizers, scouring pads, stain remover, and bottled water with no additives.

e. Medicines: Prescription medicines are permitted. Non-prescription pills and capsules are permitted; for liquids, check with your rabbi or religious authority.

Please contact Rabbi Blank if you have any questions.

PREPARING A FLAME FOR YOM TOV

On Yom Tov, kindling a **new** fire is not permitted; however, the use of an **existing** fire for cooking or other purposes is permitted.

To light candles for Yom Tov (Wed & Thurs. nights) and for Shabbat (Friday night) ensure that you have a fire burning before candle-lighting time for Yom Tov that will continue to burn until after dark on Friday. For example: (1) a burning candle that lasts more than 48 hours, or (2) a pilot light on a gas range (not a gas range with an electronic starter).

CANDLE LIGHTING FOR YOM TOV – DAY 1

1. Light candles at least 18 minutes before sunset.
2. Recite 2 Brachot – *L'hadlik ner shel Shabbat v'shel yom tov* as well as *shehecheyanu*.

DAY 2

Check the appropriate candle lighting time. Do not strike match but transfer fire from existing flame. Allow match to burn out. Do not extinguish. The brachot are *l'hadlik ner shel yom tov*, as well as *shehecheyanu*.

