

BRIEF PASSOVER GUIDELINES AND REMINDERS

Passover is one of our beloved holidays. It is filled with history, symbolism and meaning. The more we put into preparing and observing the Mitzvot of Passover, the more purposeful it becomes. For beginners it is difficult to do everything the first time. However the goal should be to add new pieces each year. Initial preparation often begins soon after Purim; setting the guest list for the Seder and planning to eat up the Hametz (see below) we have in our homes. In the last weeks and days the scouring of the kitchen, the changeover of dishes and purchase of Kosher for Passover foods takes place. It's hard work, but it's worth it. You will find below a reference guide for your preparation.

KITCHEN PREPARATION

Passover preparation involves cleaning all areas of the house where Hametz may have been brought during the year. Central focus is on the kitchen: counter tops, cabinets, floors, refrigerator, freezer, microwave, and toughest of all, the stove. After thorough cleaning, line cabinets that will be used during Passover and counter tops with fresh paper. Table tops should be covered.

OVEN: Every part that comes in contact with food must be thoroughly scrubbed and cleaned, then turn oven heat to its highest setting and the burners all the way up for half an hour. Scrub and clean self-cleaning ovens and put through the self-cleaning cycle. Kasher continuous cleaning ovens as regular ovens. Clean microwaves and then place a cup of water inside. Turn on until the water disappears. (A microwave with a browning element cannot be kashered for Passover.)



DISHWASHER: After not using the clean machine for 24 hours, run an empty full cycle with detergent.

ELECTRICAL APPLIANCES: If the parts that ordinarily come into contact with Hametz are removable, they can be kashered in the appropriate way (see below). If the parts are not removable, the appliance probably cannot be kashered.

KITCHEN SINK: Thoroughly clean and then pour boiling water over a metal sink. Clean a porcelain sink and use a sink rack.

UTENSILS AND DISHES: Ideally dishes and utensils which are only used for Passover should be used exclusively. The following rules apply to kashering dishes and utensils for Passover which are also used during the year. Leaven can be purged from a utensil by the same process in which it was absorbed in the utensil, i.e. 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.

EARTHENWARE: (china, pottery) may not be kashered. However fine translucent (bone) chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.



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 at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.



GLASSWARE: according to some authorities, should be soaked in water for 3 days, changing the water every 24 hours. Others require only a thorough scrubbing and then put them through a dishwasher. Glass Cookware, some say that after a thorough cleaning, boiling water should be put in it which overflows the rim. Others require only a thorough cleansing. Glass bakeware cannot be kashered.

The Selling of Hametz:

One of Judaism's key insights into human nature is that key values and concepts can be understood properly only when there is both an intellectual and experiential component. Neither is sufficient on its own. Nowhere is this philosophical truth better exemplified than around Pesach. We must tell the story of Passover, yes, but we must live without and sacrifice. Eating matzoh and *not* eating hametz is one part of this experiential education, and it is a type of learning that we must be exposed to year after year, because freedom is most intangible when you have it. For this reason, Jews forego all hametz during Passover, both by emptying their homes of it, and selling what they can't get rid of. If you fill in, sign and return the attached form to me, I will sell any and all of your *hametz* on your behalf before Passover. *Hametz* is understood to be any of the five grains (wheat, barley, rye, spelt & oats) that have made contact with water for more than 18 minutes. Controlled fermentation, after all, was a basic part of Egyptian (Pharaonic) culture, who gave beer to the world, but also deprived the ancient Israelites of their freedom.

For those interested, more information about hametz can be found on our website: www.nevehshalom.org/passover.

PERMITTED AND PROHIBITED FOODS:

The Torah prohibits the eating or ownership of Hametz (leaven) during Passover. Hametz consists of foods containing any of the basic grains: wheat, barley, rye, oats and spelt. (Matzah itself is made from flour, but made with sufficient speed so that the dough cannot leaven.)

Prohibited foods include the following:

leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, the five grains (see above) and all liquids containing ingredients or flavors made from grain alcohol.



Most Ashkenazi authorities have added

*Kitniot to the above list: rice, corn, millet, legumes (beans and peas; however string beans are permitted). Peanuts and peanut oil are permissible, as peanuts are not actually legumes. Some Ashkenazi authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardi authorities permit the use of all of the foods which the Ashkenazi authorities added to the basic list.

* Some Conservative movement authorities claim that there is no legal basis for prohibiting kitniot and they should be permitted to all Jews during Passover. Rabbi Kosak supports this interpretation of Jewish law. Please visit nevehshalom.org/passover for specifics.

Permitted Foods:

A. The following foods require no Kosher le-Pesach label if purchased prior to Passover: unopened packages or containers of natural coffee, sugar, pure tea (not herbal tea), salt (not iodized); pepper, natural spices; frozen fruit juices with no additives, frozen (uncooked) vegetables; 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.



B. The following foods require no Kosher le-Pesach label if purchased before or during Pesach: fresh fruits and vegetables, eggs, fresh fish and fresh whole meat (but not ground meat like sausage, hamburger, etc.).

C. The following foods require a Kosher le- Pesach label: 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 kitniot which are not listed among the ingredients.), canned tuna (since tuna, even when packed in water has often been processed in vegetable broth and/ or hydrolyzed protein), wine, vinegar, liquor, oils, dried fruits, candy, chocolate flavored milk, ice cream, yogurt and soda. (If it is known that the juices are not clarified with kitniot and the tuna is not processed in vegetable oil or hydrolyzed protein, then they need no label.)

D. Liquid and powdered detergents permitted during the year do not need a Kosher le-Pesach label.



Medicine:

Hametz binders are used in many pills. If the medicine is required for life sustaining therapy, it may be used on Pesach. If it is not for life sustaining therapy, some authorities permit, while others prohibit. In all cases, capsules are preferred to pills.

If you have any other questions regarding Kashrut, call Rabbi Kosak at 503-246.8831 x 143 or email: dkosak@nevehshalom.org



CONGREGATION
NEVEH SHALOM

Shtar Harsha'ah

Document of Authorization for the Sale of Hametz

We the undersigned grant all authority, by means of signature, whether transmitted by fax, email or other means to Rabbi David Kosak that he be appointed and authorized by us to sell all of our hametz, of all kinds, whether it is pure, an admixture, or merely an item that might have hametz contained therein. We also authorize him in the sale of any partial ownership of hametz that we may share with any non-Jew, whether such hametz is found in our house, attic, basement or places outside of our house, on the sea or on the land; so too may he sell any hametz over which we do not have ownership but do have authority. We grant him full power according to the laws of the Torah and the laws of this country or any country in which we have any of the sorts of ownership or authority mentioned above. Rabbi Kosak is also granted full authority to sell any animals of ours that are nourished and feed on hametz in any and all locales where they are found. Furthermore, he may sell this hametz in any manner he wishes and to any one he wishes, with as many agents as he appoints. Even if no money is transferred at the point of sale, we will accept the sale as fully binding in all its particulars; nor will we ever make any claim against that sale's legal validity.

Rabbi Kosak is authorized by us to rent all of the places in which our hametz or our animals are found, and to rent access and full rights of passage and foot traffic to those places to the purchaser of said hametz who may seize there any vessels and moveable property connected with the hametz.

In addition, Rabbi Kosak and any of his assignees are also authorized to sell any hametz that may come into our possession until the 14th of Nisan, the very hour until which it is permitted to buy and sell hametz and items and things in which such impermissible fermentation/leavening might occur. In a year when erev Pesach falls on Shabbat, the date of sale will occur just before Shabbat enters on the 13th of Nisan. Should such fermentation/leavening occur from the moment of signing this contract, or even during Passover, we distance ourselves from any sort of ownership of it, and relinquish any rights to it. The non-Jewish buyer has full rights to such hametz as to any other ownerless property.

Authority is in Rabbi Kosak's hands to actuate this sale using whatever instruments he deems effective according to Torah law and according to governmental law; we will consider this sale as binding as if carried out by the highest and most influential religious or secular court.

Our signature below, in whatever manner it is transmitted to Rabbi Kosak, indicates our full and unconditional acceptance of all of the terms outlined above.

Name _____

Address One _____

Address Two _____

Address Three _____