

Passover

Supplement – 2024/5784



Forbidden Foods

The following foods are forbidden to Ashkenazic Jews during Pesach: leavened bread, cakes, biscuits and crackers; cereals, coffee substitutes derived from cereals; wheat, barley, oats, rice, dry peas, dry beans, and all liquids which contain ingredients or flavors made from grain alcohol. (Sephardic Jews have some different practices.)

Permitted Foods

Requiring no kosher l'Pesach label, the following foods are permitted in unopened packages or containers: natural coffee, sugar, tea, salt, pepper, and fresh vegetables (except peas and beans, although string beans are permitted on Pesach).

The following foods are permitted if certified for Pesach use by Rabbinical authority (have a kosher l'Pesach label): matzah, matzah flour, Passover noodles, candies, cakes, beverages, canned and processed foods, milk, butter, jams, cheese, jellies, relishes, dried fruits and

vegetables, salad oils, vegetable gelatin, shortening, vinegar. Wines and liquors are permitted if certified by a Rabbinical authority as fit for Pesach use.

Dishes and Utensils

Only dishes and utensils specially reserved for Pesach should be used with the following exceptions: silverware made entirely of metal if used during the year may be used on Pesach if thoroughly scoured and immersed in boiling water. Metal pots and pans used for cooking purposes only (but not for baking), if made wholly of metal, though used during the year, may be used on Pesach. They must first be thoroughly scoured and immersed in boiling water. The utensils should not be used for a period of at least 24 hours between their cleaning and immersion in boiling water.

Utensils used for baking during the year cannot be used for Passover. Earthenware, enamelware and porcelain utensils used during the year may not be

used. Fine translucent chinaware if not used for a year is permitted if scoured and cleaned in hot water.

Authorities disagree as to the method of kashering drinking glasses. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesach or putting them through a dishwasher. A dishwashing machine may be used for Passover after a thorough scouring, non-use for 24 hours and running a complete cycle. Authorities disagree whether a new tray is necessary.

The stove is prepared by a thorough scrubbing and cleansing of all parts, then turning on the ovens and all burners full-flame for one half hour. Self-cleaning ovens should be scrubbed and cleaned, then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens. Microwave ovens should be

cleaned, and then a cup of water placed inside. The oven should be turned on until the water disappears.

A microwave that has a browning element cannot be kashered. In all the above cases the appliance cannot be used for 24 hours prior to kashering.

If the parts of electrical appliances that come into contact with Chametz are removable, they can be kashered in the appropriate way. If the parts are not removable, the appliance cannot be kashered.

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.

If you have specific questions, please contact our rabbis.

Bedikat Chametz (The Search for and Burning of Leaven)

On the evening of Sunday, April 21st, the Search for Leaven, Bedikat Chametz, is conducted. This is a ritual that symbolizes the final cleaning of the house of all Chametz. It is customary to place pieces of bread in various rooms around the house before the search begins – remember how many pieces there are and where they are hidden! The search is conducted with a candle for light and a feather and wooden spoon to collect the Chametz. The Chametz, feather and wooden spoon should be put in a bag and set aside to be burnt in the morning.

In the morning – this year on Monday, April 22nd – after eating our last meal of CHametz, add any remains from breakfast to the bag of CHametz from the previous night, and burn them outside the home. This is the final act of removal of Chametz from our homes. Chametz should be burned by 11:41am. The appropriate prayers for the search for and destruction of Chametz are found at the beginning of every Haggadah.

Mechirat Chametz (Sale of Chametz)

In addition to the thorough cleaning of the house before Pesach, we are commanded to completely free ourselves of leavened products.



Anything made from wheat, barley, oats, rye or spelt, which had a chance to leaven (rise or ferment), must be destroyed. Today a simple but meaningful tradition is followed:

- Each Jewish home must be cleaned before Pesach.
- The Rabbi contractually arranges for the sale of the Hametz to a non-Jew so that it will, technically, be out of Jewish possession during Pesach.
- At the end of Pesach, everything in your stored-up area will be repurchased for your immediate use.

Please see Hazzan Jenna Greenberg for more information to sell your Chametz. Please contact her no later than Sunday, April 21st at 9:00pm. A voluntary contribution should be made upon selling Hametz. All gifts will be added to our Maot Chitim fund.

Maot Chitim (Portions of Wheat)

It is traditional for Jews who have been blessed by the Almighty to make sure that their less fortunate brethren have all that is necessary to celebrate a joyous Pesach. Special funds for this purpose, known as Maot Chitim, are collected in synagogues throughout the world. Beth El participates in this activity. If you would like to make a contribution to the Maot Chitim fund, please mail it directly to the synagogue, or bring it in personally, and earmark it accordingly. These funds will be distributed to the Greater Chicago Maot Chitim and other institutions that provide Pesach food to the less fortunate.

Siyyum Bechorim (Fast of the Firstborn)

The ceremony of Siyyum Bechorim will take place following the morning minyan on Monday, April 22nd at 7:00am. It is customary for the first-born male to fast on the day preceding Passover. In place of the fast, however, tradition developed the practice of concluding a portion of study of a Rabbinic text after which celebration and feasting takes place. The Siyyum Bechorim ceremony is the means of obviating the need for a fast. We encourage all first-born males to attend.