

# Congregation Beth El-Atereth Israel



PASSOVER GUIDE  
2021-5781

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# **PASSOVER GUIDE**

## **2021-5781**

### TABLE OF CONTENTS

I.	INTRODUCTION.....	3
II.	PASSOVER SCHEDULE.....	4
III.	EATING ON EREV PESACH.....	5
IV.	WHAT IS CHOMETZ? .....	5
V.	FOOD PRODUCT INFORMATION.....	6
VI.	MEDICINES & COSMETICS.....	8
VII.	PREPARING THE HOME FOR PASSOVER .....	9
VIII.	PREPARING THE KITCHEN FOR PASSOVER .....	9
IX.	RITUAL GUIDE TO THE SEDER.....	10
X.	SALE OF CHOMETZ.....	10
XI.	PRODUCT INFORMATION/CONSUMER ALERTS .....	11
XII.	SPECIAL DIETS .....	11
XIII.	THE FIFTH MAH NISHTANAH: WHY IS THIS .....	12
	PESACH DIFFERENT FROM MOST OTHERS?	
	WHEN EREV PESACH FALLS ON SHABBAT	

The OU Passover Directory lists many brand name products that are Kosher for Passover and includes other valuable information relating to the Passover holiday. This guide is available on the web: <https://oukosher.org/content/uploads/2021/02/OUPassoverGuide21.pdf>

When accessing the web copy of the guide, the page numbers on the Adobe page counter are different from the actual page numbers appearing on the pages of the document itself. The Beth El guide will often refer to various pages in the OU Guide. These references are the actual page numbers on the document itself and not to the page numbers on the PDF page counter.



## I. INTRODUCTION

The uniqueness of the Passover Holiday rests not only in the historical commemoration of the liberation of the Jewish people from the land of Egypt. Passover is also special in the way in which the various laws, customs and rituals of the eight days transport us onto a different plane.

So encompassing are the laws of Passover that it literally transforms our entire home and lifestyle.

In modern times Passover observance has been enhanced by modern technology in providing a wide variety of Passover foods. On the other hand, modern technology has found so many innovative uses for grain derived substances that areas previously regarded as problem free require investigation.

This guide is intended to facilitate the observance of the Passover laws while attempting to minimize the potential hardships involved in preparing for Passover.

Obviously questions will arise that are not covered by this guide. Please do not hesitate to contact me at the Shul or at my home.

May our proper observance of this holiday bring about the time of redemption for all of Mankind.

A happy and kosher Pesach to all.

Rabbi Gershon Segal

The Child asks:  
*"Why is this night different from all other nights?"*  
Because tonight we reaffirm our faith,  
our commitments to freedom, and the strength of our heritage.



## II. PASSOVER SCHEDULE

### THURSDAY, MARCH 25— NOTE THE DAY

Morning Service and **SIYUM FOR FIRST BORN** ..... 7:15 am\*  
Bedikas Chometz ..... *after* 7:35 pm

### FRIDAY, MARCH 26 - Erev Shabbat Hagadol

Morning Service ..... 7:30 am\*  
**BURNING CHOMETZ** ..... *Before* 11:33 am  
Candle Lighting Time (*Shel Shabbat*) ..... *Before* 6:45 pm  
Mincha Service ..... 6:55 pm\*

### SHABBAT, MARCH 27— Shabbat Hagadol / Erev Pesach

Morning Service **NOTE EARLIER TIME** ..... 7:30 am\*  
**LATEST TIME FOR EATING CHOMETZ** ..... 10:45 am  
**LATEST TIME FOR DISPOSING CHOMETZ & BITUL CHOMETZ** ..... 11:33 am  
Mincha Service ..... 6:45 pm\*  
Maariv Service ..... 7:25 pm\*  
Candle lighting time (*Shel Yom Tov & Shehechyanu*) ..... *after* 7:49 pm\*  
**FIRST SEDER (KIDDUSH / HAVDALLAH)**

### SUNDAY, MARCH 28—First Day of Pesach / Second Night of Pesach

Hashkama Service **NOTE LATER TIME** ..... 8:00 am\*  
Morning Service **NOTE LATER TIME** ..... 9:30 am\*  
Mincha Service ..... 7:00 pm\*  
Maariv Service ..... 7:25 pm\*  
Candle lighting time (*Shel Yom Tov & Shehechyanu*) ..... *after* 7:50 pm  
**SECOND SEDER**  
**BEGIN TO COUNT SEFIRAH**

### MONDAY, MARCH 29 - Second day of Pesach

Hashkama Service **NOTE LATER TIME** ..... 8:00 am\*  
Morning Service **NOTE LATER TIME** ..... 9:30 am\*  
Mincha Service ..... 7:00 pm\*  
Maariv Service ..... 7:25 pm\*  
Havdalah ..... *after* 7:51 pm

### TUESDAY, MARCH 30 THROUGH THURSDAY, APRIL 1 - Chol Hamoed Pesach

Morning Service ..... 7:15 am\*  
Mincha / Maariv Service ..... 7:05 pm\*

### FRIDAY, APRIL 2 - Erev Yom Tov

Morning Service ..... 7:15 am\*  
Candle lighting time (*Shel Shabbat v' Shel Yom Tov*) ..... *before* 6:53 pm  
Mincha ..... 7:05 pm\*

### SATURDAY, APRIL 3 - Shabbat/Seventh Day of Pesach

Hashkama Service ..... 7:30 am\*  
Morning Service ..... 9:00 am\*  
Mincha Service ..... 6:55 pm\*  
Maariv Service ..... 7:30 pm\*  
Candle lighting time (*Shel Yom Tov*) ..... *after* 7:57 pm  
Kiddush and Havdalah

### SUNDAY, APRIL 4 - Eighth Day of Pesach

Hashkama Service ..... 7:30 am\*  
Morning Service ..... 9:00 am\*  
Mincha Service ..... 7:05 pm\*  
Maariv Service ..... 7:35 pm\*  
Havdalah ..... *after* 7:58 pm

Permissible use of Chometz items sold through Rabbi Segal after 8:45 pm

\*Registration required for attending shul services

### III. EATING ON EREV PESACH

From 10:45 A.M. on Erev Pesach (Saturday, March 27, 2021) it is forbidden to eat Chometz. On Erev Pesach we are also prohibited from eating matzoh so that the experience of eating at the Seder can be a fresh and exciting one. However, one is allowed to eat cooked (boiled) matzoh, i.e. matzo balls, on Erev Pesach until 3:55 P.M. Cookies and cakes *baked* from matzo meal cannot be eaten on Erev Pesach. Please refer to page 12 - 14 of this guide for information regarding the special circumstances this year of Erev Pesach falling on Shabbat.

### IV. WHAT IS CHOMETZ?

Chometz is a general term for all leavened foods forbidden on the Passover. Food or drinks made from wheat, rye, barley, oats, spelt and derivatives are subject to the laws of Chometz.

**GRAIN PRODUCTS:** All grain products such as cereals, breakfast foods, grain alcohol, grain vinegar, yeast and malts are forbidden. Passover foods containing flour such as matzos, cakes, macaroons, egg noodles, etc., require reliable Rabbinical endorsement. Endorsement is also required for candy, soft drinks, wines, liquors, milk, horseradish, vinegar and canned foods.

**BAKERY PRODUCTS:** The purchase of macaroons, sponge cakes and the like, in any bakery must have special Passover supervision. It is a serious error to assume that they are permissible - even those Rabbinically endorsed the rest of the year.

**KITNIOT:** Legumes (beans, corn, peas, rice, mustard, etc.) and the derivatives of these foods (i.e. corn oil, corn syrup, soy bean oil, etc.) because of their similarity to Chometz are not eaten on Passover by Ashkenazic Jews (Jews of Eastern European descent). Since there is a large Sephardic (Jews of Yemenite and Sephardic descent) community in Israel, many Israeli products certified Kosher for Passover may contain Kitniot derivatives. Israeli products bearing an OU P and Streit's Passover Israeli products are free of Kitniot derivatives.

**AFTER PASSOVER:** Chometz that is owned by a Jew on Passover is rendered prohibited in its use after Passover. The Rabbis imposed this as a penalty for failure to observe the laws requiring disownership of Chometz before Passover.

Some grocery stores are Jewish owned (Jewish individuals hold controlling interest) and operate with chometz over Pesach. Care should be taken not to purchase Chometz from such stores immediately after Passover, since such items were under Jewish ownership. Stop & Shop and Shaws are not Jewish owned and do not involve this problem.



## V. FOOD PRODUCT INFORMATION

**Note:** This year the OU Passover Directory contains in one separate section all OU items that are acceptable for Pesach even when not bearing the "P" next to the OU symbol. This can be found on pages 66-67.

**ALMONDS & WALNUTS:** Any brand raw unroasted without any added preservatives, even if chopped (not ground) may be used on Passover without Passover certification provided that they are purchased in sealed factory packaging. If the label states that it is processed in a plant that processes chometz (i.e. wheat) then it requires Kosher for Passover certification in order to be used. Whole and half pecans are similar to any raw nuts mentioned above; however, pecan pieces and midget pecans must bear a KFP symbol.

**AMMONIA:** All brands

**ARTIFICIAL SWEETENERS:** Require kosher for Passover certification

**BABY FOODS:** Gerber Foods: ONLY Carrots and Squash are Kosher for Passover even without special Kosher for Passover certification and must bear a plain OU. Green beans and peas are Kitniot but chometz free when bearing a plain OU. This is relevant for Sefardim and for Askenazim where baby food options are limited due to the dietetic needs of the child. See pages 108-109 at the end of this guide for more options available to individuals with special diets.

**BAKING SODA:** All brands

**BLEACH:** All brands

**COCOA:** Hershey's

**COFFEE:** Only coffees approved for Passover should be used. A list of approved national brand coffees can be found in the OU Directory on page 65 including a variety of k-cup coffees. Coffees listed on that page are acceptable without special Passover certification on the label. This year, Folgers brands of instant unflavored coffee both caffeinated and decaffeinated, Taster's regular only and VIA regular only *are* acceptable for Passover, without special Passover marking; however, Sanka is kosher for Passover *only* when bearing the OK- P on the label.

**DISHWASHING DETERGENTS:** See the OU Directory page 66. Various forms of Procter & Gamble dish detergent, Dawn and Cascade may be used on Passover without special Passover certification on the label. Various products by Col-

gate Palmolive are also approved for use on Pesach even when not bearing Kosher for Passover certification on the label.

**EGG MATZOH:** In Ashkenazic communities it is customary not to eat egg matzoh on Passover except for the elderly, sick and young who cannot digest regular matzoh. Some Passover "egg barley" is made from egg matzoh and should be treated accordingly.



**FRESH FRUITS & VEGETABLES:** Fresh fruits and vegetables are kosher for Passover (except Kitniot as described above) but should always be washed thoroughly before using. Bananas, garlic, tomatoes, cabbage and other such fruits and vegetables may be used on Passover. Packaged fresh salads require Passover certification. Signature Farms Peeled Baby Carrots and shredded carrots, distributed By Better Living Brands, LLC, when bearing the plain OU, are acceptable for use on Pesach even without a kosher for Pesach designation.

**FROZEN VEGETABLES:** Many companies producing frozen vegetables also produce frozen vegetable/pasta blends. The pasta blends are often produced on the same equipment as the plain frozen vegetables rendering them forbidden on Passover. Consequently, frozen vegetables require special Kosher for Passover certification.

**FRUIT:** Any frozen fruit (unsweetened without syrup) is acceptable for Passover use without any certification.

**INFANT FORMULA:** While infant formulas are made from Kitniot, the restriction of Kitniot does not apply to infants requiring such formula. The following brands of infant formula contain no Chometz and are permissible on Passover: Enfamil (not cereal) and Similac. Utensils used with these formulas should be kept and washed separately from the rest of your Passover utensils. See OU Passover directory on pages 108 for nutritional supplements for adults.

**JUICE:** Any unsweetened Grade A 100% pure frozen grapefruit or orange juice concentrate is acceptable.

**LEMON JUICE & LIME JUICE:** ReaLemon is acceptable without special Passover certification.

**MARSHMALLOWS:** There are several brands of marshmallows on the market today which bear the rabbinical certification as Kosher for Passover and list in their ingredients K-Gelatin or Kosher Gelatin. Notwithstanding the rabbinical certification, the gelatin contained in these products may be made from non-kosher animal sources. The certifying rabbis for these products maintain that gelatin is kosher because the non-kosher animal product is rendered unfit for human consumption at one stage of the gelatin manufacturing and even though it reverts back to an edible stage in the final product, they still maintain that the gelatin is kosher. Space does not allow for full treatment of this topic; however, let it suffice to say that the major national kashrut organizations such as the OU, OK, Chof-K and numerous others do not accept this point of view and do not certify any product with this type of gelatin. It is therefore recommended to limit oneself to marshmallow products bearing a certification of one of the above mentioned major kosher organizations. These products use either fish gelatin or gelatin made from kosher beef.

**MINERAL OIL:** All brands are acceptable without special Passover certification.

**OIL:** See the OU Directory for oils bearing special Kosher for Passover certification. There are numerous brands of Extra Virgin olive oils that are acceptable for use on Passover even if Kosher for Passover is not stated on the label. Please see pages 69-72 in the OU pesach guide.

**OVEN CLEANER:** Easy Off

**PET FOODS:** Most pet foods contain Chometz. Non-chometz substitutes must be found. Serving one's pet Chometz on Passover is strictly prohibited because it is not only prohibited to eat Chometz but it is also prohibited to derive any benefit from Chometz.

**QUINOA:** While the OU, Star-K and CRC have all ruled quinoa as an acceptable item to be consumed on Passover even for Ashkenazim, they have also determined that there is a possibility of chometz grains becoming mixed in with quinoa in the storing, transporting and packaging process. Therefore one should only use quinoa which is certified Kosher for Passover. The following are brands which produce Kosher for Passover versions: Natural Earth only when bearing a Star K-P, Pereg, and La Bonne brands of quinoa only when bearing OU-P.

**RAISINS:** See the OU Directory for brands that do not require special Passover certification. Sun-Maid Raisins are recommended for use on Pesach when bearing the OK-P

**SALT:** All brands of non-iodized salt that do not contain dextrose or polysorbates may be used. Even if it contains magnesium carbonate or sodium silicate it is fine to use on Pesach.

**SCOURING PADS:** See the OU Directory for a list of pads not requiring special Passover certification.

**SPICES:** Pure spices, spice blends and seasonings require reliable Kosher for Passover certification. See the OU Directory, page 96.

**SUGAR:** Any brand white granulated (not powdered) is acceptable for use on Passover without special certification. Brown sugar requires special certification for Passover. Domino brand brown or Brownulated is acceptable for use on Passover when bearing OK-P on the label.

**TEA:** Lipton unflavored black tea bags, both caffeinated and decaffeinated, do not require special Passover certification. Nestea Regular caffeinated Instant Unflavored Tea is also acceptable for use on Pesach.

**VITAMINS:** Centrum Specialist Prenatal Vitamin and Nature Made Multi Prenatal Table are acceptable.

**WAX PAPER:** Cut-Rite

**PACKAGING:** All aluminum foil, aluminum foil pans, plastic wrap, plastic bags, Styrofoam plates and cups, plastic plates, cups and cutlery are acceptable for Passover use without special certification.

**NOTE: All the above items should be purchased for Passover in new unopened packages.**



## VI. MEDICINES & COSMETICS:

See page 110 of the OU directory regarding allowances for taking pills and tablets that are not flavored, not chewable and not coated as well as other guidance regarding the taking of medication on Passover.

**MEDICINES:** Under no circumstances should an individual take it upon himself to forgo prescribed medication without first consulting both one's physician and rabbinic authority. The following is a list of non-prescription drugs which are free of Chometz. Space does not allow a complete listing. If you have a question regarding a specific product, contact Rabbi Segal.

### ANALGESICS:

Advil Caplets - Coated (but not film-coated)  
Aleve- Caplets (Blue Pill NOT Blue Capsule)  
Bayer Aspirin- Genuine Tabs, PM Caplets, Low-Dose  
Chewable 81mg (Cherry, Orange)  
Motrin- IB Coated Caplets, Infant Drops (Dye-Free Berry),  
Children's Suspension (Berry, Dye-Free Berry, Bubble Gum)  
Tylenol Tablets- Extra Strength Caplets or Regular Tablets  
Tylenol Children's Suspension (Cherry)  
Tylenol Infants Oral Suspension (Grape)

### ANTACIDS:

Alka-Seltzer- Original Tablets, Extra Strength NOT  
"Gold Effervescent" NOT "Heartburn Relief Effervescent"  
Bicarbonate of Soda (not baking powder)  
Tums—Regular, E-X, Ultra (Assorted Fruit, Berry Fusion,  
Peppermint, Tropical Fruit), Sugar Free

### COLD & ALLERGY MEDICATION:

Allegra- 180mg & 60mg  
Allegra-D- 12 hr. Tablets and 24 hr.  
Benadryl—Allergy, Ultra Tablets  
Children's Allergy- Dye Free Liquid (Bubble Gum), Liquid  
(Cherry), Plus Congestion (Grape)  
Claritin D- 12 hr. Tablets (Dairy), 24 hr. Tablets  
Zyrtec— Children's Allergy Syrup (Bubblegum, Grape)

### LAXATIVES:

Metamucil- Original Coarse Powder (no kitniyos)  
Metamucil- Orange Smooth Powder (Regular & Sugar-Free) NOT WAFERS  
MiraLax Powder  
Phillips' Milk of Magnesia Liquid- Original, Mint  
Senokot- Tablets, Senokot-S Tablets

### DIARRHEA MEDICINE:

Pepto-Bismol- Original liquid

See page 110 of the OU directory regarding guidelines for cosmetics and other non-food items on Passover.

**COSMETICS:** The following may be used on Pesach without certification or investigation due to the inedible nature of these products. We are therefore no longer providing product-specific information on the items listed below. Nevertheless, if one notices that a product contains any of the obvious Chometz ingredients, listed at the end of this paragraph, it is preferable to choose an alternative product:

Baby ointments	Deodorants	Lotions	Shoe polish
Body wash	Hair gels, sprays, and	Perfumes	Skin cream
Conditioners	mousse	Petroleum jelly	Soaps
Contact lens solutions	Hair removers and treat-	Shampoos	Suntan lotion
Cosmetic products (except	ments	Shaving cream and gel	Talcum powder (100%
lipsticks)	Isopropyl alcohol	Shaving lotion	Talc)

Obvious Chometz Ingredients: Avena Sativa [Oats], Beta Glucan [Oats], Prolamine [Oats], Sodium Lauroyl Oat Amino Acids [Oats], Secale [Rye], Triticum Vulgare [Wheat], Stero Pro or any wheat, oat, or rye ingredients.

**LIPSTICK & ORAL HYGIENE PRODUCTS:** Below please find a list of lipsticks and oral hygiene products that have been established as being Chometz free:

Chapstick:	Classic Original, Classic Strawberry, Medicated, Moisturizer
Denture products:	Fixodent and Polident
Lipstick:	Clinique Almost Lipstick, Estee Lauder All Day Lipstick, Mac Frost Lipstick and Revlon; Colorstay Overtime Lip Color, Super Lustrous Lipstick.
Mouth Wash:	Scope, Listerine (Cool Mint Antiseptic)
Tooth Paste:	Aim, Close Up, Colgate, Pepsodent, Ultrabrite



## VII. PREPARING THE HOME FOR PASSOVER

Since every Jew is required to remove all Chometz from all premises under his or her jurisdiction, a thorough cleaning must take place before Passover. During this process be sure to remember closets, desks, cabinets, clothes (pockets and cuffs), purses, pocketbooks, toy chests, carriages, toy houses, furniture, basements, school bags, travel bags, trunks, books, vacuum cleaner bags, high chairs, and your office and car (dash, trunk, etc.). Please refer to the Passover Schedule for the appropriate time of the Bedikas Chometz.



## VIII. PREPARING THE KITCHEN FOR PASSOVER

**DISHES AND UTENSILS:** Since we are not permitted to have any trace of leaven in our food during Passover, special attention must be given to dishes and utensils. It is, of course, best to use dishes and utensils specifically set aside for Passover use. However, under certain conditions, some of the utensils used throughout the year may be used for Passover. They must be *kashered* or prepared in a special manner for Pesach use. The laws of *kashering* are many and varied. If you have any utensils that you wish to *kasher*, consult Rabbi Segal.

**DISHES AND UTENSILS WHICH CANNOT BE KASHERED FOR PASSOVER USE:**

1. Chinaware, pottery, and all earthenware.
2. Plastic dishes.
3. Utensils that may be damaged by hot water, e.g. where a utensil is glued together.
4. Knives with glued on, or plastic handles.
5. Glass and Pyrex utensils used for hot food.

**GLASS VESSELS:** Glassware not ordinarily used for hot food and not generally used for whisky or vinegar may be made fit for Passover use by soaking them in water for three consecutive days, changing the water every 24 hours. This does not apply to Pyrex.

**KASHERING OVENS AND RANGES:** Every part of the oven and range must be thoroughly cleaned and scraped (oven cleaners such as Dow Oven Cleaner may be used for this purpose) and then allowed to remain unused for 24 hours. The oven should then be turned on to its maximum temperature for 1 1/2 hours. Burner grates of gas range tops and oven racks should be placed inside

the oven for this kashering period. Electric range tops need only be turned on until they glow. (These may be done in sequence to avoid overheating.) Gas range burners should be turned on at maximum temperature for 20 minutes, not to kasher the grates which are in the oven, but to kasher the burners themselves. Range top surfaces should be covered to prevent contact with Passover utensils. Broiler racks must be heated to a glow. Since this is generally impractical, new disposable broiler racks are often used as an alternative.

**MICROWAVE OVENS:** Clean the oven thoroughly. Then leave it idle for at least 24 hours. Fill a completely clean container which has not been used for 24 hours with water. Turn microwave on its highest setting for a while allowing the water to boil and steam heavily. Turn it off and wipe out the inside. Notwithstanding the above, the insert glass tray should be replaced or covered well with plastic or Styrofoam. The above does not apply to microwaves with browning elements or convection microwave ovens. Such ovens should be treated as regular ovens.

**BLENDERS AND FOOD PROCESSORS:** If new bowls and blades have been set aside exclusively for the Passover holiday, it is permissible to use the base unit provided that all exposed parts, including the stand, are thoroughly cleaned first. However, since the motor part of an electric mixer is located on top of the bowl, often exposed to Chometz and can only be cleaned with great difficulty, it is recommended that a special mixer be used exclusively for Passover.

**SINKS:** All parts of the sink should be thoroughly cleaned and allowed to remain idle for 24 hours. Then boiling water should be poured on every part of the sink from the utensil in which the water was boiled. If the sink is made out of porcelain as opposed to stainless steel, in addition to the above processes, it is recommended that the sink should be covered with such materials as contact paper or aluminum foil. Separate dish racks, sink racks and wash basins should be obtained for Passover use.

**TABLES AND COUNTERS:** All tables and counters should be thoroughly cleaned and covered sufficiently so that no Passover utensil comes in contact with the counters or tables.

**ALL KASHERING MUST BE DONE BEFORE EREV PESACH:** All dishes and utensils used throughout the year and not Kasherred for Passover use, all flours, cereals, all liquors derived from grain and other articles that contain Chometz in one form or another must be securely put away.

## **IX. RITUAL GUIDE TO THE SEDER**

As we know, preparations for the Seder involve substantial effort and time. In order to do justice to these efforts, one should conduct a Seder in accordance with the prescribed laws. Please refer to the OU Passover Directory on pages 13-15 for valuable information on conducting a seder. Of particular importance is the section dealing with the minimum measures of matzoh, maror and wine that have to be partaken of during the Seder. If health issues interfere with compliance of partaking of matzah, maror or wine, contact Rabbi Segal for alternative options.

## **X. SALE OF CHOMETZ**

If one does not physically dispose of all of his or her Chometz before Passover then he or she may sell the remaining Chometz to a non-Jew before Passover. This sale involves many complexities in order to be valid according to Jewish law. Therefore it is common practice to appoint one's rabbi as agent with power of attorney to sell one's Chometz. Usually this designation is done in person, however, due to the public health crises this year, an online designation document will be used. Further information to follow by email. This sale is not merely symbolic but a real and valid sale according to Jewish and secular law. Full intent to transfer ownership is a vital part of the transaction.



## XI. PRODUCT INFORMATION/CONSUMER ALERTS

**Kosher for Passover Dairy Products:** In the event you are having difficulty finding milk marked as "Kosher for Passover", any white fluid milk one purchases before Pesach can be used on Pesach itself. The reason being that any non Passover ingredient that might be present in the milk, is present only in minute amounts which is considered nullified or batel if the mixture takes place before Pesach. The above applies as well to white fluid milk treated with the lactase enzyme, which is also present in minute amounts.

**Frozen Salmon:** Kirkland Brand plain raw Frozen Atlantic Salmon is Kosher for Passover with a plain OU.

**Yogurt:** Dannon has several varieties of Kosher for Passover Yogurt only when bearing the OU P.

**Grape Juice:** KEDEM has one not Mevushal grape juice. This is bottled in 1.5 liter glass bottles and clearly labeled Non-Mevushal.

**Manischewitz Wines:** Some Manischewitz wines contain corn syrup and are not certified kosher for Pesach. Be sure to check for the "P" next to the OU or label to verify Kosher for Pesach status.

**Empire Barbequed Chicken:** Certified as Kosher for Passover only when "Kosher for Passover" appears on the plastic bag label.

**Gloves:** Some rubber gloves have a powdered coating on the inside to facilitate putting them on. Some of these coatings are Chometz.

**Tea:** Lipton Instant Tea is **not** acceptable for Pesach this year.

**Insect and Pest Traps** can contain Chometz as a bait. Since we are prohibited from benefitting from Chometz on Passover, use of such items determined to contain Chometz is prohibited on Passover.

**The following Ingredients are Chometz:** Avena Sativa [Oats], Beta Glucan [Oats], Prolamine [Oats], Sodium Lauroyl Oat Amino Acids [Oats], Secale [Rye], Triticum Vulgare [Wheat]

## XII. SPECIAL DIETS (The following are excerpts from the OU Passover Guide.)

**Infant Cereal:** Rice is *kitniyot*, but is permitted for consumption by infants. However, manufactured baby rice cereals can contain actual *chametz*.

Here is a recipe to prepare rice cereal at home:

1. ¼ cup rice powder (brown or white (not enriched) rice ground in blender, food processor, or coffee grinder).
2. 1 cup water.
3. Bring liquid to boil in saucepan. Add the rice powder while stirring constantly.
4. Simmer covered for 10 minutes, mix in formula or breast milk and fruits if desired.
5. Serve warm.

**Lactose Intolerance:** Lactaid production is likely to involve *chometz*. This renders chewable Lactaid tablets problematic. However, our Rabbinical authorities have decided that Lactaid milk is permissible if purchased before Passover since any *chametz* contained within Lactaid milk would be nullified (batel).

**Milk Allergies:** Children who have milk allergies are permitted to consume *kitniyot*; however soy milk and other similar milk substitutes generally use enzymes that may contain *chometz* in their manufacturing process. The OU has identified non-dairy soy, almond and rice milk alternatives on page 109 of the OU Guide which should only be used for those whose health circumstances warrant an exception for *kitniyot*.

### **XIII. THE FIFTH MAH NISHTANAH: WHY IS THIS PESACH DIFFERENT FROM MOST OTHERS? WHEN EREV PESACH FALLS OUT ON SHABBAT**

#### **Ta'anit Bechorot**

Since the Fast of the Firstborn cannot take place on Shabbat, we move it up to the Thursday (March 25<sup>th</sup>) before Erev Pesach, as we try to avoid fasting on Erev Shabbat so as not to enter into Shabbat in a weakened state. As in other years, participating in a Siyum obviates the need for the first born to fast. We will have a siyum on Zoom. Any participating first born should eat immediately after the siyum in its honor thereby obviating the need to fast.

#### **Bedikat and Biur Chometz**

Since the evening of Erev Pesach is Shabbat, we move up Bedikat Chometz to Thursday evening and Biur Chometz to Friday morning. The bracha before Bedikat Chometz and the evening Kol Chamira recited immediately after the Bedikat Chometz, are recited this year as well.

Even though Friday is not Erev Pesach, we burn or dispose of the Chometz before 11:33am except for any food that we set aside for the Shabbat meals, assuming one intends on using Chometz for the Shabbat meals (see section below discussing Shabbat Meals).

If one is not going to have Chometz for Shabbat meals, one can recite the morning Kol Chamira on Friday morning after disposing of all of the Chometz. Even in this case, it is recommended to repeat the morning Kol Chamira again on Shabbat morning. If one is setting aside Chometz for the Shabbat meals the morning Kol Chamira is not said on Friday morning, it is said on Shabbat morning after consuming and disposing all of the chometz. Eating chometz has to be completed on Shabbat before 10:45am and disposing of all remaining Chometz and the subsequent recitation of the morning Kol Chamira must take place before 11:33am on Shabbat morning. **Recitation of the morning Kol Chamira before 11:33am Shabbat morning is critical for proper observance of Pesach.**

Since we will not be performing the ritual of burning chometz at that time for obvious reasons, it is easy to forget this important declaration. One should try and set up a reminder before Shabbat to ensure that one remembers to make that recitation.

Since the Sale of Chometz to a non-Jew will take place early Friday morning, March 26, 2021, any Chometz purchased after that time will not be included in the sale and consequently must be consumed or disposed of by 11:33 a.m. Shabbat morning.

All Chometz that will be sold to the non - Jew on Friday morning, (except what has been set aside and designated by you for the Shabbat meals will not be included in that sale) may not be used from that time onward, even though the prohibition of eating Chometz has not begun, since it will belong to the non-Jew who purchases it. If one plans to use Chometz for Shabbat meals it is important to designate the Chometz as such before the time of the sale. Whatever has been set aside and designated by you for the Shabbat meals will not be included in the sale. One should be judicious about the amount of chometz one designates, just enough to provide bread for two Shabbat meals. For example, one can set aside the exact number of tea rolls needed per person for the two Shabbat meals.

Disposing of leftover chometz on Shabbat is not a simple matter. Placing it in your own trash does not suffice. Crumbling it up and flushing it, allowing the wind to disperse it or placing it in a public trash can are some of the suggestions that are offered.

#### **Friday Erev Shabbat**

Eating matza on Erev Pesach is prohibited (except for boiled matza, i.e. matza balls). This restriction begins at sunset on Friday. During the daytime of Friday, Pesach matza and related matza products are permissible to consume as long as you don't have a family minhag to refrain from eating matza from Rosh Chodesh Nisan or earlier. If you are not aware of having such a minhag you can assume that you don't. If you have such a minhag, egg matza and boiled matza (i.e. matza balls), are still permissible for all the day on Friday and for part of the day on Saturday (see below for elaboration).

Kashering of utensils and appliances is permissible on Friday until one accepts Shabbat.

## **Shabbat Meals**

This year Erev Pesach falls out on Shabbat. On Shabbat we are obligated to eat meals beginning with Hamotzi and ending with Birkat Hamazon. However, it is forbidden to eat regular Pesach matza on Erev Pesach even on Friday night. Eating Chometz is permitted only until 10:45 a.m. Saturday morning. This poses many practical issues on how to deal with the Chometz so close to Pesach considering the restraints of Shabbat. One must also remember that on Friday, preferably by 11:33 a.m. but definitely before candle lighting, the entire kitchen has to be koshered for Pesach. Below I have outlined three options on how to proceed on this unusual Shabbat Erev Pesach:

1. Before Shabbat a minimal number of rolls should be isolated from the Pesach utensils and set aside for use on Shabbat. The table should be set with a disposable tablecloth, plates and cutlery.. Nothing else should be on the table. A paper napkin can be used to cover the challah rolls. The rolls should be eaten carefully over the disposable plates and tablecloth. . The disposable plates and the tablecloth should be wiped clean of crumbs and collected for disposal. All collected crumbs should be flushed and the plates cutlery and tablecloth can be disposed of in your regular trash... The table should be set again with another disposable tablecloth and other disposable plates and cutlery; then food prepared in Pesach pots may be served. The above procedure may be used for both the Friday evening meal and the Shabbat morning meal before 10:45 a.m.
2. Another option is to have all Chometz removed from the house before Shabbat and make Hamotzi on egg matza. While the bracha of Mezonot is usually recited over egg matza, according to some, if egg matza is being used in place of bread to establish a meal on Shabbat, one may wash, say Hamotzi and bentch afterwards. If one is eating the egg matza as part of a regular sized meal, the amount of egg matza eaten should be at least the same as the amount of bread usually eaten at the meal. There are different opinions as to what the deadline is on Erev Pesach for eating egg matza. Some set the deadline at 10:45 a.m., others at 12:50 p.m. and others at 3:55 p.m. While use of egg matza on Pesach itself is limited to the elderly, sick and young, who cannot digest regular matza, there is no issue with Passover egg matza being used on Pesach dishes nor does one need to remove egg matza or egg matza crumbs before Pesach.
3. Another option is the use of matza m'vushales (cooked matza). This option requires some background information. Matza is only prohibited to eat on Erev Pesach if it is the type of matza with which one can fulfill the mitzvah at the Seder. Matza that is cooked (boiled) matza can be eaten on Erev Pesach until 3:55 p.m. If cooked (boiled) matza is ground or broken up into pieces less than a kezayit, the bracha of mezonot is made. However, if the cooked (boiled) matza retains a size of kezayit or larger, the bracha is hamotzi. In theory, therefore, if one prepares cooked (boiled) whole matza before Shabbat in Pesach utensils, it could be used for hamotzi until 3:55 p.m. on Shabbat. The advantage of this option is that one will be using on Shabbat, an item that is clearly Hamotzi according to all opinions without the risks involved in keeping chometz in the house over Shabbat. As a practical matter, preparing such matza m'vushales is difficult and therefore not a widely practiced option. However, if one is interested in pursuing this option, Rabbi Segal can provide practical guidance on the preparation.

## **Seudah Shelishit**

Seudah Shelishit should take place after chatzot (12:50pm). Obviously, bread and Matzah are prohibited at this time. Under the circumstances it is acceptable not to have Hamotzi for Seudah Shelishit. Matzah balls are an acceptable form of mezonot which can be eaten until 3:55pm. For those who rule leniently, egg Matzah can be eaten until this time as well.

In the alternative, food generally eaten with bread such as fish, eggs or the like are an acceptable option under these circumstances. In the times of the Talmud, people typically had only two meals a day.

To make Shabbos feel special it was instituted to have a third meal. Since the existence of the third meal in and of itself makes Shabbos special, the third meal need not include Hamotzie. When not confronted with the issues posed by Erev Pesach falling on Shabbat, we try to have Hamotzi whenever possible. It is understood that the issues raised by Erev Pesach falling on Shabbat outweigh that preference and it is the accepted practice not to have Hamotzi for Seudah Shelishit when Erev Pesach falls out on Shabbat.

Some suggest that in addition to having a modified Seudah Shelishit in the afternoon, that one can have a third meal early in the morning before 10:45am with bread. I don't believe such an additional meal is required.

### **Preparing for Yom Tov on Shabbat**

On Shabbat Erev Pesach it is prohibited to perform any act that is exclusively preparatory for the evening Seder. This restriction includes acts that are inherently permissible on Shabbat. For example, one should not set the table for the Seder on Shabbat afternoon until Shabbat is over at 7:49 p.m.

Various preparations for the Seder should take place before Shabbat. The egg and the shank bone should be roasted before Shabbat. The romaine lettuce should be cleaned off from insects. The charoses should be chopped and for those who grind the horseradish it should be done in advance as well.

### **Candle Lighting and Havdallah**

On Saturday evening, one should make sure the candle lighting takes place after Shabbat is over (7:49pm). However, since it will be taking place before Havdalah, which will be recited during Kiddush at the Seder, one should recite the formula of “Baruch Hamavdil bein Kodesh l’Kodesh: Blessed be He Who separates between Holy and Holy” before lighting the candles. Obviously, one must arrange to have an existing flame going from before Shabbat with which to light the candles, as starting a flame from scratch on Yom Tov is prohibited.

During Kiddush, Havdalah is recited. The flame that is used for Havdalah cannot be extinguished. Therefore, lighting the Havdalah candle even from an existing flame is impractical. Consequently, the general practice is to take the Yom Tov candles, which were lit before the meal, and join at least two together for the flame when the blessing over the fire is made during the Havdalah that takes place in the Kiddush. One may also make the bracha over an electric incandescent light.

The joining of Shabbat and Pesach gives us an opportunity to celebrate, in close proximity, Hashem’s Creation of the world and his continued involvement in the unfolding events of our people.

May the proper observance of both Shabbat and Pesach, help bring about the fulfilment our nation’s mission mandated to us by the Almighty. A Chag Kasher V’someach to all.

**Congregation Beth El-Atereth Israel**  
**extends its best wishes**  
**to all its members and friends**  
**for a joyous and kosher Passover**

חג כשר ושמח

