

BEDIKAT HAMETZ:
The Search for Leaven

Try this with your children! You'll need a candle, a paper bag, and a feather to scrape the bread crumbs into the bag.

Before Passover, our homes are cleaned thoroughly. On the evening before the first night of Passover (this year, Monday, April 22), we search our homes for any signs of leavened items. But because our homes have been cleaned so well, traces of leaven, such as a few crumbs of bread, are placed in the corners of our homes and we "search" for them. A candle is lit to use as a searchlight and the children lead the parents through the house for the search. All particles of leaven are placed in a paper bag, so that they may be burned on the morning of the first *Seder*.

Recite the following blessing before you begin your search:

**BLESSED ARE YOU, ADONAI OUR GOD,
RULER OF THE UNIVERSE, WHO
SANCTIFIED US WITH YOUR
COMMANDMENTS, COMMANDING US
TO REMOVE ALL HAMETZ.**

After completing the search, the crumbs, together with the receptacle used to collect them, are put away in a safe place until the following morning when they are burned in a ceremony called *Biyur Hametz*, the burning of the leaven. While tradition has it that we are to burn the *hametz*, if that is not possible, it can be disposed of in another manner. After the burning or disposing of the *hametz*, the following is recited:

ANY KIND OF LEAVEN THAT IS 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.

This year, the burning of the *hametz* takes place Monday, April 22, 2024.

PASSOVER
5784
April 22 - April 30, 2024
14 Nisan - 22 Nisan 5784



Schedule of Services



**Cooking,
Kashering,
and Beyond!**



Selling of Hametz

Temple Sinai
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SCHEDULE OF PESACH SERVICES

Monday, April 22
Shacharit Service with *Siyum* for First-Born 7:30 a.m.
Candle Lighting... 7:29 p.m.
First Seder

Tuesday, April 23, 1st Day of Passover
Yom Tov Morning Services 9:30 a.m.
Candle Lighting..... 8:31 p.m.
Second Seder

Wednesday, April 24, 2nd Day of Passover
Yom Tov Morning Services 9:30 a.m.
Evening *Minyan* (Zoom only)..... 8:15 p.m.

Thursday, April 25, 3rd Day of Passover
Morning *Minyan* 7:30 a.m.
Evening *Minyan*..... 6:30 p.m.

Friday, April 26, 4th Day of Passover
Morning *Minyan*..... 7:30 a.m.
Kabbalat Shabbat..... 6:00 p.m.
Candle Lighting..... 7:33 p.m.

Saturday, April 27, 5th Day of Passover
Shabbat/Chol Hamoed Pesach Morning Services 9:30 a.m.

Sunday, April 28, 6th Day of Passover
Morning *Minyan* (Zoom only)..... 8:45 a.m.
Candle Lighting..... 7:35 p.m.
Yom Tov Evening Service..... 7:30 p.m.

Monday, April 29, 7th Day of Passover
Yom Tov Morning Services 9:30 a.m.
Yom Tov Evening Service with *Yizkor* 7:30 p.m.
Candle Lighting..... 8:38 p.m.

Tuesday, April 30, 8th Day of Passover
Yom Tov Morning Services with *Yizkor* 9:30 a.m.
Evening *Minyan* (Zoom only)..... 8:30 p.m.

SELLING OF HAMETZ

M'CHIRAT HAMETZ: Selling the Hametz

Since we may not possess any leavened food from the morning prior to the first *Seder* through the entire *Pesach* holiday, we must give up ownership of this food.

Because it is impossible to destroy all of the *hametz* in one's possession, rabbinic authorities used a legal concept embodying a special sale called *m'chirat hametz* which is arranged through a rabbi. Since the *hametz* is sold to a person of a different faith, it does not belong to a Jew during Passover. All material to be sold is isolated from the food and utensils used on Passover.

The sale may be arranged by filling out the form below and sending it to the synagogue at any time before or during the week preceding Passover, but not later than Tuesday morning, April 22 at 8:45 a.m.

Authorization for the Sale of Hametz

I do hereby authorize and designate Rabbi Wohlberg as my agent to act on my behalf to sell and to transfer by transactions all *hametz* (as defined by the Torah and Rabbinic Law) of whatever kind and wherever situated at my residence/business at:

All of the aforesaid *hametz* will be sold in accordance with the requirements of Jewish law and also in accordance with the laws of the Commonwealth of Pennsylvania and is intended as a binding legal transaction.

I (We) further state that the *hametz* covered by this agreement will be stored away at the above address and not used for my personal benefit during the period commencing no later than 10:42 a.m. on the morning of Monday, April 22, and concluding no earlier than 9:09 p.m. on Tuesday, April 30, 2024.

Signed: _____
Dated: _____, 2024

FAST OF THE FIRST BORN

Monday Morning,
April 22
7:30 a.m.

Because the first-born of the Israelites were saved from the tenth plague, tradition requires all first-born Jewish males to fast on *Erev Pesach* until the *seder*.

This fast is called *Taanit Bechorim*. However, the Law states that if a first-born hears the completion of a tractate of the Talmud, a *siyyum*, he is no longer responsible to fast. Therefore, on the morning of the first *seder*, a special service is held for all first-born sons, during which they hear the completion of a tractate of the Talmud and then they are no longer responsible to fast on that day. As this is the season when we single out our first-born sons, it is very appropriate that all our first-born be represented.

The service is not limited to the first-born sons alone.
All are welcome!



Since the Torah prohibits the eating of *hametz* during *Pesach*, and since many common foods contain some mixture of *hametz*, guidance is necessary when shopping and preparing for *Pesach*. Prohibited foods include: leavened bread, cakes, biscuits, crackers, cereal, coffees with cereal derivatives in them, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following foods to the above list: rice, corn, millet, legumes (beans, peas and soy; however, string beans are permitted). The consumption of legumes (*kitniyot*) and rice - which are not actually *chametz* - have been prohibited by most Ashkenazic authorities for centuries. Our movement's Committee on Jewish Law and Standards has now issued a ruling which permits one to eat *kitniyot* and rice on *Pesach*. Additional details can be found on the Rabbinical Assembly's website: www.rabbinicalassembly.org/jewish-law/holidays/pesach-prep-and-resources

PERMITTED FOODS

A. These foods DO NOT require a *kosher le-Pesach* label IF purchased BEFORE *Pesach*:

Unopened packages or containers of pure white sugar; non-iodized salt; pepper; natural spices; fruit juices with no additives (frozen, canned or bottled); frozen (uncooked) vegetables (for legumes see above); white milk; unsalted grade A butter; fish filets; frozen (uncooked) fruit (with no additives); and quinoa.

B. The following foods DO NOT require a *kosher le-Pesach* label if purchased BEFORE OR DURING *Pesach*:

Fresh fruits and vegetables, eggs, fresh fish and fresh meat, baking soda, bicarbonate of soda, unflavored tea-bags, unflavored regular coffee, olive oil (extra virgin only), whole (unground) spices & nuts.

C. The following foods DO require a *kosher le-Pesach* label IF purchased BEFORE OR DURING *Pesach*:

All baked products (matzah, cakes, matzah flour, farfel, matzah meal, any products containing matzah) wine, vinegar, liquor, oils, dried fruits, candy, chocolate milk, ice cream, yogurt, canned tuna, processed foods (canned, frozen or bottled), cheeses, chocolate, decaf coffee, tea (including herbal tea) and soda.

KASHERING OF THE KITCHEN

The general principle used in kashering is that the way the utensils absorb food is the way it can be purged of that food (*ke-volo kach pol'to*). This principle operates on the basis of the quality or intensity of how the items absorb food. Things 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, called *hag'alah*. The most intense form of usage is directly on a fire or in an oven, and these utensils require the most intense method of kashering, namely *libbun*, which burns away absorbed food.

A. Ceramic Dishes (earthenware, stone, china, pottery, etc.):

These may not be kashered. However, fine china that has not been used for over a year may be used if scoured and cleaned in hot water.

B. Metal:

To kasher pots, silverware, and utensils wholly of metal not used for baking, thoroughly clean the item with soap and water, then, following a strict 24-hour waiting period during which they are not used, immerse the items in water that is at a rolling boil. If the handle can be removed, do so for an even more thorough cleaning. 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 the sides of the pot. Following this process, each utensil is rinsed in cold water.

C. Ovens, Ranges and Microwaves:

Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, the oven and range should be heated as hot as possible for ½ hour. If there is a broil setting, use it. 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. A microwave oven should be cleaned and an 8oz cup of water should be placed in it. The oven should then be turned on until water almost disappears. A microwave oven that has a browning element cannot be kashered for *Pesach*.

A smooth glasstop electric range should be cleaned thoroughly, and then left untouched for 24 hours. Then turn the coils on maximum heat until they are red hot. Shut off the elements and then carefully pour boiling water on the surface area over and around the burners.

D. Glassware:

Glassware which has had contact with hot food requires cleaning and immersion in boiling water. That which has only had contact with cold liquids or solid food can be kashered by a) soaking in water for 3 days, changing water every 24 hours or b) a thorough scrubbing.

E. Plastics:

Heavy-duty plastics including dishes, cutlery or serving items can be kashered by immersing in boiling water if they will withstand such.

F. Dishwasher:

These need to be cleaned thoroughly, then run a full cycle empty with detergent. Wait 24 hours and run empty again on the highest heat setting. If it has a porcelain or enamel interior it cannot be kashered.

G. Electrical Appliances:

If the parts that come into contact with *hametz* are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). All exposed parts should be thoroughly cleaned. If the parts are not removable, the appliance cannot be kashered.

H. Tables, Closets and Counters:

If used with *hametz*, they should be thoroughly cleaned and covered, and then they may be used. Many countertop surfaces can be kashered simply by a thorough cleaning, a 24-hour wait and then pouring boiling water over them (*iruy*). To have *iruy* 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, wood without scratches, Corian, Staron, Ceasarstone, Swanstone, Surell & Avonite surfaces can be kashered by a thorough cleaning followed by boiling water being poured over them. Ceramic, cement or porcelain countertops cannot be kashered and must be covered.

If there are places where food can be stuck (e.g. cracks or difficult corners to reach), these areas should be covered.

I. Kitchen Sink:

A metal sink can be kashered by a thorough cleaning and by pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

J. Hametz and non-Passover utensils:

Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up or covered, and marked so as to prevent accidental use.