

Preparing for Pesach

5780-2020

INTRODUCTION

Chometz results when one of the five type of grains (wheat, barley, rye, oats or spelt) comes in contact with water and is allowed to stand for a brief period of time without being baked. We are forbidden during Pesach to eat, own or derive any benefit from such a mixture that has been allowed the time to rise. Therefore all grain products, their derivatives or mixtures are forbidden.

Compliance with the prohibitions of eating, owning or possessing chometz, or deriving any benefit from chometz takes three forms. The first is the actual removal of chometz from our homes, either through consuming it or disposing of it. This culminates in a search for chometz on the evening before Pesach (bedikat chometz), and in the symbolic burning of the chometz (biur chometz) on Erev Pesach morning. The second is the recitation of a formula of nullification of ownership (found in the hagadah or sid-dur) over any chometz which we might still inadvertently have in our possession (bitul chometz). This nullification is recited twice, once after bedikat chometz and then a final time after biur chometz. Finally, any chometz which can neither be consumed nor disposed of before Passover may be sold to a non Jew (mechirat chometz). The form for mechirat chometz is found elsewhere in this publication, and is available on line at www.gns.org as well.

QUINOA

This “grain-like” seed has caught on in recent years as a welcome addition to our traditional Pesach diet. It will be available again this year with the kosher for Pesach supervision of major kashrut organizations. Certification insures that the quinoa is produced in a manner that avoids any contact with actual grains or with machinery on which such grains were processed. Such certification is necessary due to the increased demand for quinoa all year long and its growing popularity, which often results in it being processed with actual grains.

KITNIYOT

Jews of ashkenazic descent also avoid legumes (kitniyot) such as beans, peas, rice, corn, or other such foods. There are two traditional reasons given for the institution of this rabbinic prohibition. Some of the foods could be ground into flour and confused with chometz flour, whereas others normally grow in close proximity to chometz products

and might not be free of mixed in grains. This prohibition applies only to the eating of such products; their possession is permissible, as is using them for other (non-eating) purposes. Whereas the rabbis of the sephardic community never instituted such a prohibition, Jews of sephardic descent who eat kitniyot also need to be sure that they are free from any chometz mixtures. A reliable list of kitniyot items permitted for sephardim may be obtained from JSOR (732) 531-4872, (www.jsor.org). Instructions can also be found there for inspecting rice before Pesach. Additionally, the OU and the Star-K have begun certifying kitniyot products for use by sephardim. The OU indicates that the products are kitniyot and the Star-K uses a Star-S to indicate kitniyot for Sephardim.

Those who avoid eating kitniyot need to be particularly diligent in purchasing products for Pesach. Often products bear kosher for Pesach labels even though they contain kitniyot, and sometimes stores are not careful to separate between the kitniyot and non-kitniyot products.

Following is a list of products that are usually considered as kitniyot. As with all other Pesach matters, please feel free to contact our rabbinic staff with any questions.

The following are considered Kitniyot:

Aspartame	Hemp Seeds
Beans	Licorice
Bean Sprouts	Lentils
Black Eyed Peas	Millet
Buckwheat	Mustard
Caraway	Peas
Cardamom	Popcorn
Chickpeas	Poppy Seeds
Corn	Rapeseed
Corn Oil	Rice
Corn Syrup	Sesame Seeds
Edamame	Soybeans
Fennel Seeds	String Beans
<i>(not Fennel bulbs and Leaves)</i>	Sunflower Seeds
Fenugreek	Teff
Flaxseed (Linseed)	Tofu
Green Beans	

The following are not considered Kitniyot but may require special checking:

Anise	Cumin
Carob	Guar Gum
Chia Seeds	Locust Bean Gum
Coriander	Safflower
Cottonseed	Saffron

The following may be Kitniyot and are therefore not used:

Amaranth
Peanuts

GENERAL FOOD GUIDELINES

General food guidelines such as which products require special Pesach supervision as well as a listing of products that can be used without special supervision are available in the Kosher for Passover publications that are produced by the various kashrut agencies. The publication of the Orthodox Union is available in limited quantities in the synagogue office. These publications can also be accessed online at the websites of the different agencies as well as downloaded as an app for your phones.

OU: www.oukosher.org/passover

CRC: www.crcweb.org/Passover/5780/Pesach_Guide_5780.pdf

KOF-K: https://www.kashrut.com/Passover/pdf/KOF-K_ProductList2020.pdf

STAR-K: <https://www.star-k.org/passover>



Since benefiting from chometz is prohibited over Pesach, one may not feed animals food containing chometz. Although there is no kosher for Pesach supervised animal food, several kashrut agencies include a list of animal foods that do not contain chometz. In general, grain free animal food may be used even though it contains kitniyot (as most do) since there is no prohibition of benefiting from kitniyot. While on the subject of animal food it is important to remember that throughout the year animal food should not contain a mixture of meat and milk, since we are forbidden to benefit from such a mixture all year-long. This can be easily determined by reading the list of ingredients on the bag.

Dishes and utensils used for chometz year round should be packed away in preparation for Pesach. Certain dishes and utensils normally used may also be used for Pesach once they are properly kashered and any chometz they have absorbed has been removed. The following section provides a brief summary of the laws involved in kashering utensils and appliances for use on Pesach. Please contact any of our rabbis if you have additional questions.

KASHERING - A SUMMARY

1. METAL

Silverware (only with all metal pieces and no parts glued together), pots used on top of the stove (no baking utensils or frying pans) and other metal utensils may be kashered for Passover use. They must first be cleaned thoroughly (if they are silver they should be polished) and then allowed to stand unused for 24 hours. They are then completely immersed in a large pot (made kosher for Passover) of boiling water, and rinsed in cold water after being removed from the pot. The boiling water must touch each part of the utensil, although it does not need to touch all parts simultaneously. Large pots may be kashered by first cleaning them as above, allowing them to stand for 24 hours and then filling them with water to the very top,

allowing the water to boil. A heated stone or some other non combustible material is then placed inside the pot so that the boiling water overflows the top lip of the pot.

China, pottery, earthenware, utensils that have different parts glued together and items that cannot be thoroughly cleaned (such as a sieve) cannot be kashered for Passover use.

2. GLASSWARE

Glasses which have been used primarily for cold liquids during the year may be "kashered" for Passover by immersing them in cold water for a period of 72 hours. The water must be changed every 24 hours, and with the exception of the time when the water is being changed, the glasses must be continually submerged. Glasses, pyrex, corningware, and the like which are used with heat must be treated as china and cannot be kashered for Passover.

3. OVEN

A self-cleaning oven is kashered for Passover use by simply running it through the self-clean cycle. Special care must be taken to insure that the area around the inside seal of the door is thoroughly cleaned.

A conventional oven, either gas or electric, may be kashered by cleaning it twice with a caustic oven cleaner and then, after waiting for 24 hours, turning it to its highest temperature for one hour. The broiler pan and tray may not be kashered in this manner. They should be removed from the oven and not used.

Oven Racks - assuming that food is not cooked directly on the oven racks, they may be kashered by first cleaning them, allowing them to stand unused for 24 hours, and then placing them in the oven while the oven is being kashered. If food is cooked directly on the racks, a new set of racks should be used for Pesach. Occasional spills on the racks do not qualify as food being cooked directly on them.

A microwave oven may be kashered by cleaning it, and after not using it for 24 hours, placing a styrofoam cup of water in the oven and boiling it until the oven fills with steam. If a glass tray is used in the oven, it should be replaced for Pesach. Microwave convection ovens are kashered in the same way as a regular oven.

4. WARMING DRAWERS AND VIKRON®

Due to the general usage of warming drawers, as well as the VIKRON® warming cart, it is not possible to make these appliances kosher for Pesach. To use them on Pesach, all of the surfaces need to be cleaned from any remaining residue and any food that is placed inside them should be double wrapped in aluminum foil. The VIKRON® warming cart may be used in this fashion on Shabbat and Yom Tov during Pesach. For the halachic guidelines concerning the use of warming drawers on Shabbat, please consult with our rabbinic staff.

5. STOVE TOP

Conventional Gas Burners may be kashered by placing the racks (or grates) upon which the pots rest into the oven while it is being kashered. The burner itself does not need to be kashered. The drip pans should be covered. Electric Burners (either metal or glass) may be kashered by turning them on until the element glows red. The other areas of the stove top surrounding the burners should be covered with aluminum foil. Glass stove tops present significant difficulty on Pesach because covering them often results in cracking. Please speak to our rabbis for further information.

6. DISHWASHER

Difficulties in kashering a dishwasher are primarily due to the difficulties in thoroughly cleaning it. Assuming that all corners, edges and rubber gaskets and food traps can be properly cleaned, a stainless steel dishwasher may be kashered by running it through two soapy cycles with hotter water than is usually used (such as a sanisteam), after allowing it to sit unused for 24 hours. It is preferable to stop the dishwasher mid cycle and to pour in a pot full of boiling water, raising the temperature of the water inside. The cycle should then be allowed to finish. A new set of racks should be purchased for Passover use. Plastic dishwashers may not be kashered for Passover use, according to the psak of Rav Moshe Feinstein, z"l. According to those poskim who allow plastic to be kashered for Pesach, a plastic dishwasher may be kashered in the same manner as above. The racks should remain in the dishwasher during kashering and need not be replaced. All agree that a porcelain dishwasher may not be kashered.

7. SINK AND COUNTERTOPS

A stainless steel sink may be kashered by cleaning it and allowing it to sit unused for 24 hours. Boiling water may then be poured over the entire surface of the sink, including the faucets. Enamel or porcelain sinks cannot be kashered for Passover and require a covering or plastic sink insert.

There are many different materials used for countertops today, which makes the question of kashering them very complex. Most poskim agree that countertops made of glass tile, ceramic, porcelain or concrete cannot be kashered. Countertops made of these materials should be thoroughly cleaned and then covered with a non-absorbent material (cardboard, contact paper, aluminum foil, etc). Most poskim agree that countertops made of natural stone, granite (unsealed), marble, stainless steel or metal, without any seams, can be kashered through the use of boiling water. Nothing hot should be placed on these countertops for 24 hours prior to kashering them. They should then be thoroughly cleaned and boiling water should be poured over them. Steam alone (produced by a heavy duty or commercial steamer) should not be used to kasher countertops unless there is condensate that remains on the entire surface and retains its kashering temperature.

The question becomes more complex when we talk about countertops that are made of plastic or acrylic, such as formica or corian®, or natural stone with an acrylic sealant. Also countertops made of ground stone which is bound with an acrylic resin, such as silestone or caeserstone, fall into this category. The psak of Rav Moshe Feinstein, z"l, is to prohibit these materials, whereas the psak of Rav Gedalyah Dov Schwartz, shlita, of the Chicago Rabbinical Council (CRC) permits them to be kashered, as long as there are no seams in the countertops (formica countertops are usually seamed). If one relies on the opinion that these countertops may not be kashered, they should be cleaned and covered with a double layer of covering, and one should avoid placing hot food directly on them.

Tabletops should also be double covered for use during Passover.

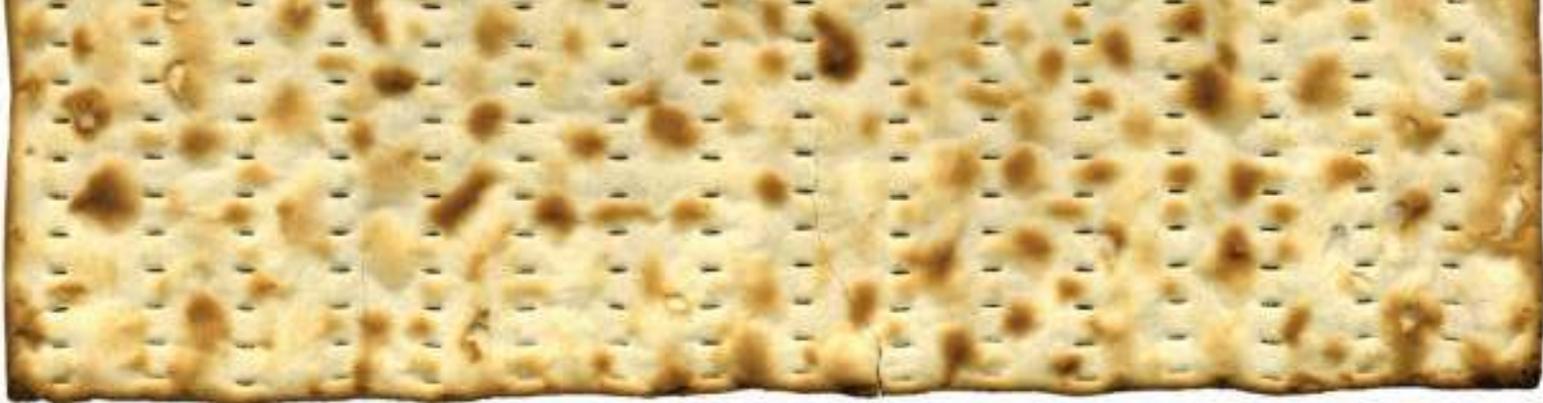
Below are some common kashering situations that often arise (please note that these guidelines assume the more stringent opinion that plastic should not be koshered for Pesach):



UTENSIL	PREPARATION
Baby Bottle	Since it comes into contact with chometz (e.g. washed with dishes, boiled in chometz pot), new ones should be purchased.
Baby High Chair	Thoroughly clean. Preferable to cover the tray with contact paper.
Blech	Should be replaced.
Blender/Food Processor Smoothie Machine	New or Pesachdik receptacle (plus any part of unit that makes direct contact with food) required. Thoroughly clean appliance. The blade should be treated like any knife and kashered through hagola.
Can Opener	Manual or Electric - Clean thoroughly.
Candlesticks/Tray	Clean thoroughly. Should not be put under hot water in a kosher for Pesach sink.
Coffeemakers	Coffeemakers that have brewed only unflavored pure caffeinated coffee. Clean thoroughly. Replace with new or Pesachdik glass carafe and new filters. Coffeemakers that have brewed flavored coffee or decaffeinated coffee should be cleaned thoroughly and put away. According to the OU, Keurig coffeemakers can be kashered for Pesach.
Colanders	Use new ones for Pesach.
Dentures, Bite Plates, Braces	Clean thoroughly after one has finishing eating chometz.
Dishwashers	See above.
Electric Burner Drip Pans	Clean thoroughly.
Grater	Use new ones for Pesach.
Instant Hot Devices	See Water Filters.
Metal Wine Goblets	Kasher in boiling water.
Metal Wine Trays	Kasher in boiling water.
Mixer	Do not use, even with new blades and bowls.
Pump Pot (Shabbat Urn)	If in contact with chometz (e.g. sponge) do not use. Otherwise, does not need kashering.
Refrigerator, Freezer	Thoroughly clean. Lining shelves is not necessary.

<i>Continued</i>	
UTENSIL	PREPARATION
Towels, Tablecloths, etc.	Those used during the year with chometz may be used on Pesach if they have been laundered with soap and hot water, even if the stains do not come out. The same applies to potholders, bibs, and aprons. Synthetic material, such as Rayon and Terylene, that can only withstand a warm water cycle, may be used on Pesach after they have gone through a washing with detergent and only if there are no visible stains after they have been cleaned. Transparent tablecloths may be coated with a powder and should be rinsed off before use.
Vases	Those used on the table during the year may be used on Pesach if they are washed inside and out.
Washing cup (used in kitchen)	Metal - boiling water. Plastic - put away with chometz dishes.
Water Pitchers	Should be put away with chometz dishes.
Water Filters	Plastic water filters that are connected to the faucet should be thoroughly cleaned, including the outside and the coupling, and may be used on Pesach without changing the filters. If they are metal and have been on consistently since last Pesach, they should be left on during kashering of the spigot. If they were first attached some time after Pesach, they should be removed before kashering the spigot and should be kashered separately. Instant hot devices and individual hot/ cold water filters that are connected to the sink with a separate spigot should be kashered along with the sink. Instant hot devices should be turned on during kashering of instant hot spigot.
Water Coolers	Cold water coolers should be cleaned thoroughly. The hot spigot on a water cooler should not be used if it came into contact with chometz during the year.
Water Urn	If it has been washed with chometz utensils, then Metal (uncoated) - Hagola; both inside and outside should be kashered. Porcelain Enameled or Plastic - Do not use.





SALE OF CHOMETZ - Authorization Form

I fully empower and authorize Rabbi Dale Polakoff and/or Rabbi Ian Lichter of the Great Neck Synagogue to dispose of all Chometz that may be in my possession, or whose owners have authorized me to make such arrangements, wherever it may be, at home, place of business or elsewhere (knowingly or unknowingly). Rabbi Polakoff and/or Rabbi Lichter has full right to sell, dispose, conduct all transactions as he deems fit and proper for such time which he believes necessary, in accordance with the detailed hebrew contracts which are in his possession.

The above power hereby given is meant to conform with all Torah and Rabbinic regulations, to meet the requirements of Jewish law and to concur with the laws of the State of New York.

Most of the above mentioned Chometz is located at:

	<i>(address)</i>	<i>(specific location at address - ie, kitchen, etc.)</i>	<i>(approximate value)</i>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____

To all of the above, I affix my signature.

Signed _____ Date _____

Print Name _____

.....
IF YOU WILL NOT BE IN GREAT NECK and will be in a different time zone for either the beginning or the end of Pesach, please fill out the following:

For the **beginning** of Pesach, I will be in:

For the **end** of Pesach, I will be in:

This form must be returned to Great Neck Synagogue by Tuesday, April 7th, 9:00 a.m.



PASSOVER PREPARATION

SALE OF CHOMETZ

All of us are aware that on Passover there exists a prohibition to eat chometz. The Torah establishes for us two other prohibitions as well, namely the possession of chometz and the deriving of benefit from chometz. Therefore, in order to properly fulfill the requirements of the Passover holiday it is necessary to dispose of all chometz in our possession before Passover begins. Recognizing that this might create financial hardship for many, the Rabbis have instituted a procedure which allows for compliance with the law and at the same time sensitivity to economic needs. This procedure is known as mechirat chometz, the sale of chometz, and allows for the legal transfer of ownership of chometz to a non-Jew. This sale is binding and legally valid, and it is at the option of the non-Jew to decide what he wants to do with the chometz after Passover. He may choose to transfer the ownership back to its original owners, or he may complete the payment for the value of all of the chometz and retain ownership of it.

This procedure is carried out by authorizing the Rabbis of the synagogue to serve as agents and arrange for the sale of the chometz. This is done through a contractual agreement signed in the presence of the Rabbis and verified in accordance with Jewish legal practice, and it is preferable that this arrangement be made in person. It is essential that all forms arrive at the synagogue, or that the matter be taken care of in person, by 9:00 a.m. on Tuesday, April 7, 2020.

It is proper to collect all of the chometz that is going to be sold and to put it in one place such as a closet, cabinet, or separate room. It is important to make access to that area as difficult as possible. As well, all dishes used for chometz should be collected together and stored in a special place. Please note that on the contract you are asked to list the place(s) where your chometz is stored as well as its approximate value. Also it is important to note that on the contract there is a box to fill out if you will be in a different time zone at either the beginning or end of Pesach. Because of a time difference it might be necessary to arrange for a separate sale of chometz in order to avoid the prohibition of owning it on Passover.

Please note that you should include the addresses of all the properties you wish to include in this authorization form (offices, summer home, children who have authorized you to arrange for the sale of their chometz, etc.).

If you are going away for Pesach and will not be using your home at all, it is possible to make an arrangement that will allow you to leave with only a minimal Pesach cleaning. Please speak to one the Rabbis about this arrangement.

If you have any questions please feel free to contact Rabbi Polakoff or Rabbi Lichter, either at the synagogue office (516) 487-6100, on their cells: RDP (516) 637-3674 RIL (516) 859-5123, or by email, dpolakoff@gns.org or ilichter@gns.org.

Shabbat & Passover Schedule

5780-2020

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Tuesday, April 7

Bedikat Chometz this evening

EREV PESACH

Wednesday, April 8

Shacharit with Siyum for first born 6:30 am
7:45 am

Chometz may not be eaten after:

Magen Avraham 10:10 am
Vilna Gaon 10:18 am

Chometz must be destroyed by:

Magen Avraham 11:37 am
Vilna Gaon 11:51 am

An Eiruv Tavshilin should be prepared

Candle lighting 7:09pm
Mincha 7:10 pm

PESACH I

Wednesday night, April 8

Kiddush after (first Seder) 8:09 pm

Thursday, April 9

Hashkama 8:00 am
Youth 8:30 am
Main Shul 9:00 am
Beit Midrash 9:15 am
Mincha 7:10 pm

PESACH II

Thursday, April 9

Candle lighting after 8:10 pm

Preparations for the second Seder should not begin before 8:10pm

Friday, April 10

Hashkama 8:00 am
Youth 8:30 am
Main Shul 9:00 am
Beit Midrash 9:15 pm
Mincha 7:10 pm
Candle lighting before 7:11 pm

CHOL HAMOED

Shabbat, April 11

Shir Hashirim is recited this morning

Hashkama 8:00 am
Youth 8:30 am
Main 9:00 am
Beit Midrash 9:15 am
Shiur 6:05 pm
Mincha 7:05 pm
Shabbat ends after 8:20 pm

Sunday 7:30/8:30 am
Monday, Tuesday 6:30/7:45 am
Mincha 7:15 pm

PESACH VII

Tuesday night, April 14

Candle lighting 7:15 pm
Mincha 7:15 pm

Wednesday, April 15

Hashkama 8:00 am
Youth 8:30 am
Main Shul 9:00 am
Beit Midrash 9:15 am
Mincha 7:15 pm

PESACH VIII

Wednesday night, April 15

Candle lighting 8:18 pm
Preparations for the second day of Yom Tov should not begin before 8:18 pm

Thursday, April 16

Yizkor is recited this morning

Hashkama 8:00 am
Youth 8:30 am
Main Shul 8:45 am
Beit Midrash 9:15 am
Mincha 7:15 pm

Yom Tov ends

8:27 pm

Magen Avraham (Rabbi Avraham Gombiner 1633-1683) and Gra (Vilna Gaon, 1720-1797)

There is a major dispute among the Aharonim as to how to figure Sha'ot Zmaniot - the "halachic" hours (1/12 of the day) upon which these times are based. According to the Magen Avraham, the day is reckoned from amud hashahar (dawn) until nightfall. According to the Gra, the day begins at sunrise and ends at sunset. Therefore, the Magen Avraham's times will always be earlier than that of the Gra. For example, if sunrise is at 6:00 a.m. and sunset is at 6:00 p.m., the Gra's ending time for Kriat Sh'ma will be 9:00 a.m., whereas the Magen Avraham's ending time will be 8:24. Our shul policy is to follow the Gra.



Seder Plate

Shabbat & Pesach Schedule