

מדריך לפסח

PESACH GUIDE

5784 - 2024



ועד הכשרות דק"ק ליווערפול

LIVERPOOL KASHRUT COMMISSION

SHIFRIN HOUSE

433 SMITHDOWN ROAD

LIVERPOOL L15 3JL



FROM THE CHAIRMAN



The Laws of Kashrut are those relating to Jewish religious dietary practices. These laws cover what are, according to Halacha (Jewish Law) acceptable foods to be consumed.

The acceptable translation of Kashrut is “fit” meaning in this context fit for consumption. There are many laws of Kashrut that are derived directly from the Torah which cover details such as prohibitions of the consumption of certain animals, for example pork, shellfish and most insects; the mixture of milk and meat; and the commandment to slaughter mammals and birds according to a process known as shechita. The laws also cover agricultural produce that may impact on the suitability of food for consumption.

As well as Torah prohibitions, there are additional rabbinical prohibitions that were introduced to ensure that Torah prohibitions were not accidentally contravened. These prohibitions include the use of non-kosher milk that may include disallowed additives; cheese that may include non-kosher rennet; and foods that could present a health risk such as the mixture of fish and meat.

At Pesach, special dietary rules apply. The most important of these is the prohibition of owning and eating leavened bread or derivatives of this, known as Chometz. For this reason, all utensils used for the preparation and serving of Chometz are forbidden over Pesach. In practice, we completely clear our houses of Chometz and use different utensils and dishes for the whole of Pesach to ensure that no Chometz can be accidentally consumed.

The Liverpool Kashrut Commission (LKC) exists to certify that all licenced organisations adhere to the laws of Kashrut to ensure that kitchens maintain the appropriate standards and that accordingly, the food prepared and served at those organisations can be considered Kosher to the highest standards.

We, at the LKC would like to thank the Liverpool Jewish Community for its continued support and we would like to wish you a Chag Kasher le Pesach – a Kosher Pesach for all.

Mike Barnett

Chairman
Liverpool Kashrut Commission



FROM THE RABBIS

Pesach is one of the happiest and most meaningful of our Festivals, bringing family and friends together to relive our redemption from Egyptian Bondage. In order to observe Pesach properly, in line with our hallowed beautiful traditions and customs, we are required to prepare ourselves and our homes.

This Pesach Guide explains how to achieve this. We show you how to define what is Chametz; the correct times for searching for Chametz on Sunday 21st April 2024; some laws about Matza; how to Kasher items for use over Pesach (and what can and what cannot be Kashered);

Selling Chametz.

As we are forbidden to own Chametz (bread, cakes, whisky etc...), it is necessary to sell anything we want to keep for after Pesach, as in practice the Chametz is then bought back after Pesach and can then be used. If you would like us to arrange the sale of your Chametz, please complete the form and send it to Shifrin House by Thursday 18th April 2024. You can also drop it off at 20 Glenathol Road or email it to Rabbi Fagleman at rabbinate@allertonshul.org.uk before Sunday 21st April 2024. We cannot be responsible for forms sent after this date.

We would also like to take this opportunity to encourage you to make use of the Kosher facilities that are available in Liverpool. We should not take them for granted and we can only ensure their continuing existence if we make use of them.

Wishing you a Chag Pesach kasher VeSameach

Rabbi Natan Fagleman

THE DELI ADVISORY

**We are delighted to inform the public that
prepared salads, fish and meat products
and baked goods are now under
full supervision of LKC**

Pesach 5784 / 2024

PESACH MESSAGE 5784

Among the most dramatic moments in all of Jewish history is the point at which the Children of Israel found themselves caught between their Egyptian pursuers and the deep blue sea.

After hundreds of years of bitter slavery, freedom finally seemed within reach. But, as our ancestors stood on the shoreline, with the Egyptian army bearing down upon them, their fate hung agonisingly in the balance. What followed was an astonishing exchange between Moses and the Almighty.

Moses characteristically prostrated himself upon the earth and cried out to Hashem for help. He could never have imagined what the response would be:

"Why are you crying to me. Speak to the Children of Israel and let them travel!"

The message of this astonishing admonition is clear: There is a time for prayer and a time for action, and we must never rely upon one to the exclusion of the other. Rashi teaches that it was precisely this lesson which Moses had in mind when he restricted his prayer for the well-being of his sister, Miriam, to the shortest Biblical prayer on record: "God please, heal her please". He knew that at that moment, his words needed to be accompanied by action.

This was one of the central lessons of the Covid-19 pandemic, when we recognised that our Bitachon – trust that Hashem will be there for us in our hour of need, must be accompanied by Hishtadlut - our own efforts towards achieving our goals.

Our sages capture this principle in the Rabbinic aphorism: 'You should never rely on a miracle'.

Since the 7th October, we have been united in prayer. Additional Psalms and special supplications continue to be recited in Shuls around the world. We hold every single innocent victim of this awful conflict in our hearts and pray with every fibre of our being for peace, security and the return of all hostages.

Yet, we must also hear the echo of Hashem's words to Moses: "Why are you crying to me?"

This is also a time for action.

Whenever it has seemed that our community's capacity to stand against the torrent of hatred directed against Jews and the State of Israel might reach breaking point, I have been reminded by so many of you that in fact, our collective resolve knows no bounds.

From vigils to solidarity visits, media campaigns and local activism – British Jews have made clear that we will not rest while our people are under attack, whether at home or in Israel.

Sadly, our work is not yet done. And as we celebrate the festival of our freedom, we are reminded that throughout our history, with the help of Hashem, we have prevailed.

May we continue to be Hashem's partners in bringing peace and security to all of His people.

Valerie and I wish you Chag Kasher Vesameach,



Chief Rabbi Sir Ephraim Mirvis KBE





PASSOVER APPEAL

Please help us to improve the quality of Jewish life for local people at Passover and throughout the year by sending your special donation payable to:

“Merseyside Jewish Community Care”
c/o Andrew Ross, Honorary Treasurer

MJCC, Shifrin House,
433 Smithdown Road, Liverpool L15 3JL

If you wish to donate on-line please visit
www.justgiving.com/merseysidejcc/

Please do not pass over those in desperate need

Registered Charity No: 1122902

SOME PESACH WEBSITES:

WWW.KOSHER.ORG.UK/PASSOVER

WWW.AISH.COM/H/PES

WWW.CHABAD.ORG/PESACH

WWW.OU.ORG/PASSOVER

WHAT IS CHOMETZ?

One of the main prohibitions on Passover is the consumption and possession of chometz. Additionally, we may not derive benefit from it either.

Chometz is formed when dough made from wheat, barley, rye, oats or spelt is allowed to ferment (or rise). The time in which fermentation takes place is deemed to be 18 minutes. Not only are all bread products considered chometz, but any products containing these ingredients will be unsuitable for Passover.

To ensure that a product is kosher for Passover, it must carry a reliable kosher logo. Even though the ingredient listing may appear suitable for Passover, it is possible that traces of chometz from previous productions will still be present on the equipment. Ashkenazim should watch out for products with “kitniyot” which are traditionally avoided by Ashkenazim. Many people have the custom of only using Cholov Yisroel - supervised milk products - on Pesach. Products should be marked “Cholov Yisroel” and “Misha’at Chaliva” in Hebrew. For guidance consult your Rabbi.

Only matzo made especially for Passover may be used during the festival. Round-the-year matzo is not made to the strict guidelines required for Passover and therefore should not be used.

BEDIKAT CHAMETZ - SEARCHING FOR CHAMETZ

The search for Chometz is performed on **Sunday 21st April 2024 after 9.00pm**, after which the following declaration is recited: **“ALL KIND OF LEAVEN IN MY POSSESSION WHICH I HAVE NOT SEEN AND WHICH I HAVE NOT REMOVED SHOULD BE ANNULLED AND BECOME OWNER-LESS LIKE THE DUST OF THE EARTH”**

FAST OF THE FIRSTBORN is on **Monday 22nd April 2024** The customary Siyum is held in the morning following Shacharis which releases the Firstborn from the obligation to fast after that.

EATING OF CHOMETZ on – **Monday 22nd until 10:03am**

BURNING OF CHOMETZ by **11.37am** ; the following text is recited. **“ALL KINDS OF LEAVEN IN MY POSSESSION WHICH I HAVE SEEN OR NOT SEEN AND WHICH I HAVE REMOVED OR NOT REMOVED, SHOULD BE ANNULLED AND BECOME OWNER-LESS LIKE THE DUST OF THE EARTH”**



After this time the prohibition on owning Chometz comes into effect so all actual Chometz or dishes or utensils should be put away to be sold before this time.

MATZO

It is essential to use Shemura Matzot at the Sedarim if one is to fulfil the special Mitzvah of “Matzo” on these occasions. Early purchase is advisable, as stocks are usually limited. Shemura matzo is clearly labelled on the box.

KASHERING OF ITEMS FOR USE ON PESACH

One of the many preparations one must make for Pesach is kashering, a process to prepare chometz vessels for Pesach use. (Although most people only kasher their utensils in preparation for Pesach, the following directions apply to kashering utensils all year-round as well.) As with all areas of halachah, those who are unsure of how to apply the rules of kashering to their situation should consult their local Orthodox Rabbi.

General rules

There are two steps in kashering: 1. Cleaning—removing all tangible traces of chometz, and 2. Purging—using heat to remove all absorbed chometz flavour.

Cleaning

All chometz utensils that will be used for Pesach must first be thoroughly cleaned.

This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; it does not include the removal of discolorations. Items which have narrow cracks, crevices, deep scratches or other areas that cannot easily be cleaned, cannot be kashered for Pesach. Therefore, the following, for example, cannot be kashered: • Colanders • Decanters or baby bottles (due to their narrow necks) • Filters/screens over drains in sinks • Graters • Knives (or other utensils) where food or dirt can get trapped between the blade and handle • Slotted spoons • Sponges • Toothbrushes

Additionally, the common custom is to cover tables, counters, refrigerator shelves and other areas where one might not have been able to clean away every trace of chometz.

Purging

In addition to cleaning, most items require some form of hot purging in order to remove the flavour that has been absorbed. As a rule, any utensil that came in contact with hot food, was washed with hot water or was used to store liquids, requires hot

purging. A comprehensive analysis regarding when hot purging is required and how one determines which form of purging is effective is beyond the scope of this article. Rather we will describe the standard method of purging flavour from the most common items.

Utensils made from the following materials cannot be kashered: • Ceramic—all types—including brick, china, coffee mugs and enamel. • Glass—all forms—including Corning Ware, Corelle, fibreglass, porcelain enamel (for example, porcelain sinks and enamelized pots), Pyrex or Thermoses. • Plastic—Rabbinical authorities disagree as to whether it is possible to kasher plastic and other synthetic materials (including Teflon, rubber, Formica). You should consult your local Rabbi. If a synthetic material is a minority component of a substance (like Silestone), many rabbis believe that one may kasher it, even if one does not normally kasher artificial materials for a number of reasons.

As a rule, materials such as fabric, metal, wood, rubber and stone (for example, granite and marble) can be kashered.

Specific Items

All methods of kashering noted in this section presuppose that the equipment was thoroughly cleaned, as described above.

Silverware, Pots and Other Small Items

Small items are kashered with hagalah, which involves: 1. Not using the utensil for anything, including non-chometz, for twenty-four hours. This also applies to the (non-Pesach) pot in which the hagalah water will be boiled. 2. Submerging the utensil in boiling water that is over the fire. The water must be at a rolling boil before the utensil to be kashered is put into it, and the water must touch every surface of the utensil. Therefore, each item should be kashered individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time. 3. Removing the utensil from the water and rinsing it in cold water.

Ovens

Kashering a Self-Cleaning Oven: 1. Remove any visible pieces of food (or other items) from the oven; 2. Go through one complete self cleaning cycle with the racks in place (should be at least 450°C)

Kashering a Non-Self-Cleaning Oven: 1. Clean walls, floor, door, ceiling and racks



thoroughly with an abrasive cleaner (for example, Oven Pride) to remove tangible chometz. Pay special attention to the temperature gauge, the window in the door and the edges of the oven chamber. Black discolorations that are flush with the metal do not have to be removed. 2. Once the oven is clean, it is preferable that it remain unused for twenty- four hours. 3. Place the racks back into the oven, and turn the oven to broil for one and-a-half hours. 4. Pesach food or pans may be placed directly on the door or racks once the oven has been kashered.

If the oven has a separate broiler chamber, it should be kashered in the same manner as the oven chamber.

A broiler pan that comes in direct contact with food cannot be kashered.

Stovetops

The grates of a gas stovetop should be kashered in the oven chamber in the same manner described above. For an electric stovetop, just clean the coils and turn on high for ten minutes. If you have a glass-topped stovetop, you should consult your Rabbi for directions on if/how it can be used for Pesach.

For a gas or electric stove, it is preferable to replace the drip pans that are under the burners; if this isn't possible, the area should be covered with aluminium foil. The work area between the burners should be cleaned and covered with aluminium foil. The knobs and handles of the oven and stovetop should be wiped clean.

Sinks

Kashering a Stainless Steel Sink: 1. If the filter covering the drain has very fine holes, remove the filter and put it away for Pesach with the chometz dishes. If the holes are larger, the filter may be kashered with the sink. 2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours. 3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be chometz pots. 4. Dry the sink, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet. One may kasher part of the sink and then boil more water for the rest of the sink. Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby. 5. Rinse the sink and faucet with cold water. 6. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.

Kashering a Porcelain Sink: Since a porcelain sink cannot be kashered, one should

kasher the faucet and knobs as outlined above and, for the duration of Pesach, place a basin (or insert) into the sink. All dishes, silverware, etc., should be washed in the basin, and wash-water can be disposed of through the sink's drain. One should be careful not to allow the sink to fill with hot water while the basin is in the sink.

Microwave Ovens and Dishwashers

The koshering of these items is complex and challenging. Please see your Rabbi or visit <http://www.oukosher.org/index.php/passover> for an extensive treatment of the subject.

Refrigerators, Freezers, Food Shelves and Pantries

These areas should be thoroughly cleaned—paying special attention to the edges where crumbs may get trapped—and the shelves lined with paper or plastic. The refrigerator and freezer will operate more efficiently if one pokes a few holes in the lining.

Tablecloths, Kitchen Gloves, Aprons and Other Items Made of Fabric

Any item made of fabric can be kashered by washing it in a washing machine set on 'hot' and then checking to make sure that no pieces of food remain attached to it. Vinyl and plastic-lined tablecloths cannot be kashered.

Worktops and Counters

Metal or quartz counters may be kashered in the same manner as the sink. However other types of counter may not be kashered and should be covered with thick foil or any kind of covering which prevents any contact with the surface. If in doubt consult your Rabbi.

DEAL OR NO DEAL - THE SALE OF CHAMETZ

Rabbi Ephraim Levine

One of the main prohibitions on Passover is the possession of chametz. Chametz is formed when dough made from wheat, barley, rye, oats or spelt is allowed to sit for a period of 18 minutes. This would include not only bread, but all types of food or drink that are made from these types of flour.

The ultimate reason for this prohibition is not known to us but in common with all the mitzvot of the Torah, we keep them because they are G-d's will and we believe they



have fundamental spiritual reasons. Historically though, when the Jewish people left Egypt, they were in such a hurry that they did not have enough time for the bread that they were baking to rise. Our abstention from chometz recalls their enthusiasm. Not only are we forbidden to eat even the tiniest amount of chometz, but we are also not allowed to have ownership of chometz.

Therefore, any products that contain edible chometz, even though they will not be eaten, would also fall under the same prohibition. Any chometz products that one has left in one's house before Passover must be either consumed or disposed of. In cases where this is not an option, then one sells them to a non-Jewish person for the duration of the festival. This is usually done through the shul rabbi or a competent kashrus authority.

Many people have a mistaken idea of what the sale of chometz is all about. Far from being the symbolic ancient ritual that some people think it is, the seller enters into a legally binding contract with the non-Jewish person whereby the products that they specify are actually sold and the area that they are stored is also sold to the purchaser.

Although the Shulchan Aruch (Code of Jewish Law) allows us to sell our chometz outright before Passover to a non-Jew, the practice has only become more prevalent in recent years. This is mainly due to the large quantities of food that we now keep as stock in our homes.

After Passover, any products which were not consumed are repurchased. The ability to sell one's chometz is a good example of the flexibility of Jewish law and the rabbis' desire to find ways to make our life as easy and pleasant as possible. All chometz that is to be sold should be securely put away and kept locked up over Passover to avoid unintentional use.

It is always best to consult a competent rabbi where the circumstances are not straight forward. It is most important that all chometz is disposed of or sold before Passover. Although the non-Jew usually sells it back after Passover, this is an entirely valid and legal sale, both in Jewish and English law. The chometz to be sold should be securely locked away in a room or cupboard, which will not be used over Passover. It is customary to empower the local rabbi to sell one's chometz by giving him power of attorney.

(See chometz forms over page for further information)



LIVERPOOL KASHRUT COMMISSION.
DELEGATION OF POWER OF ATTORNEY FOR THE SALE
OF CHAMETZ

I, the undersigned, fully empower and authorise Rabbi Natan Fagleman to act in my place and stead, and on my behalf, to sell all CHAMETZ (food which has a leavened content) possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic Law (e.g. Chametz mixtures). This includes Chametz that is unfit for human food and that tends to adhere to a surface of the inside of pans, pots or cooking utensils, and all kinds of live animals or birds that eat Chametz or a mixture thereof. As well as to lease all places wherein the Chametz owned by me be stored or found especially in the premises located at the address/es given below and elsewhere, up to and including Monday 22nd April 2024 until 10:03am. Rabbi Natan Fagleman has the full right to sell and to lease by transactions as he deems fit and proper, and for such time which he believes necessary in accordance with all details, terms and forms as explained in the general Contract of Sale which will be signed on the instruction of Rabbi Natan Fagleman his authorisation is made a part of that Contract. I do also hereby give the said Rabbi Natan Fagleman full power and authority to appoint a proxy in his place with the full power to sell and to lease as provided herein.

The above given power is in conformity with all Torah and Rabbinical regulations and laws and is also in accordance with the laws of the Country and to this I hereby affix my signature on this day of in the year 2024 (5784).

Name:

Address/es where chametz is located:

.....

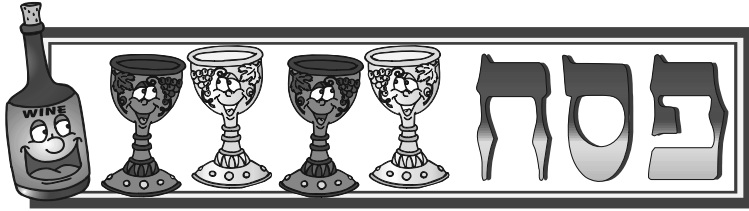
.....

Signature:

Please hand in to Rabbi Natan Fagleman or send by post to:
Liverpool Kashrut Commission
Shifrin House
433 Smithdown Road
Liverpool L15 3JL.

The latest time of receipt of forms is Thursday 18th April (for Shifrin House) and Monday 2nd April (for Rabbi Fagleman house)

No responsibility can be accepted if received later than this date.



PESACH SCHEDULE 2024/5784

Sunday 21st April 2024

SEARCH FOR CHAMETZ

Begin search after 9.00pm onwards

Monday 22nd April 2024

Finish your Chametz before 10.03am

Burn Chametz by 11.37 am

Declaration of dispossessing

the Chometz by 11:37am

Candle lighting from 8.11pm

First Pesach Seder from 9.13pm

Tuesday 23rd April 2024

PESACH DAY ONE

*Candle lighting and second

Seder starts after 9.15pm

Wednesday 24th April 2024

PESACH DAY TWO

Yom Tov ends 9.26pm

SHABBAT CHOL HAMOED

SAT 27TH APRIL

Starts 8:51pm

Concludes 9:33pm

Monday 29th April

EREV YOM TOV

Candle lighting from 8.22pm

Tuesday 28th April

7TH DAY OF PESACH

*Light candles (from existing flame)
after 9.37pm

Tuesday 30th April

8TH DAY OF PESACH

YIZKOR

Yom Tov ends after 9 39pm

Please allow around 20 minutes

after Yom Tov for the re-purchase

of the Chametz which has been sold

before consuming any items

* from existing flame

Your Shul times may differ, please check your own timetable



Stapely Jewish Residential & Nursing Home

It is nearly time for us to celebrate the miracle of Pesach and we once again ask for your help to make certain that the residents in our care are able to spend their Pesach in a true and Traditional Jewish way.

Myself, staff and everyone concerned with Stapely, are committed to ensuring that our family at Stapely have a **Happy and Kosher Pesach**.

In addition to our normal complement of producing over two hundred meals per day, on Pesach we are always delighted to provide hospitality for other members of the Community who otherwise would be **unable** to observe the festival in a proper manner. This commitment, however, costs money and in order for us to fulfill this **Mitzvah** we are **appealing** to all members of the Community, who are able to do so, to give their support **generously**.

On behalf of everyone at Stapely Care may I take this opportunity of wishing you and your family a joyful and Kosher Pesach and wish to thank you in advance for your generous support.

Yours sincerely

Philip Ettinger

Trustee

THE DELI

**The DELI will be
CLOSED on Pesach**

IMPORTANT KASHRUS ADVISORY:

TESCO PESACH ITEMS & KITNIYOT GENERALLY

In the past some items in Tesco have been mistakenly placed in the Pesach section but are not actually kosher for Pesach - always check items actually say on them "Kosher for Pesach" or similar wording.

Some of the Pesach products (e.g. hummus, nutella, stuffed vine leaves and others) contain kitniyot which Ashkenazi Jews do not eat on Pesach itself. They are not chometz - they may be consumed before or after Pesach and kept in the house over Pesach, but should not be eaten on Pesach itself.

Tesco have in the past been made aware of these issues - but feel free to tell them yourself if you see anything incorrectly placed.

Some of the salad/hummus products in Rosemans may also contain Kitniyot.

If in doubt contact your Rabbi for advice.



Pesach Q&A
Rabbi Michael Laitner interviews
Dayan Menachem Gelley, Senior
Dayan of the London Beth Din.

Why do I need to clean for Pesach and buy special “kosher for Pesach” foods? Is the cleaning the same as spring cleaning?

The Torah's prohibition of eating Chametz is particularly strict and includes foods which contain Chametz derivatives as well as pure Chametz. The prohibition of Chametz on Pesach is repeated in the Torah a number of times demonstrating its severity. Accordingly, we are particularly careful to ensure that we do not eat any Chametz at all on Pesach. This is the will of God as expressed in the Torah and we play by the “Book of Books”. There are many insightful meanings to enhance our appreciation of Pesach; sometimes we can understand (to the best of our capacity) some commandments of the Torah more readily than others.

Pesach cleaning is not the same as spring cleaning. The two tasks should not be confused! In normal circumstances, there is no need for Pesach cleaning to be an onerous burden. On Pesach, we may not eat, own or benefit from Chametz. Therefore, we only need to clean to eradicate Chametz and do not need to clean where there is no Chametz. If one keeps a room Chametz free throughout the year, the room will not require cleaning for Pesach. Furthermore, the prohibition of owning Chametz does not apply to scattered crumbs, or those trampled into the ground as they are automatically nullified. Accordingly, other than for the kitchen no heavy duty cleaning should be required. It should be sufficient to vacuum and clean sofas etc.

Selling Chametz and nullification of any remaining Chametz also take care of any remaining Chametz that was not picked up during cleaning. There is therefore no need to be obsessive about Pesach cleaning.

Do I really need “Kosher for Pesach” products for foods that do not contain Chametz, such as tea or sugar?

It is amazing how many seemingly innocuous products can contain Chametz. One frozen vegetable supplier that I visited, for example, aims to get products from the field to the supermarket shelf within six hours. Some products, such



as certain frozen vegetables, are blanched in warm water to destroy damaging enzymes and bacteria. The blanching water contained pasta. The vegetables, by being cooked in warm pasta water, became top grade Chametz! This underscores the need for the professional advice that a Kashrut agency such as the Kashrut Division of the London Beth Din, can provide. Food technology is highly complicated.

We do strive to keep costs to a minimum and are delighted for the first time this year to certify regular Tate and Lyle castor and granulated sugar that can be purchased from a normal supermarket shelf as kosher for Pesach. Research at the relevant factories has satisfied our kosher for Pesach requirements in that neither the foods themselves nor the factory conditions have exposure to any Chametz. We hope to expand this to other staple products such as tea and salt etc.

What should I do if I cannot afford Pesach foods?

Eat regular foods that are intrinsically kosher for Pesach such as vegetables, fish, eggs, fruit etc which can be used for many delicious Pesach recipes. There is no need to purchase expensive Pesach manufactured and processed foods. Eat simple foods with Matzah to avoid racking up costs to an unreasonable level.

What is egg matzah and can I eat it on Pesach?

Chametz is made in its most basic form by mixing flour and water and leaving the mixture to rise for even a minimal period of time. Hence the skill in Matzah baking of placing the dough in the oven immediately after it has been kneaded without allowing it time to rise. Depending on the ingredients used, once a particular mixture has taken hold, the chametz process can accelerate even more quickly. Egg can be a problematic ingredient in this respect. Accordingly, Ashkenazi practice developed to avoid egg Matzah other than in extenuating circumstances such as for somebody who cannot eat normal Matzah. Egg matzah is not Chametz per se.

When is eating of Matzah required?

The Mitzvah (requirement) to eat Matzah is only at the Seder. Shabbat and other Yom Tov meals that would otherwise require Challot (breads), during Pesach require Matzah instead. The prohibition of Chametz however applies throughout Pesach.

I have friends who eat rice and beans (“kitniyot”) on Pesach and say it is because these are not Chametz.

Why should I not eat these foods on Pesach?

These foods are not Chametz. Around 1,000 years ago in the Ashkenazi world, rice and beans were forbidden for Pesach as real Chametz was often found amongst them since they were grown and sown along with real Chametz grain.



GUIDE TO PESACH

They were also ground up and the flour used for baking so could easily be mistaken for regular bread.

Potato flour is nonetheless permitted since Sir Walter Raleigh did not bring potatoes to Northern Europe until the sixteenth century and accordingly potatoes were never included in the ban. Definitions of kitniyot varied in different places. Aspects of this stricture were even adopted in some Sephardi communities as well whilst on the other hand, in France, even Ashkenazim eat haricots verts (green beans) on Pesach.

What is the search for Chametz on the night before Pesach? How can I make it seem real if I have already completed my Pesach cleaning?

Since we eat Chametz until shortly before Pesach, we double check that we have put away or disposed of all Chametz foods or drinks in our home through the search for Chametz, even though this activity is not cleaning per se. It is a last chance to check that our homes are ready for Pesach, in case we have forgotten anything; no more than a cursory search is required. Any Chametz which you have sold but remains in your house should be placed in a designated, sealed/taped up location which you will not access on Pesach. The morning after the search, destroy any remaining Chametz which has not been sold, tangibly demonstrating how we have removed the lessons of Chametz from ourselves and from our homes.

What is Shemura Matzah and how is it different from normal matzah? Do I need to buy it?

Yes, however it is only needed for the Seder. Unlike regular Matzah, it is supervised from the earliest stages of cutting the wheat, before any mixing of flour and water, to ensure that the wheat does not get wet. Even rain falling on the cut wheat would make the flour produced unsuitable for Matzah. The wheat for Shemura Matzah must be cut by a Jew, although a farmer normally assists the Rabbi who is operating the combine harvester!

How should I prepare my kitchen for Pesach?

See the guidance provided on the London Beth Din Kashrut division's web pages and the You&Us website. More detailed guidance is beyond our word limit here but I would emphasise that you should not turn yourself into a nervous wreck.

Do I need to make any Pesach preparations at my place of work?

As noted above, you cannot own Chametz on Pesach so you must clear out Chametz from your personal work space. Any Chametz at work you wish to keep



should be included in your sale of Chametz. Only your own personal Chametz needs to be attended to. Chametz at work that belongs to your non-Jewish employer or other members of staff can remain as is.

Do I need to put all of my chametz utensils in a secure place outside of my kitchen?

No, these can remain in the kitchen as long as they are stowed securely in clearly marked cupboards and will not be used on Pesach.

What should I do if I cannot afford new utensils for Pesach?

As noted above, Pesach does require extra costs and we all need to budget accordingly. Some Chametz utensils can be "kashered" under rabbinic supervision (speak to your local rabbi for guidance). Otherwise, you can buy cheap Pesach utensils or use disposables, preferably Pesach friendly bio-degradable ones.

Can I use my normal drinking glasses on Pesach?

No, even though plain glass can normally be used for both meat and milk, as glass does not absorb, we are, nonetheless, extra stringent for Pesach.

What is "selling Chametz" and why should I do this?

As noted above, Chametz cannot be owned over Pesach. Nullification of Chametz only applies to Chametz one never intends to use again and as such nullification does not work if you will use the Chametz after Pesach. Accordingly, a sale is required to make sure that you do not own Chametz over Pesach. It is important to emphasise that the sale is legally valid in Jewish law and is not legal fiction.

Do I need to sell any Chametz I own in a business context?

Yes, include that Chametz in the sale of your home Chametz. If your business is trading in Chametz, please contact the London Beth Din for specific advice which is beyond the scope of this article.

If I go away for Pesach not returning until after Pesach, do I need to clean my house?

No. Instead, you can include your house in the sale of Chametz, making provision at the time of the sale that the non Jew who purchases your Chametz also gains a rental of your home for the duration of Pesach. As with any sale of Chametz, this sale should be done through your rabbi, using the standard terms.

Is the sale different if I am outside of the UK for Pesach?

Yes. When you contact your rabbi to arrange the sale, tell him where you will be for Pesach so that he sells your Chametz in the UK before it is Pesach in the



GUIDE TO PESACH

country you are visiting and does not immediately reacquire Chametz on your behalf once Pesach has ended in the UK, should you be in a time zone behind that of the UK.

I have seen people who avoid putting matzah in soup or eating “kneidlach”? Why is that? Can I eat “kneidlach”?

Some people avoid such foods, which are called “geborks” in Yiddish or “Matzah Sheruya” in Hebrew, due to a concern that there may be unkneced flour in the Matzah which would rise upon contact with water. However, most rabbis are of the view that once a Matzah has been baked it can no longer become Chametz. Each person should follow his own family’s custom in this respect.

If I go to Israel, what should I do for the second days of Yom Tov? Why does Israel only have one day of Yom Tov?

Keeping two days of Yom Tov in the Diaspora is a practice that has existed since Talmudic times due to an uncertainty in those times as to the correct date of Yom Tov. In those days, the calendar was fixed on a monthly basis by the Rabbinic court in Jerusalem and far flung Diaspora communities were concerned that they might not receive notification in good enough time. The Talmud notes that two days remained the Diaspora practice even after our present calendar cycle was instituted. Conventional halachic opinion holds, in the main, that a Diaspora Jew who goes to Israel for Yom Tov must follow the practice of the Diaspora. If you own a property in Israel and are there for each Yom Tov, there is halachic scope to allow you to keep one day on Yom Tov in Israel. This area of halacha is a good example of how halacha can be highly nuanced and answers can vary according to the facts of individual circumstances.

What is your role and the role of the London Beth Din in helping the United Synagogue prepare for Pesach?

The Beth Din has a myriad of roles. Through the Kashrut Department it is involved in the certification of hundreds of ingredients manufactured worldwide as kosher for Pesach. It also deals with Pesach queries from all United Synagogues, other synagogues and the general public. Our work for Pesach starts each summer when we cut the wheat, as noted above.

Who can we speak to if we have any further questions about Pesach?

Speak to your local Rabbi in the first instance or contact the London Beth Din via L&L@theus.org.uk



KASHRUT & RELIGIOUS SERVICES

MIKVAH

For the Mikva contact Rebbetzin Fagleman.
Avital Fagleman 07969 728022

LICENSED MOHELIM

Y Hibbert 07931 555434

LICENSED CATERERS

Celia Clyne Catering

Tel: 0161-705 1223

ESTABLISHMENTS UNDER LKC

The Deli

Tel: 0151-722 2584

Stapely

Tel: 0151-724 3260

MJCC (Kitchen Rex Cohen Court, Meals on Wheels) (full supervision)

King David Campus (full supervision)

IMPORTANT NOTICES

Licensed Caterers are available for all your Simchas. On all occasions, use only Kosher wines and liquors.

Before arranging any function, public or private, please consult your Jewish calendar in order to avoid any clash with the proposed date and time

Kosher meals are available, by special request, on almost all flights abroad, but must be requested at the time of booking.

Kosher meals are available to patients at all hospitals. The meals should only be accepted if presented to the patient heated, unopened, bearing the appropriate seal. Patients should not use hospital cutlery but request or provide for themselves plastic cutlery. In case of difficulties contact MJCC.

***PLEASE KEEP KASHRUT AT ALL TIMES AND SUPPORT YOUR LOCAL
SUPERVISED SHOP AND ESTABLISHMENTS***