



March 10, 2010

Dear Friend,

As Passover approaches, we ask you to share this celebration of freedom with those who remain enslaved by hunger and poverty. We ask you to do so by contributing to **MAZON: A Jewish Response to Hunger**, the money you would have spent to feed one extra person at your seder table. Please send a check made payable to **MAZON** and send it to **MAZON** at 10495 Santa Monica Blvd., Suite 100, Los Angeles, CA 90025. Please return your chametz form to Kol Shofar (PO Box 970, Mill Valley, CA 94942) no later than noon on Thursday, March 25, 2010.

MAZON will grant your dollars wisely and well to organizations helping millions of poor and hungry people in the United States, Israel and in countries worldwide. In its first 13 years, **MAZON** has granted more than \$16 million to help feed hungry people today and work for justice for them tomorrow. The dollars raised in our American Jewish community, in part through this annual Passover appeal, have transformed **MAZON** into one of the country's largest private funders of domestic anti-hunger programs.

We hope you will discuss **MAZON** at your seder table this Passover at the point early in the seder when we say "Let all who are hungry enter and eat." By letting one who is hungry enter and eat, through a contribution to **MAZON**, you, your family and friends – all who are sitting at your seder table – will give real meaning to that invitation. At Passover, we believe we are not only obligated but also blessed to use the freedom that we celebrate to free others who desperately need our help. Please do so by "letting one who is hungry enter and eat."

Our concern needs to be not only for those who do not have enough to eat, but also for those members of our community who have no seder to attend. You can help foster a deeper feeling of connection within our community and perform a great act of loving-kindness by inviting someone to join you at your seder. If you have room at your seder table or if you need a seder to go to, please email Seder Swap coordinator Matt Mercurio with details at KSShabbatswap@yahoo.com or call him at (415) 453-2737 by Friday, March 26, 2010.

We wish you the joys of the Passover season.

Sincerely,

Rabbi Lavey Derby

Rabbi Chai Levy



SELLING OF CHAMETZ

Complete and return this form before noon on Thursday, March 25, 2010 to:

Congregation Kol Shofar
PO Box 970
Mill Valley, CA 94942
OR
FAX #: (415) 388-5423

I/We _____ hereby authorize Rabbi Lavey Derby or Rabbi Chai Levy to act as my/our agent to sell all my/our *chametz*, in whatever form it should take, thereby allowing me/us to fulfill the *mitzvah* of having no *chametz* in the four corners of my/our home or in owning any *chametz* located at:

Home

Workplace

Other

Signature

Date

In fulfillment of our statement at our seders, "Let all who are hungry come and eat," I have sent my contribution directly to **MAZON: A Jewish Response to Hunger** (please make check payable to "Mazon" and mail to: 10495 Santa Monica Blvd., Suite 100, Los Angeles, CA 90025).

May we celebrate our freedom by helping those still enslaved by hunger and poverty.



Congregation Kol Shofar
P.O. Box 970
Mill Valley, CA 94942

Congregation Kol Shofar's Guide to a Kosher Passover

The Significance of Passover

Pesach (Passover) has become a symbol for all humanity of the quest for freedom. It marks the recognition that all people are created equal and that no group has the moral right to subjugate another. To our people, however, it is more than a lesson. With its rich symbolism, Passover provides a unique method of identification with the faith and values of the Jewish people. It is the holiday that stresses the great importance of religious education for our youth, for they have a most prominent part in its celebration. It is the holiday that conveys to its celebrants, in a most picturesque way, the joy, beauty and dignity of the Jewish spiritual path.

What is Chametz?

Chametz is the mixture of flour and water that has been allowed to rise and that comes from wheat, rye, barley, oats, or spelt. For the eight days of *Pesach*, a Jew may not eat or own *chametz*. *Matzah* is made of flour and water that are mixed and baked so quickly that it is not allowed to rise. Only products that are *kosher l'Pesach* (kosher for Passover) may be eaten on Passover. Many stores put "Jewish products" that are not kosher for Passover on display at Passover time, so please check for a *kosher l'Pesach* label (*hechsher*).

Guide to food that is Kosher for Passover

Foods that may be purchased before and during Passover without a special *hechsher* (label certifying that it's kosher): fresh meat and fish, eggs, fresh fruit and vegetables.

Foods that may be purchased before the 14th of Nissan without a Passover *hechsher* but require one if purchased later: Milk, butter, cottage cheese, cream cheese, non-processed cheeses, pure fruit juices, pure coffee (regular but not decaffeinated), unflavored pure tea, salt and pure natural spices without additives, sugar, and frozen vegetables or fruit, containing no sauce or additives.

All other foods (baked products, *matzah*, oils, vinegar, wine, liquor, tuna, candy, in other words, all processed foods) require a *hechsher* whether bought before or during Passover.

Legumes/Kitniot

Ashkenazic (of European descent) Jews have a thousand year old tradition of not eating *kitniot* (legumes) on *Pesach*. This category includes: beans, peas, lentils, rice, millet, sesame seeds, and corn. The reason is that flour that was made out of *kitniot* could be confused with *chametz*. Even though the original reason no longer applies, some argue that not eating *kitniot* is a strong custom that should be maintained. Others argue that eating *kitniot* should be permitted, especially for vegetarians who deem them vital for health. Some who do not eat *kitniot* do eat derivatives of *kitniot*, such as soybean oil.

Removal of Chametz

Change dishes: Dishes, cookware, and utensils used during the rest of the year are put away in a cabinet that will not be opened during *Pesach*.

We are not allowed to own chametz during Pesach. Therefore, all leavened grains such as breads, pastas, and any foods that are mixtures of *chametz* and other food should be given away (preferably) or sold. Foods that don't contain *chametz* but may contain traces of it (canned and processed foods) should be placed in a cabinet and sold. Legumes, rice, and other types of *kitniot* are not *chametz* and need only be placed in a cabinet that will not be opened during *Pesach*.

Ovens: Self-cleaning ovens can be *kashered* by running the cleaning cycle. Other ovens, and their sides, racks, and broiling pans should be cleaned with an oven cleaner. Then, the oven, with the racks and pans, can be *kashered* by turning the oven to the highest temperature for half an hour. Microwave ovens should be thoroughly cleaned and a glass of water should be heated in it until it boils and a mist fills the inside of the microwave.

Stoves: The grates of the stove should be cleaned thoroughly and then replaced on the burner, which should then be turned on to full heat for an hour. (Never leave your home while *kashering* a stove!) The stove top should be opened and cleaned underneath, and the top of the stove should be thoroughly cleaned.

Refrigerator and Freezer: Clean refrigerator with warm water and detergent, scrubbing bins and any stuck-on food. Defrost and clean the freezer. Some choose to line the racks of the refrigerator with foil or plastic.

Sinks and Counters: Metal sinks should be cleaned and then *kashered* by pouring boiling water down the sides and into the sink. The water for this and for all other *kashering* should be boiled in a pot that has not been used in the last 24 hours. Clean the drain carefully. For a non-metal sink, clean it and put in a liner or basin. Counters should be cleaned and covered with foil or contact paper.

Cabinets: Seal up your non-*Pesach* cabinets with tape; they may not be opened during *Pesach*. Cabinets that will be used for *Pesach* should be cleaned thoroughly.

Kashering Dishes and Utensils: Many people have dishes and utensils specially reserved for Passover use. However, some dishes and utensils may be *kashered* before the 14th of *Nissan* after being scoured and set aside for 24 hours. Metal can be *kashered* by immersion in boiling water. Silverware or small pots may be *kashered* by placing them in a pot of boiling water. Frying pans cannot be easily *kashered*; invest in separate ones for Passover. Plastic handles must be removed where food might accumulate in there. If the handle is welded to the pot so that food cannot accumulate, the pot can be *kashered* together with the handle. Knives with wooden handles cannot be *kashered*. Porcelain dishes cannot be *kashered* nor can stoneware or ceramic mugs. Utensils with a non-stick surface such as Teflon can be *kashered*.

Kashering Glass and Pyrex: Glass may be *kashered* by simple washing, according to the Sephardic custom. Ashkenazim *kasher* glass by soaking it in water for 72 hours, changing the water every 24 hours. Pyrex, Corningware, Corelle, and other modern ovenproof ceramics are considered the same as glass.

Bedikat chametz, the search for leaven: The search for *chametz* is conducted on the 14th of *Nissan*, the evening of the day before *Pesach*. This symbolic search is the final cleaning of *chametz* from the household. It is customary, but not necessary, to place 10 pieces of *chametz* around the house and to search for them with a candle (a flashlight may also be used) and with a feather and a wooden spoon with which to collect the found *chametz*. A blessing is recited that may be found at the beginning of most *haggadot*. The search is conducted in silence after the blessing is said. The *chametz* is collected in a bag and burned the next morning. After the search, a declaration (which may also be found in the *haggadah*) is made that any remaining *chametz* is null and void. This declaration is also made the next morning at the burning of the *chametz*.

Selling Chametz: Reasoning that it would be a financial hardship to dispose of all *chametz*, the sages created a legal process of selling *chametz* so that Jews would not own *chametz* during *Pesach*. Each household authorizes a rabbi to sell their *chametz* to a non-Jew for the duration of *Pesach* by way of a written contract. If you have *chametz* to sell, you must complete the enclosed form and return it to the Kol Shofar office (Congregation Kol Shofar, P.O. Box 970, Mill Valley, CA 94942).