

DUBLIN HEBREW CONGREGATION

ק"ק שערי צדק

Pesach Guide Dublin 5786

תשפ"ו



BS”D

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TABLE OF CONTENTS

Pesach 2026 - The Fragility of Freedom	5
Passover & Shavuot	8
Passover	8
Eruv Tavshilin	9
Sefirat HaOmer	10
Pesach Sheini - The Second Chance	10
Shavuot	11
Preparing for Pesach	11
WHAT IS CHAMETZ?	11
GETTING RID OF CHAMETZ	12
SHOPPING FOR PESACH	12
PREPARING THE KITCHEN	12
Dishes and Utensils	12
Stove	13
Microwave Ovens	13
Sink	13
Refrigerator, Freezer, Cupboards, Closets, Tables and Counters	13
Tablecloths and Napkins	13
SELLING THE CHAMETZ	15
SEARCHING FOR CHAMETZ	15
BURNING THE CHAMETZ	16
FAST OF THE FIRSTBORN	16
Siyyum at DHC	16
MAOT CHITTIM	16
MITZVOT OF THE SEDER	17
THE MATZA	17
THE FOUR CUPS OF WINE	17
THE BITTER HERBS	18
The Last Days of Pesach	18

What Happened on the Seventh Day of Passover?	19
How to Celebrate the Final Days of Passover	19
Seventh Day of Passover (Shvii Shel Pesach)	19
Eighth Day of Passover (Acharon Shel Pesach)	20
Thoughts for Pesach	20
<i>Mah Nishtanah - Rabbi Jonathan Sacks</i>	20
PESACH RECIPES	21
Charoset	21
Matza Balls (Knaidlach)	22
Kosher for Pesach in Ireland - Locally Sourced	23
Kashrut Commission of Ireland	23
Office of the Chief Rabbi	23
Certified Products	23
BAKING AIDS	23
COCOA	23
COFFEE	23
DRIED FRUITS	24
OILS	24
SUGAR	24
SALT	24
TEA	24
Approved Generic Products	24
Frozen vegetables	26
Times for Pesach 5786	27

Pesach 2026 - The Fragility of Freedom

Pesach is the festival of freedom. Each year we gather around the Seder table and retell the story that lies at the foundation of Jewish identity: the Exodus from Egypt, the moment when a nation of slaves was transformed into a free people.

But Pesach is not just a celebration of freedom. It is also a reminder of something deeper and more unsettling: how fragile freedom can be.

The story we recount in the Haggadah begins with a simple but chilling observation. When Yaakov and his sons first arrived in Egypt, they were welcomed and lived in security. Yet within a relatively short span of time, a new Pharaoh arose, and their descendants found themselves stripped of their rights, subjected to forced labour, and ultimately threatened with annihilation.

The Torah does not present this transformation as a distant historical curiosity. Rather, it invites us to recognise something universal about the human condition: freedom is precious, but it is never guaranteed. It can be lost more quickly than we might imagine.

The Jewish people have learned this lesson repeatedly across the centuries. The Haggadah itself acknowledges this stark reality with the well-known declaration: "In every generation they rise against us to destroy us." It is a line that reflects a painful truth about Jewish history.

This year in particular, the fragility of freedom is once again being brought into sharp focus. Communities in Israel are living through a period of extraordinary tension and uncertainty as the country faces an escalating war with Iran. Families are navigating daily life under the shadow of sirens and missile defence systems, striving

to maintain some semblance of normality even as events unfold around them.

These developments are deeply felt in Jewish communities around the world. Within our own community there are those who have lost loved ones in Israel over the past two and a half years, and many more whose friends and family are struggling amid the ongoing wars.

The challenges of recent weeks and months are a powerful reminder that even hard-won freedom exists within a complex and often volatile world.

Pesach invites us to reflect on precisely these kinds of tensions. The Israelites who left Egypt did not step immediately into a land of peace and stability. They emerged from slavery into uncertainty. The journey through the wilderness was filled with danger, doubt, and struggle. At times the people themselves questioned whether freedom had been worth the cost.

Yet the Torah insists that the Exodus marked the beginning of something extraordinary. A people who had known only oppression began the long process of learning what it meant to live as a free nation. Freedom did not arrive fully formed; it had to be cultivated, protected, and guided by a moral vision.

The matzah that sits at the centre of the Seder table captures this message beautifully. The Haggadah calls it both “the bread of affliction that our ancestors ate in Egypt” and the bread of freedom eaten by those who left in haste. The very same food symbolises two radically different realities: oppression and liberation.

Perhaps that is because the journey from one to the other is never as simple as we might wish.

As we gather around our Seder tables this year, we do so with a renewed awareness of how precious freedom truly is. The rituals of

Pesach invite us not only to celebrate liberation, but also to recognise the responsibility that accompanies it.

Freedom must be nurtured.

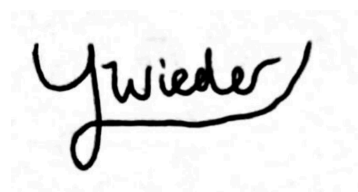
It must be defended.

And it must ultimately be directed toward the creation of a society grounded in justice, compassion, and human dignity.

That was the vision that emerged from the Exodus thousands of years ago. It remains the responsibility of every generation to carry it forward.

May this Pesach bring strength and safety to those who live under threat, and a renewed sense of gratitude for the blessings of freedom that so many before us struggled to achieve.

Chag kasher v'sameach,

A handwritten signature in black ink that reads "Ywieder". The signature is written in a cursive style with a long horizontal stroke at the bottom.

Chief Rabbi Yoni Wieder

Passover & Shavuot

These two springtime festivals celebrate the central defining story of the Jewish people; from enslavement in Egypt to a new relationship with G-d as defined by the Torah.

Passover

Passover (in Hebrew, *Pesach*) marks the night prior to the liberation of Jews from their Egyptian masters over 3,000 years ago (**in 2026, the night of Wednesday 1st April**). The events of the liberation are recounted in a special ritualised meal called the Seder, in which the story is retold. Central to the Seder is the involvement of children - at points during the Seder, children are called upon to ask questions and even play a hide-and-seek game searching for a hidden matza cracker!

But beyond the Seder, Passover is actually a week-long festival (eight days outside of the land of Israel). For the entire week, many Jews forsake the eating of leavened grain products, and eat a specially baked flat bread called matza, in recollection of the miracle of liberation. But far from a holiday of denial, Passover is a joyous time, marked with special outings, new outfits and delicious meals.

Because the first days of Passover begin in 2026 before sunset on **Thursday April 1** and end after nightfall on **Saturday April 4**, we make an "**eruv tavshilin**" (i.e., food for at least one "meal" that is set aside in advance for Shabbat) must be prepared prior to the festival, so that it should be permitted to prepare food for Shabbat during the festival (**see inset for details**). Candles are lit (after night has fallen) from a pre-existing flame. (Note that because the second day of Shavuot (**Saturday 23 May**) is also Shabbat, an eruv tavshilin must be made on **Thursday 21 May** as well)

Eruv Tavshilin

On Jewish holidays, within each 24-hour day, we are permitted to make preparations for all of that day, but we are forbidden to make any preparations for the following day, which begins after nightfall.

The one exception is when a Friday holiday is followed seamlessly by Shabbat, in which case, cooking is permissible on Friday through a mechanism known as an *eruv tavshilin*, whereby the cooking process is begun prior to the holiday.

In 2026 we need to make an Eruv Tavshilin for the Last Days of Pesach, so it is made **Thursday 1 April** during the day (eg before candle-lighting at 7.42 pm). The same ritual is carried out on **Thursday 21 May**, before Shavuot.

This eruv consists of a challah or (in the case of Pesach, matzah), and a cooked food, such as meat, fish, or an unpeeled hard-boiled egg.

Take the food items (it is a good idea to wrap them in distinction packaging, such as foil), and give them to another person and say:

I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.

The one holding the food raises it a handbreadth, and then returns it to the person making the eruv, who then recites the following:

Blessed are you, L-rd our G-d, king of the universe, who has sanctified us with his commandments, and commanded us concerning the mitzvah of eruv.

Through this [eruv] it shall be permissible for us to bake, cook, put away a dish [to preserve its heat], kindle a light, prepare, and do on the holiday all that is necessary for Shabbat — for us and for all the Israelites who dwell in this city.

The eruv is put away until Shabbat, when it is eaten.

Important notes:

- The eruv tavshilin only allows one to cook on Friday for Shabbat, it does not permit cooking from one day of the holiday to the next (i.e. Thursday for Friday).
- On holidays it is only permissible to cook from a pre-existent flame, one that is burning since the onset of the holiday.

Sefirat HaOmer

From the second night of Passover (**in 2026, Thursday 2nd April**), we then count seven weeks of Sefirat Ha'Omer - a period of introspection and self-improvement, recollecting the flight in the Wilderness toward Mount Sinai. This simple mitzvah is performed every evening, beginning the second night of Pesach.

Whilst standing, recite the bracha:

BA-RUCH A-TAH ADO-NAI E-LO-HE-NU ME-LECH HA-OLAM
ASHER KID-E-SHA-NU BE-MITZ-VO-TAV VETZI-VA-NU AL SEFI-RAT
HA-OMER.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments, and commanded us concerning the counting of the Omer

And then count the day accordingly:

Today is [say the number] day of the Omer

(A guide to the days can be found in a standard siddur, immediately following the weeknight Maariv)

The Omer also recollects a period between Pesach & Shavuot, in which Rabbi Akiva's students died in an epidemic. It is an austere time, in which many take upon themselves to refrain from symbols of outwards joy. The only day which is universally observed as a lifting of this austerity is Lag Ba'Omer (**in 2026: Tuesday 5th May**)

Pesach Sheini - The Second Chance

Adapted from Chabad.org

What Does Pesach Sheni Mean?

Pesach Sheni means "Second Passover [Sacrifice]." It marks the day when someone who was unable to participate in the Passover offering in the proper time would observe the mitzvah exactly one month later.

It is customary to mark this day by eating matzah and by omitting Tachanun from the prayer services.

How Pesach Sheni Came About

A year after the Exodus, G-d instructed the people of Israel to bring the Passover offering on the afternoon of the fourteenth of Nissan, and to eat it that evening, roasted over the fire, together with matzah and bitter herbs, as they had done the previous year just before they left Egypt.

“There were, however, certain persons who had become ritually impure through contact with a dead body, and could not, therefore, prepare the Passover offering on that day. They approached Moses and Aaron . . . and they said: ‘. . . Why should we be deprived, and not be able to present G-d’s offering in its time, amongst the children of Israel?’” (Numbers 9:6–7).

In response to their plea, G-d established the 14th of Iyar (**in 2026: Friday 1st May**) as a day for the “Second Passover” (Pesach Sheni) for anyone who was unable to bring the offering on its appointed time in the previous month.

Shavuot

Arriving at Mount Sinai, the Jewish people bound themselves to G-d through the reception of the Torah - a body of stories, rules and rituals which they have held dear for millenia. The anniversary of receiving the Torah is called **Shavuot (in 2026, Thursday night 21st May - Saturday 23rd May)** and is marked with dairy delicacies and all-night study sessions of our holy books.

Preparing for Pesach

WHAT IS CHAMETZ?

Unique to Pesach is the eating of matzah, and the stringent prohibition of eating or possessing chametz. Chametz is a general term for all food and drink made from wheat, barley, rye, oats, spelt or their derivatives, which is forbidden on Pesach because it is leavened. Even a food that contains only a trace of chametz is prohibited and must be removed from our homes.

NOTE: Matzah used all year round is not for Pesach use. Only matzot which state “For Passover use” may be used on Pesach. While shopping

for Pesach we must be careful that the foods we buy are not only kosher but are also kosher-for-pesach, i.e. chametz-free.

GETTING RID OF CHAMETZ

Obvious chametz -both food and utensils used throughout the year (and not koshered for Pesach)--should be stored in closets or rooms that are not easily accessible (locked or taped shut). This chametz should be sold (via a Rabbi) to a non-Jew, as will be explained.

Clean the entire house thoroughly to remove all crumbs and small pieces of food. Also check for chametz in the car and office (desks and drawers, etc.), clothes, pockets (especially the children's), handbags, and briefcases. Vacuum cleaner bags should be discarded or cleaned.

SHOPPING FOR PESACH

All fresh fruits and vegetables as well as all kosher cuts of meat and kosher fish are kosher for Pesach--provided they have been prepared in accordance with Jewish law and have not come into contact with chametz or chametz utensils. Ashkenazic custom is that on Pesach we do not eat rice, millet, corn, mustard, legumes (beans, etc. collectively referred to as *kitniyot*) or foods made from one of them.

Nowadays, there are many kosher-for-Pesach packaged foods available. However, care must be used to purchase only those packaged foods that have reliable rabbinical supervision that is valid for Pesach.

Obviously, all leavened foods made from wheat, barley, rye, oats or spelt are actual chametz and are prohibited on Pesach. Examples are bread, cake, cereal, spaghetti, beer and whiskey. Consult a Rabbi about things like medicines and pet food.

PREPARING THE KITCHEN

Dishes and Utensils

It is best to have special sets of dishes, silverware, pots, pans and other utensils for Passover use only. If necessary, certain year-round utensils may be used on Passover if they are 'koshered' before Passover. Consult a Rabbi for more information.

Stove

Thoroughly clean and scour every part of the stove. Heat the oven to the highest temperature possible for 1-2 hours. Heat the grates and the iron parts of the stove (and elements if electric) until they are red-hot. It is suggested that the oven and the stove top should be covered with aluminium foil afterwards.

Microwave Ovens

Clean the oven thoroughly. Fill a completely clean container that was not used for 24 hours, with water. Turn on the microwave and let it steam heavily. Turn it off and wipe out the inside. To use the microwave during Passover, use a flat piece of styrofoam or any other thick object as a separation between the bottom of the oven and the cooking dish. When cooking, the food should be covered on all sides.

Sink

Meticulously clean the sink. For 24 hours before koshering it, do not pour hot water from chametz pots into it. Afterwards, pour boiling water from a kettle onto every part of the sink, including the drain stopper. Afterwards line the sink.

Refrigerator, Freezer, Cupboards, Closets, Tables and Counters

Thoroughly clean and scrub them to remove any crumbs and residue. Afterwards, cover those surfaces that come into contact with hot food or utensils with a heavy covering.

Tablecloths and Napkins

Launder without starch.

Cars, Garages etc.

Vacuum your car or van; thoroughly clean your basement, garage or any property you own. Special care should be taken with items you will be using, or rooms you will be accessing during Passover.

BS"D

Community Kashering

In advance of Pesach, Chief Rabbi
Wieder will be available for the
kashering of kitchen utensils



Sunday 29th March
4pm-6pm, DHC

For full details on what can be kashered and how to prepare, visit
tinyurl.com/pesach-kashering

For questions or further clarification please feel free to contact
Chief Rabbi Wieder.



WHAT IS MECHIRAT CHAMETZ?

For generations, Jews have performed the custom of "selling" their chametz prior to Passover.

Be a part of that tradition.

Chief Rabbi Wieder will be available to do the transaction at the following times:

At the Shul – after the 7pm Mincha/Maariv from Sunday 15th March until Wednesday 31st March or by private appointment.

For those having difficulty performing this rite in person, we offer an online form at

tinyurl.com/sell-my-chometz

Please note the deadline is Wednesday 1st April, at 8:30am

WISHING YOU A HAPPY & KOSHER PASSOVER IN 5786!



SELLING THE CHAMETZ

Since it is prohibited to possess chametz on Pesach, we need to sell to someone who is not Jewish all chametz that will not be eaten or burned before Pesach and all chametz utensils that will not be thoroughly cleaned by then. These are stored away in closets or rooms while preparing for Pesach. Now we lock or tape-shut the closets or rooms, and they are leased to the non-Jew at the time of the sale.

Since there are many legal intricacies in this sale, it should be arranged by a Rabbi. The Rabbi acts as our agent both to sell the chametz to the non-Jew on the morning before Pesach starts (**in 2026, Wednesday 1st April**) and also to buy it back the evening after Pesach ends. Although halachically complex, the actual transaction with the Rabbi is very simple, and entails simply appointing the Rabbi as agent to sell it for you.

**An online Chametz Form may be found at:
tinyurl.com/sell-my-chometz**

SEARCHING FOR CHAMETZ

On the night before Erev Pesach (**in 2026, the night of Tuesday 31st March, after 8.34 pm**), make a formal search of the home for Chametz while holding a lit candle. It is customary to distribute ten small, individually wrapped pieces of chametz throughout the home before the search.

Afterwards, hold the lit candle and search for chametz in every room, as well as any other area of the home that may have chametz, such as the cellar, attic, garage or car.

When the search is complete, recite the following:

"All leaven or anything leavened that is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered naught and ownerless as the dust of the earth."

Then take all the chametz that was found in the search, cover it securely and place it in a conspicuous spot, to be burned in the morning.

Food intended to be sold or eaten later should similarly be carefully put aside. The search should also be conducted in one's place of business.

BURNING THE CHAMETZ

On **the morning of Erev Pesach (in 2026, Wednesday 1st April, before 12.23pm)**, burn the chametz that was found during the search, or that was left over from breakfast and that will be sold. At that time recite the following:

“All leaven or anything leavened that is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered naught and ownerless as the dust of the earth.”

FAST OF THE FIRSTBORN

When the Al-mighty slew the firstborn of Egypt, He spared the firstborn of the Israelites. Therefore, all firstborn sons of Israel, or fathers of firstborn sons under 13, fast in gratitude to the Al-mighty (**in 2026, Wednesday 1st April**). It has, however, been a custom for many centuries that this fast day is broken by a festive meal (*Siyyum*) in celebration of the conclusion of the study of a book of the Talmud.

Siyyum at DHC

A siyyum for firstborn sons will be made after Shacharit on **Erev Pesach (in 2026, Wednesday 1st April)**. Details will be published in the DHC newsletter. Not a subscriber? Email dublinhebrew@gmail.com today!

MAOT CHITTIM

Thirty days before Pesach begins, Jews are commanded to look after those without means to celebrate the festival. Literally, *Maot Chittim* means “Wheat Money”, and for the needy in our community it is a lifeline. If you are interested in this important mitzvah, visit the Dublin Jewish Board of Guardians and contribute today: dublinjboog.org/passover **See our ad on page 2 of the Guide**

MITZVOT OF THE SEDER

To fulfil these mitzvot in accordance with Jewish Law, the matzah and wine should be drunk after nightfall. **Consult back cover for times.**

THE MATZA

One of the holiday's primary obligations is to eat Matzah during the Seder. It is strongly recommended to use Shmurah Matzah to fulfil this commandment.

Matzah is eaten three times during the Seder:

1. After telling the story of the Exodus from Egypt (Motzi Matzah) **two ounces** of Matzah are eaten.
2. For the sandwich (Korech) **one ounce** of Matzah is eaten;
3. For the Afikoman at the end of the meal (Tzafun) **1½ ounces** of Matzah are eaten.

In each instance, the Matzah should preferably be eaten within a short time.

How much is one ounce of Matzah?

Half a piece of hand-baked Shmurah Matzah is generally one ounce.

One sheet of machine made matzah is about an ounce.

THE FOUR CUPS OF WINE

Why four cups? The Torah uses four expressions of freedom or deliverance in connection with our liberation from Egypt (see Exodus 6:6-7). Also, the Children of Israel had four great merits even while in exile:

1. They did not change their Hebrew names;
2. They continued to speak their own language, Hebrew;
3. They remained highly moral;
4. They remained loyal to one another.

Wine is used because it is a symbol of joy and happiness. When drinking the four cups and eating the Matzah we lean on our left side to accentuate the fact that we are free people. In ancient times only free people had the luxury of reclining while eating.

For each of the four cups at the Seder it is preferable to use undiluted wine. However, if needed, the wine may be diluted with

One drinks a cup of wine four times during the Seder:

1. At the conclusion of Kiddush
2. After telling the story of the Exodus from Egypt, before eating the Matzah of Motzi Matzah
3. At the conclusion of the Grace After Meals

4. After reciting the Hallel

It is preferable to drink the entire cup each time. However, it is sufficient to drink only the majority of each cup. How large a cup should be used? One that contains at least 86 ml. grape juice. [One who cannot drink wine may use grape juice alone.]

THE BITTER HERBS

The Bitter Herbs are eaten once after the Matzah, and then again with Matzah in the "Hillel sandwich" (see Haggadah). How much bitter herbs should one eat each time?

Three-quarters of an ounce. Either of two different types of bitter herbs may be used at the Seder, individually or in combination:

1. Peeled and grated raw horseradish.
 2. Romaine lettuce. [Some suggest that the stalks be used rather than the leafy parts because of the difficulty in ridding the leafy parts of tiny insects.]
-

The Last Days of Pesach

The seventh and eighth days of Passover are celebrated as Yom Tov, holidays, capping the weeklong celebration that begins with the first Seder. In Israel, only the seventh day is celebrated. In Hebrew, the last two days are known as Shvii shel Pesach (Seventh of Passover, **in 2026, beginning the night of Tuesday 7th April**) and Acharon shel Pesach (Last of Passover, **in 2026, beginning the night of Wednesday 8th April**), respectively.

What Happened on the Seventh Day of Passover?

On the 15th day of the month of Nissan, the children of Israel left Egypt, where they had served as slaves for generations. Despite his original stubborn refusal, after 10 debilitating plagues, Pharaoh relented and allowed Israel to leave Egypt for a three-day spiritual retreat in the desert.

Three days later, when the Israelites failed to return, Pharaoh realised that they were gone for good, safely on their way to independence and freedom in the Promised Land. He bridled his best warhorse and called his nation to join him in pursuit of his erstwhile slaves.

After a short chase, the Egyptian army caught up with the Israelites at the banks of the red sea. The Israelites were trapped; there was nowhere to go but into the sea.

Then G-d commanded Moses to raise his staff and the sea split, allowing the Israelites to comfortably cross on dry land. When the Egyptians attempted to follow the Israelites across, the sea came crashing down on them. Chariots, riders and horses all perished in the churning sea.

Overwhelmed with gratitude, Moses led the Israelites in singing the Song of the Sea. Miriam led the women in an additional song of thanks, accompanied by tambourines and drums.

This miracle took place in the wee hours of the morning of the Seventh of Passover.

How to Celebrate the Final Days of Passover

The seventh and eighth days of Passover are full holidays. Like other holidays, we do no work, other than certain acts connected to food preparation, we recite holiday prayers, and women and girls light candles on the eve of both days. But there are also special practices for the last days of Passover:

Seventh Day of Passover (Shvii Shel Pesach)

Don't blink. Some people have the custom to remain awake the entire night preceding the seventh day of Passover, studying Torah as a way of thanking G-d for the miracle He did at that time.

Read it again. During the morning services of the seventh day, the Torah reading includes the biblical narrative of our miraculous salvation at the sea and the song we sang.

Eighth Day of Passover (Acharon Shel Pesach)

Yizkor. During the morning services of the eighth day, Yizkor memorial prayers are recited for departed relatives.

Sip and dip. Some people have the custom to make sure that the matzah does not come in contact with moisture, lest some leftover flour become leavened. On the eighth day of Passover, this restriction is relaxed, and matzah can be mixed with water and other liquids to create Passover favourites like matzah balls and matzah brei.

Thoughts for Pesach

Mah Nishtanah - Rabbi Jonathan Sacks



IN A NUTSHELL

There are four places in the Torah where it speaks of children asking questions about Pesach – and each of these four verses are the sources for the Four Children's questions. This inspired a tradition that the story of the Exodus from Egypt must be told, wherever possible, in response to the questions asked by children, and this is where the idea for the four questions in Ma Nishtanah comes from. The origin of the text is the Mishnah (Pesachim 10:4) although the words have changed slightly over time to reflect our changing practices (for instance, since the destruction of the Temple, we can no longer bring the Korban, so the fifth question (on serving roast meat) is no longer included in Ma Nishtanah).

DEEP DIVE

The Torah has two words for inheritance, *yerushah* and *nachalah*, and they represent the two different ways in which a heritage is passed on across the generations. The word *nachalah* comes from the root *nachal*, which also means 'river'. It represents an inheritance that is merely handed down, without any work on the part of the recipient, as water flows in a river. *Yerushah*, by contrast, means active inheritance. R. Shimshon Raphael Hirsch pointed out that *lareshet*, the verbal form of

yerushah, sometimes means ‘to conquer’ or ‘to capture’. It means actively taking hold of what one has been promised. An inheritance for which one has worked is always more secure than one for which one has not. That is why Judaism encourages children to ask questions. When a child asks, they have already begun the work of preparing to receive. Torah is a yerushah, not a nachalah. It needs work on behalf of the child if it is to be passed on across the generations.

PESACH RECIPES

Charoset

By Miriam Szokovski (Chabad.org)

Less than a week until Seder night means it's definitely time to start thinking about the Seder plate foods, including charoset—a mixture of apples, nuts and wine which resembles the mortar and brick made by the Jews when they toiled for Pharaoh. This is used as a type of relish into which the maror (bitter herb) is dipped (and then shaken off) before eating.

The base of any charoset is sweet apple and/or pear, walnuts and red wine. Fruit—small dice, large dice or grated, that's up to you. Nuts chopped or ground—again, up to you. It's a matter of taste. Can't decide? Make a few versions and have a vote.

Some people like to add dried fruit like raisins, dates, prunes or apricots, and spices like cinnamon, nutmeg, cloves or allspice. Desiccated coconut can add another layer of texture, and is a good alternative for the nut-allergic.

Ingredients

- 1 red apple
- 1 pear
- 1 cup (240 ml) chopped or ground walnuts
- ½ cup (120 ml) sweet red wine

Directions

Peel and finely dice the apple and pear. Mix in the ground nuts and wine. Refrigerate until serving. Add a little more wine immediately before serving.

Matza Balls (Knaidlach)

From OU.org

For so many, these delicious dumplings define the Passover meal. Not everyone has them at the Seder - some Jews have the customs to hold off on cooked matza dishes until the 8th day of Passover. Traditionally served in a golden chicken broth, the humble knaidel hits the spot, whatever day you choose to enjoy them!

Ingredients.

- 4 eggs
- ½ cup (120 ml) oil
- ½ cup (120 ml) water or sparkling water
- 1 teaspoon (5 ml) salt
- ¼ teaspoon (1 ml) pepper (optional)
- 1½ cups (350 ml) matzah meal
- 1 Tablespoon (15 ml) chopped parsley (optional)

Directions

- Beat eggs, oil, water or soda, salt and pepper. Stir in matza meal and parsley.
- Refrigerate for at least 1 hour.
- Bring to a boil 3 quarts (3L) of water. Add 1 tsp salt.
- Wet hands and form mixture into about 16 balls.
- Drop into boiling water. Cover and cook 20 minutes.
- Drain and serve in chicken soup.

If soup will be served immediately, you may cook the matza balls directly in the soup.



Kosher for Pesach in Ireland - Locally Sourced

*Kashrut Commission of Ireland
Office of the Chief Rabbi*

This list is valid for 2026 only. For medication and baby food & formulas, please contact the Office

Certified Products

The items listed below are certified Kosher for Passover.

BAKING AIDS

Arm & Hammer	Baking Soda (Bicarbonate of Soda) <i>(Available at Lott's, Americanfood.ie)</i>	OU
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COCOA

Hersheys	100% Cocoa Powder (unsweetened) <i>(Available from Fallon & Byrne, Lott's & Co, and Americanfood.ie)</i>	OU
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COFFEE

Illy	Instant Coffee	OU
Lavazza	Instant Coffee	OU
Nescafe	Gold Blend	KLBD
Nescafe	Gold Blend Decaff (Blue label)	KLBD
Nescafe	Original (Red label)	KLBD
Nescafe	Original Decaff	KLBD
Nespresso	Capsules	KLBD

List available separately by request to dublinhebrew@gmail.com

Capsules are approved for Pesach when used in new machines or in machines which have been taken apart, cleaned and koshered appropriately

DRIED FRUITS

Sun-Maid	Raisins 500g	Circle K-P
Sun-Maid	Mini Snacks Raisins	Triangle K-P
Sunsweet	Prunes	Triangle K-P

OILS

Monelli	Extra Virgin Olive Oil	OU
Colavita	Extra Virgin Olive Oil	OU

(Available at Fresh Avenue, Get Fresh, Supervalu Churchtown)

SUGAR

Tate & Lyle	Granulated Sugar	KLBD-P
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(Available at Fresh Avenue, Viking)

SALT

Saxa	Regular Table Salt	KLBD
Morton's	Kosher Salt	OU

(Available at ILott's, Fallon & Byrne, Americanfood.ie)

TEA

Yorkshire Tea	Red Label	KLBD-P
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(Available on Amazon.uk)

Tetley Tea	Black Tea	OU
Tetley Tea	Green Tea	OU

(Available from Dunnes, Supervalu, Mr Price)

Approved Generic Products

Notes

1. **It is always preferable to buy items with Pesach certification.** The following list is intended for when the equivalent certified products are unavailable or unaffordable.
2. For all approved generic products there must be **no added ingredients.**
3. Care should be taken to ensure that a **new** container/ packet is used for Pesach that has not been used with chametz.

Bicarbonate of Soda (pure - **without** cornflour)

Butter (plain or salted)

Cocoa Powder (pure cocoa - **not** drinking chocolate)

Coffee (beans or instant – **not** decaf.)

Eggs

Extra Virgin Coconut Oil

Extra Virgin Olive Oil

Fresh Fruit (whole)

Frozen fish (whole or filleted)

Frozen fruit (without citric or ascorbic acids). *See approved list below.*

Frozen vegetables (without citric or ascorbic acids). *See approved list below.*

Fruit Juice (pure – **without** antioxidants)

Honey

Milk

Nuts (ground or whole – **not** roasted)

Potato starch

Raisins

Salt

Spices: Garlic, Onion, Ginger, Cinnamon (pure - powder or granules)

Sugar

Sunflower oil

Tea (black, white, green – **not** decaf.)

Tinned Tuna, Salmon, Sardines (in water, oil or brine)

Tomato Puree (pure - **without** citric acid)

Toothpaste

Washing Up Liquid and Dishwasher Powder & Tabs

Yoghurt (plain)

Frozen vegetables

The products listed below have been approved as infestation-free.

Aldi (Four Seasons)	Broccoli & Cauliflower Floret Mix (1kg)1# <i>When bearing a batch code beginning with 'P' or 'C'</i>	Approved by SKA
Aldi (Four Seasons)	Vegetable Medley (1kg) <i>When bearing a batch code beginning with 'P' or 'C'</i>	Approved by SKA
M&S Food	Broccoli (750g)	Approved by SKA
M&S Food	Cauliflower (750g)	Approved by SKA
M&S Food	Chantenay Carrots (500g)	Approved by SKA
M&S Food	Sliced Leeks (500g)	Approved by SKA
M&S Food	Kale	Approved by SKA
M&S Food	Sliced Mixed Pepper (500g)	Approved by SKA
M&S Food	Leaf Spinach (900g)	Approved by SKA
Tesco	Broccoli (900g) <i>When bearing one of the following batch codes: 0354FK, TFK or P 0239</i>	Approved by SKA
Tesco	Broccoli and Cauliflower Floret Mix (900g)	Approved by SKA
Tesco	Butternut Squash Chunks (500g)	Approved by SKA
Tesco	Casserole Vegetables (1kg)	Approved by SKA
Tesco	Cauliflower (900g)	Approved by SKA
Tesco	Chantenay Carrots (600g)	Approved by SKA
Tesco	Classic Vegetable Base Mix (500g)	Approved by SKA
Tesco	Diced White Onion (500g)	Approved by SKA
Tesco	Indian Inspired Base Mix (500g)	Approved by SKA
Tesco	Leaf Spinach (900g)	Approved by SKA
Tesco	Savoy Cabbage (750g)	Approved by SKA
Tesco	Sliced Carrots (1kg)	Approved by SKA
Tesco	Sliced Leeks (700g)	Approved by SKA
Tesco	Sliced Red Onions (500g)	Approved by SKA
Tesco	Steam Bag: Cauliflower Rice	Approved by SKA
Tesco	Sweet Potato Chunks (600g)	Approved by SKA

Times for Pesach 5786

Tuesday 31 March	Bedikat Chametz Search after 8.34 pm
Wednesday 1 April	Fast of the Firstborn Biur Chametz Sell online before 9am: tinyurl.com/sell-my-chometz Finish eating by 11.17am Burn chametz by 12.23pm ERUV TAVSHILIN - see p6 Candles 7.42pm Blessings 1 & 2 Kiddush after 8.36pm
Thursday 2 April	Pesach Day 1 Candles & Kiddush after 8.51 pm Blessings 1 & 2 **
Friday 3 April	Pesach Day 2/Erev Shabbat Chol HaMoed Light before 7.46 pm Blessing 3*
Saturday 4 April	Shabbat Chol HaMoed Shabbat ends 8.55pm
Tuesday 7 April	Erev Shvii Shel Pesach Light before 7.53 pm Blessing 1
Wednesday 8 April	Shvii Shel Pesach Light 9.03 pm Blessing 1**
Thursday 9 April	Acharon Shel Pesach Chag ends 9.05pm Sold Chametz may be used after 10.30pm

FESTIVAL BLESSINGS

1. Baruch Atah Ado-nai E-loheinu
Melech ha'olam asher kid'eshanu
be'mitzvotav vetzivanu
le'hadlik ner shel Yom Tov.
2. Baruch Atah Ado-nai E-loheinu
Melech ha'olam she'he'cheyanu
ve'ki'yemanu ve'higiyanu
lizman hazeh.
3. Baruch Atah Ado-nai E-loheinu
Melech ha'olam asher kid'eshanu
be'mitzvotav vetzivanu le'hadlik ner
shel Shabbat

* Do not light after sunset.

** On Yom Tov, light only from a pre-existing flame. A pre-existing flame is a flame burning continuously from the onset of the festival, such as a pilot light, gas or candle flame.