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Nissan 5767

Dear Friend,

At the onset of Pesach, as we reflect over the last year, many thoughts come to mind. The Jewish Community Council of Montreal continues to grow, and its Vaad Harabbanim continue to be involved in all aspects affecting our community.

This year, Montreal Jewry sadly suffered two major losses. Our beloved and esteemed Chief Rabbi, the late Rabbi Avraham Dovid Niznik zt"l, passed on during the month of December 2006 after serving the Montreal Jewish community for over 40 years. Rabbi Niznik, after arriving in Montreal, and having experienced many losses during the war, gave himself selflessly and dedicated his entire life to the community. He was a true "Vaad mentch", which by definition, in his own words, meant, someone who served the community and who worked to fulfill the needs of the individuals. As the Av Beth Din of Montreal, he listened, counseled and brought Shalom between the people. He resided over numerous Gittin, Dinei Torahs, as well as carrying out several Chalitzas. His expertise in Gittin was sought all over the world. Montreal greatly mourns his loss.

Only a few weeks later, Montreal lost the zekan Harabbanim (the eldest Rav) and leader in Montreal, the Pupa Rav, Rabbi Yitzchak Neuman zt"l. As the Rav of the Belz community, he served the interest of the entire gammut of the Montreal Jewish community and made himself available to every individual seeking his advice.

A few weeks ago, the Montreal Beth Din appointed its new Chief Rabbi, who the city has become very familiar with, Rabbi Yonasan Binyomin Weiss. Although it has been only one year since Rabbi Weiss has come to Montreal, he has endeared himself to the entire Montreal community. He is available on a constant basis, guiding, advising and handling questions pertaining to numerous issues. In his field of medical expertise, Rabbi Weiss has now formed a medical ethics committee at the Jewish General Hospital, which committee handles medical questions which periodically arise between patients, their families, and doctors. Rabbi Weiss has given shiurim to doctors in Montreal on a regular basis.

With the appointment of Rabbi Weiss as the Chief Rabbi of the Beth Din of Montreal, two new members were appointed to the Vaad Harabbanim; Rabbi Yoel Chonon Wenger and Rabbi Berel Bell. This exciting development has injected the Vaad Harabbanim with renewed vitality and has strengthened the entire unit, whilst working together with all sectors of the community.

As the Vaad's activities continue to increase, we have no doubt that under our great leadership, the city of Montreal will only stand to benefit from the great expertise of our Rabbinical leaders and that the Halachic standards set by them, will serve to maintain true Torah Yiddishkeit in our city.

Wishing you and yours a Chag Kasher V'Sameach



Rabbi Saul Emanuel
Executive Director

2007

Voice of the Vaad

Compliments of

Mr. & Mrs. A. Drazin

Mr. & Mrs. Martin S. Labow

Mr. & Mrs. J.L. Pal & Family

To our friends in the Vaad and in the Jewish Community.
Mr. & Mrs. Saul Deitcher

Chag Kasher V'Sameach to all our friends in the Vaad
and in the Jewish community.

Mr. & Mrs. J. Lehrer & Family

Rabbi & Mrs. Y. Kuhnreich & Family

Mr. & Mrs. L. Mintz

Mr. & Mrs. Fred Pfeiffer, C.A. & Family

We would like to take this opportunity to salute the fabulous staff here at the Vaad Hair without whom the tremendous growth we have experienced over the past few years would not have been possible.

The Office Staff:

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Forty Seventh Year

Voice of the Vaad

April 2007

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Vice President: L. Mintz, F. Pfeiffer **Immediate Past President:** J. Lehrer

THE MONTH OF NISSAN

During the Month of Nissan, "Tachanun" is not recited and no Hespelim (eulogies), or fasting, take place for the entire month. As we prepare ourselves for Pesach during this month, we should feel the joy as we clean thoroughly, and we should in no way bemoan the excessive work involved.

When purchasing Pesach products, ensure at the grocery or at point of sale, that each and every item has a Kosher l'Pesach Kosher certification, even if the product is being bought at a Pesach store.

Shulchan Oruch (code of Jewish law) states that one should prepare for Yom Tov 30 days before its commencement, and one should become proficient in the Halachot of the Yom Tov. It is brought down that whoever is careful during the year in ensuring that Chametz does not enter places where it might inadvertently remain over Pesach, is doing a mitzvah of "remember the day I took you out of Mitzrayim" the entire year. Some people cease eating Matzah from Purim, whilst others refrain from eating Matzah only from Rosh Chodesh Nissan. It is an old custom to collect "Maoz Chitim" for distribution to needy families and with this, one fulfills the obligation of inviting guests to share the Yom Tov.

SO WHAT IS IT ABOUT PESACH?

In Vayikra (Leviticus) 23:5:8 the Torah states "In the first month on the fourteenth of the month in the afternoon is the time of the Pesach offering to Hashem. And on the fifteenth day of

this month is the festival of Matzos to Hashem. You shall eat Matzos for a seven day period. The first day shall be a sacred (Holy) holiday to you when you may not do any work. You shall bring sacrifices to Hashem for seven days, the seventh day is a sacred holiday when you may not do any work." Pesach outside of Eretz Yisroel is an eight day holiday to commemorate when Hashem freed us from being enslaved in Egypt. The first and last two days of Pesach are Yom Tov which means we are not permitted to do most forms of work. The interim days are Chol Hamoed. On these days certain work is permitted with the proper conditions.

THE PROHIBITION OF CHAMETZ (LEAVEN)

The prohibition of Chametz on Passover applies only to food made from the five species of grain which are:

BARLEY OATS RYE SPELT WHEAT

When any of the five species of grain come into contact with water at room temperature, if not worked with they will become Chametz from eighteen minutes onward. Heat and other additives may speed up the process of them becoming Chametz.

Consequently matzah that is baked for the Festival of Passover, which is made from wheat flour with water, must enter the oven within eighteen minutes. Besides flour and water there are absolutely no other additives, not even salt, that is added to the matzah.

KITNIYOT

There is another area of prohibition and this is called Kitniyot.

"What is Kitniyot?"

The code of Jewish law, ORACH CHAIM, Section 453, defines Kitniyot as those grains that can be ground into flour, baked and/or cooked in a similar way to the grains that are Chametz, but are not considered in Halacha to be in the same status as Chametz.

the "Bait Yosef" (Rabbi Joseph Karo) permits Kitniyot on Passover, hence some of the Sephardi Community around the world use Kitniyot on Passover.

The "Ramah" (Rabbi Moshe Isserlis) prohibits Kitniyot on Passover, therefore the Ashkenazi Communities do not eat Kitniyot or food made with Kitniyot. One of the reasons for the prohibition of Kitniyot on Passover was the fear that there would be confusion amongst the general public who would mistake Kitniyot flour with actual Chametz flour.

The restrictions for Kitniyot on Passover is much less than that of Chametz e.g. you do not have to sell Kitniyot and you may use non-edible items that contain Kitniyot e.g. pet food, medications, heating fuel etc. Please be aware that when medications or pills containing Kitniyos which may have corn starch binders are required over Pesach, a Rabbi should be consulted.

With the latest developments and modern day technology, food scientists have found many more applications for Kitniyot. This has resulted in a new brand of Kitniyot called "Kitniyos Shenishtanu", literally meaning, Kitniyot products that have been produced and changed into a new product. Food grade ingredients included in this category include citric acid, ascorbic acid, certain sweeteners, sodium citrate (which

may be used in cheese) as well as sodium erythorbate (an ingredient in deli meats). These ingredients which are based on corn go through various stages of conversion from fermentation to regeneration until this ingredient has finally reached it's stage of being called an additive for manufacture in food products. The development of Kitniyot Shenishtanu has resulted in various Halachic opinions amongst our Rabbis. Some say that the multi-faceted process used to alter the states of the corn changes the Kitniyot into a neutral product that is no longer considered Kitniyot. Other poskim however, are of the opinion that the original product retains it's Kitniyot status regardless of the process that it has gone through.

There is a difference of opinion amongst the Sages whether the derivatives of Kitniyot are considered like Kitniyot itself e.g. corn oil, soya oil, etc. In addition there is a difference of opinion whether peanuts are considered Kitniyot or not. To ascertain which products contain Kitniyot and which don't, contact:

**The Passover Hot Line 739-6363,
fax 739-7024, e-mail goldie@mk.ca.**

The following is a short list of Kitniyot which is prohibited on Pesach:

Anise	Custard Powder
Ascorbic Acid	Dextrose
Beans	Fennel
Buckwheat	Flax Seeds
Calcium	Glucose
Ascorbate	Green Beans
Canola Oil	Hemp
Caraway Seeds	Icing Sugar
Castor Sugar	(may contain chametz)
Chick Peas	Kasha
Citric Acid	Kimmel
(may contain chametz)	Lecithin
Corn	Lentils
Coriander	Licorice
	(may contain chametz)

Millet
Mustard
Peas
Popcorn
Poppy Seeds
Rice
Sesame Seeds
Snow Peas

Sorbitol
(may contain chametz)
Soya Beans
Soya Products
Starch
(may contain chametz)
Sunflower Seeds
Tofu

FRUITS AND VEGETABLES FOR PESACH

The following is a short list of fruit/vegetables that are permitted to be used on Passover. (Some people have the custom of peeling all fruit and vegetables used on Passover, even tomatoes, grapes, etc.) All fruits and vegetables should be thoroughly washed before use and those that need to be checked for infestation should have this done according to their specific rules and regulations.

apples	mangoes
apricots	mushrooms
avocado	nectarines
bananas	onions
beetroot	oranges
eggplant	parsnips
broccoli	peaches
butternuts	pears
cabbages	pineapples
carrots	plums
cauliflower	pomegranates
celery	potatoes
chilies	prickly pears
cucumbers	pumpkin
dates (Whole U.S.)	radishes
figs	raspberries
garlic	rhubarb
grapefruit	spring onions
grapes	squash
green/red peppers	strawberries
guavas	sweet potatoes
kiwi fruit	sweet melon
kohlrabi	tomatoes
leeks	turnips
lemons	watermelon
lettuces	zucchini
litchis	

VITAMINS/BABY FOODS

Vitamins

Vitamins require reliable supervision during the year and specific supervision for the Yom Tov of Pesach.

Baby Food

One should try to purchase Baby food that is Kosher for Passover. If one is unable to obtain Kosher for Passover baby formula then one may use Kitniyot e.g. Ensure and Isomil with an approved Kosher certification, providing that they are prepared in separate vessels and utensils and washed up separately, not in the Passover sink.

WATCHING OUT FOR A PESACH LABEL

Local products need to have the Kosher for Passover Vaad Ha'ier sticker which contains the name of the company, this year's date (2007) and a different number on each sticker. See full list of Passover Products and symbols in this issue. Imported products need to have reliable Rabbinical Pesach supervision.

THE SALE OF CHAMETZ

Since we are not permitted to own or be in possession of Chametz during Passover, the Halacha allows us to sell whatever Chametz we cannot dispose of to a non-Jew. This is a legal procedure which the Rabbanim see to Erev (day before) the Festival of Passover begins. One should set aside certain sealed cupboard/s, store-room/s and drawer/s in which you will store items of Chametz that will be sold via your local Rabbi for the duration of the whole festival.

Please contact your Rabbi to sell your Chametz.



Preparing the Home for Pesach
Bedikat Chametz

In order to have your home/office/holiday house etc. cleaned of all Chametz by **Sunday night, the 1st of April 2007**, one must start well in advance of that day to have ample time to do the cleaning correctly. Each room should be thoroughly cleaned including cupboards, drawers, underneath beds and furniture. Furniture that can be moved should be, and cleaned behind and underneath. After one has completed cleaning a room or area, one must ensure that no Chametz will be brought back into those rooms especially by children or pets. All non Pesach utensils, cutlery and equipment must be put away in a closed area for the duration of Pesach. Prior to Pesach, please ensure to clear out the vacuum cleaner bag. Please consult your Rabbi, should you have any questions.

**BEDIKAT CHAMETZ -
SEARCHING FOR LEAVEN**

**SUNDAY EVENING, APRIL 1st, 2007,
13TH OF NISSAN 5767**

On the night prior to the 15th of Nissan, one has to search for Chametz by the light of a candle. The reason that we carry out this search even though we have nullified the Chametz prior to Pesach, is in order to ensure that we do not inadvertently come to eat any Chametz which was left in the house. This year, the search for Chametz takes place on Sunday, April 1, 2007.

One must check all places that may contain Chametz. People who have young children must be especially careful about this as they may have placed Chametz behind chairs, radia-

tors, etc. One should do Bedikat Chametz in their office or business as well. Should it be difficult to carry out this Bedikat Chametz at night, one may do so by day, using the light of the sun or in places where there is no sunlight, by using a candle, even during the day. People who travel from home and rent an apartment over the Pesach period should carry out Bedikat Chametz if they arrive at their destination prior to the time of Bedikat Chametz. They should also make a Bracha.

attics	garbage cans
bar	high chairs
behind major	kennels
appliances	cat baskets
benching cards	knapsacks
(store away till after	luggage
the Festival)	lunch boxes
bird cages	medicine chests
books	picnic baskets
brief cases	playpens
attache cases	pockets & cuffs
bookcases	of clothing
cabinets	porches
cars-infant	purses & handbags
car seats	school desks &
(glove compartment,	lockers
trunk and seats)	school bags
C.D.'s, tapes etc.	shelves
cosmetics boxes	shopping baskets
cookery books	storage area for
(clean & store)	computer discs
cribs	storage rooms
cupboards	strollers
desks	study
drawers	toys and toy chests
fish tanks	work shop/office
garages	

The following is a short check list for the search:

The procedure for the actual Search (Bedikat Chametz) is as follows:

The search should take place immediately after night fall. Starting from a half an hour before Bedikat Chametz, one is prohibited to engage in any work or to eat a meal. You need a single candle, a feather, and a receptacle paper bag or cardboard container etc. Take ten pieces of bread, wrap them well in a clear plastic bag, and place them around the house. Someone must be aware where these have been placed, in order that these pieces should be found. All those who join in the search should be present when you make the blessing.

The Blessing is:

**ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו
במצותיו וצונו על ביעור חמץ**

**"BARUCH ATA ADO-NAI ELO-HAINU
MELECH HA'OLAM, ASHER KIDSHANU
B'MITZVOTAV VTZIVANU AL BIUR
CHAMETZ" "BLESSED ARE YOU OUR L-
RD G-D KING OF THE UNIVERSE WHO
HAS SANCTIFIED US WITH HIS COM-
MANDMENTS AND HAS COMMANDED
US CONCERNING THE REMOVAL OF
LEAVEN"**

Those involved in the search should not make any interruption from the blessing up until the declaration after the search, unless the interruption has to do with the search.

You then proceed from room to room with your lit candle searching for Chametz and hopefully the only Chametz you will find will be those pieces that were placed around the house. When coming upon those pieces or any other Chametz use the feather to place the Chametz into the receptacle. One must search every room, under beds and cupboards, garages, storage rooms etc. Upon completion of the search one says the following declaration:

**כל חמירא וחמיעא דאכא ברשותי דלא
חמתה ודלא בערתה ודלא ידענא לה
לבטל ולהוי הפקר כעפרא דארעא**

Those who do not understand the Hebrew text must say the following in English:

**"ALL MANNER OF LEAVEN THAT IS IN
MY POSSESSION WHICH I HAVE NOT
SEEN OR HAVE NOT REMOVED OR
HAVE NO KNOWLEDGE OF SAME,
SHALL BE NULLIFIED AND DISOWNED
AS THE DUST OF THE EARTH"**

Seal the receptacle containing the Chametz found in the search, place it in a very conspicuous spot so as not to forget to burn it the following morning.

The Torah commands us to destroy Chametz prior to the onset of Pesach. Although Chametz, according to Halacha, may be destroyed in any way whatsoever, the custom is to burn it. When burning the Chametz, this must be done without pouring any gas or anything which would make the Chametz inedible, as this would then nullify the mitzvah of destroying the Chametz.

The Chametz found in the search and any other Chametz which has not been sold must be burnt by **11:51 a.m. Monday the 2nd of April 2007.**

After Burning the Chametz, one says the following:

**כל חמירא וחמיעא דאכא ברשותי.
דחזיתנה ודלא חזתא דבערתה ודלא
בערתה, לבטל ולהוי הפקר כעפרא דארעא.**

**"ALL MANNER OF LEAVEN THAT IS IN
MY POSSESSION WHETHER I HAVE SEEN
OR HAVE NOT SEEN IT, WHICH I HAVE
DESTROYED OR WHICH I HAVE NOT
DESTROYED, SHOULD BE NULL AND
VOID AS THE DUST OF THE EARTH"**

Chametz may not be eaten after 10:47 a.m.



Kashering for Pesach

Although it would be most wonderful to have everything totally separate for Passover, it is sometimes difficult. The Halacha (Jewish Law) allows for the kashering of most vessels and utensils. There are five different methods of kashering depending on the type of vessel and on the type of method in which it became Chametz.

1. Libun Gamur

This is used to Kasher items that are used directly on a fire for baking or broiling. Libun Gamur means the heating of utensils until the metal reaches a point of glowing.

2. Libun Kal

Light Libun is the heating of utensils until a thin splinter of wood or tissue shows some marks of burning when they are touching the item being Kashed. Libun Kal is usually used on items where Hagalah cannot be done.

3. Hagalah

Purging or immersing in hot water that is boiling. This method of koshering is used for the Kashering of pots, forks, spoons, metal or wooden utensils which could not be used directly on fire. This is also used on similar utensils which are used for preparing food in a liquid state.

4. Erui

Take a special Passover Kashering kettle and fill it up with water. Bring the kettle to a boil. Immediately after the water boils, it should be poured over the surface to be kashered.

5. Milui V'erui

Soaking with cold water for three days and the water being changed every 24 hours.

Preparing for all Kashering

A special Passover kashering pot should be used for Kashering with Hagalah or for Kashering with Erui. If one wants to use this pot on Passover, please consult your Halachic authority.

Pots and Lids

The following items cannot be Kashed.

1. Frying pans and crock pots.
2. Enamel pots, porcelain and plastic.
3. Teflon coated vessels.

Step One

All vessels, utensils, etc. to be kashed must first be thoroughly cleaned like new, paying special attention to grooves, joints and especially the joints of removable pot handles, and the "burnt on black substance" on the bottom of the pots. Ensure that turned edges on pots and pans are meticulously cleaned. If this is not possible then a Libun Kal is necessary. It is preferable that the pot handles be removed and be cleaned very well. The area on the pot where the handle is attached must also be cleaned very well.

Step Two

After the cleaning they must not be used for a minimum of 24 hours before Kashering.

Step Three

Fill up your Kashering pot with water and bring it to a boil. The pot should remain on the fire while it is boiling.

Step Four

Submerge the pots and their lids into the boiling water. Wait for the water to start bubbling again and leave these items in the bubbling water for

10 seconds, while the pot continues to remain on the fire. Then take out the pots and lids and rinse them in cold water.

Cutlery, Kiddush Cups, & Silverware

Step One

All vessels, utensils, etc. to be kashered must be first thoroughly cleaned like new, paying special attention to grooves and joints.

Do not use silver polish on items with designs or engravings (Kiddush cups, silverware, etc.) prior to Kashering as the polish will get stuck in the grooves and invalidate the Kashering. Ensure to clean between the tines of the forks, any connecting point of two pieces (e.g. knives), any silver with intricate designs or engravings. Knives with joining handles cannot always be Kashered. Please consult a Halachic authority should you require any further information regarding this.

Step Two

After the cleaning of these items, they must not be used for a minimum of 24 hours before Kashering.

Step Three

Fill up your Kashering pot with water and bring it to a boil. The pot should remain on the fire while it is boiling.

Step Four

Submerge the cutlery, Kiddush cups and/or silverware into the boiling water. Wait for the water to start bubbling again and leave these items in the bubbling water for 10 seconds, while the pot remains on the fire. Take out these items, and rinse in cold water.

ITEMS WHICH CANNOT BE KASHERED FOR PESACH

China Crockpot	Stoneware
Corning Ware	Porcelain Utensils
George Foreman Grill	Teflon
Pyrex	Toaster Oven
Silverstone	Waffle Iron
	Synthetic Rubber

1. All utensils and knives with wooden or plastic handles.
2. Anything that may be damaged, when immersed in boiling water.
3. Anything that cannot be thoroughly cleaned eg. sieve, grater, and vessels with narrow necks.
4. Thermos containers.

ERUI-POURING OF BOILING WATER

Metal Sinks

Step One

All sinks to be Kashered must be first thoroughly cleaned like new, paying special attention to crevices and cracks. Additionally the taps as well as the faucets must also be thoroughly cleaned.

Step Two

After the cleaning they must not be used for a minimum of 24 hours with hot water. Prior to Kashering, in order to ensure that no hot water is used, it is a good idea to turn off the hot water valve under the sink. Pour a very strong drain cleaner down and around the drain/s. The method of kashering the sink is with Erui. The entire sink surface must be dry prior to the pouring of the boiling water, as not to cool down the water. Therefore it is recommended to Kasher the base of the sink first and then to Kasher the sides. Take a special Passover Kashering kettle and fill it up with water. Bring the kettle to a

boil. Immediately after the water boils, it should be poured over the surface to be kashered. Pour boiling water over every part of the sink, concentrating on small areas at a time, ensuring that as you pour the water, it must be boiling hot. Some have the custom to pour the boiling water onto a hot stone, and keep moving the stone around, while pouring the water. After the sink/s are Kashered, pour cold water over them. Boiling hot water must also be poured over the faucet/s as well as the hot and cold water knobs. If the spout has a strainer it must be changed for Passover. (Change sink stoppers)

After Kashering, some people have the custom of covering the sink/s with an insert.

Enamel Sinks

Since the hot and cold taps, as well as faucets are metal, these should be Kashered with Eruv as explained above. (See Metal Sinks) Enamel sinks may not be Kashered. These should be cleaned thoroughly as new. Pour a very strong drain cleaner, down and around the drain. Thereafter the sink should be covered with special Pesach inserts. Porcelain, enamel and fibreglass sinks cannot be kashered.

Counter Tops

There are various types of counter tops commonly in use and we list below those which are frequently questioned:

Formica - This cannot be Kashered since it is plastic. The counter should be spotlessly cleaned and covered with contact paper or an additional piece of Formica.

Polished Marble, Stainless Steel Commercial Counter and Polished Granite

These may be Kashered.

Step One

All surfaces to be Kashered must be first thoroughly be cleaned as new.

Step Two

After the cleaning, they must not be used for a minimum of 24 hours, for anything hot prior to the Kashering. The entire surface must be dry prior to the pouring of the boiling water so as not to cool down the water. The method of Kashering this counter is with Eruv. Take a special Passover Kashering kettle and fill it up with water. Bring the kettle to a boil. Immediately after the water boils, it should be poured over the surface to be kashered. Pour boiling water over every part of these surfaces, concentrating on small areas at a time, ensuring that as you pour the water it is boiling hot. After the counter is Kashered, pour cold water over them. After the Kashering many have the custom to cover the surface. If the polished marble or granite is cracked, filled, or when installed, coated with a special sealant, please consult your Halachic authority, if it can be Kashered.

MILUI V'ERUI-SOAKING

Glassware

According to all Halachic opinions, it is best to avoid Kashering glassware. In cases of great need (and only in instances where the glass was not used for hot Chametz) the glasses may be totally immersed in water for 72 hours, with the water being changed every 24 hours. If the glassware were washed in a dishwasher, please consult a Halachic authority.

Microwave

Many opinions do not allow the Kashering of a microwave, since we do not Kasher plastic for Pesach.

However, according to those opinions who do allow the Kashering of a microwave, the following is the correct procedure which should be followed:

Step One

The microwave must be thoroughly cleaned as new, paying special attention to all crevices, surfaces and the door.

Step Two

After the cleaning, the microwave must not be used for a minimum of 24 hours.

Place a disposable cup/container with water in the microwave, and it should be brought to a boil. Allow to boil until all the water disappears from the cup, so that the mist covers the complete interior. Remove the first cup. A second cup of water should be placed in a different position in the microwave and brought to a boil. Allow to boil until all the water disappears from the cup so that the mist covers the complete interior. It is preferable to purchase a new revolving dish. If not possible, the revolving dish should be Kashered with a process of Hagalah as explained earlier. (See Silverware)

Some people have the custom of lining the inside of the microwave oven for Passover. Regular microwave paper is acceptable.

Stove Tops-Glass

There are various opinions about Kashering glass top stoves for Passover, we therefore recommend that you consult your Rabbi in this regard.

Stove Tops-Electric

Stove tops must be cleaned thoroughly as new. This includes the metal rim around the element, the

enamel surface between burners, drip pans and the area under the drip pans if accessible. The stove knobs should be removed and cleaned or replaced. Electric elements are Kashered by turning them on to the highest setting for 5 minutes. Enamel surfaces between burners, as well as drip pans beneath burners and the metal rim around the element, should be covered with aluminum foil. Be careful not to short circuit the stove with excess foil.

Some have the custom of having special metal rims and drip pans for Passover. Use extreme caution, when doing this. Do not leave the stove unattended. Do not Kasher all burners at the same time.

Stove Tops-Gas

Stove tops must be cleaned thoroughly as new. This includes the iron grid which the pot rests on, enamel surface between burners, drip pans and the area under the drip pans if accessible. The stove knobs should be removed and cleaned or replaced. The iron grids which have been cleaned thoroughly should be placed into a self cleaning oven and left for an hour on the self cleaning cycle. If this is not possible, the iron grid should remain on the stove top and each burner should be turned on to the highest temperature for fifteen minutes. It is preferable that for the fifteen minutes the burner should be covered with a piece of metal such as a Blech. Kasher one burner at a time. Enamel surfaces between burners as well as drip pans beneath burners, should be covered with aluminum foil. Use extreme caution, when doing this. Do not leave stove unattended. Do not Kasher all burners at the same time.

Hoods

The hoods over stoves are prone to being filled with food remnants. These should be cleaned well, and covered with aluminum foil. The filters must be cleaned as new or changed.

Oven-Self Clean

Self-cleaning oven models are a Passover blessing, as no cleaning is necessary. Additionally, anything placed in them for the cleaning cycle is also kashered. CAUTION: Due to the extreme temperatures involved, use this with great care. Some metals will permanently discolour when heated to these temperatures. It should be left for one hour on the self cleaning cycle. After the cleaning cycle, some line the glass window in the door with aluminum foil. It is a bit tricky to get it to stay put!

Continuous-cleaning - Regular oven

There are different opinions as to which method is indicated: (1.) Libun Gamur or (2.) Libun Kal. Consult with your Halachic authority as to which method is required.

Libun Gamur

A torch must be passed over each part of the metal interior surface slowly enough so that each part begins to glow red. Thermostats should be removed before procedure.

WARNING: In the hands of the inexperienced this oftens leads to destroyed wiring, warped ovens and frayed nerves, therefore only the experienced should carry out this process.

Libun Kal

Apply caustic oven cleaner liberally to all surfaces of the oven, including the door. Check the oven to see if all surfaces are clean, if not this process must be repeated. The oven should remain unused for twenty-four hours. Thereafter operate the oven to the

highest temperature for at least one hour. The oven racks must be in the oven while the Kashering procedure takes place.

Bleach

Due to the difficulties involved in Kashering a Shabbat Bleach, a new one should be purchased. In any case a new one, once a year, is not such a bad idea.

Broilers and Grills

Broilers and Grills must be Kashered using Libun Gamur and therefore, Kashering of the items is discouraged.

Candlesticks / Candlestick Tray

No Kashering is necessary but, these should be cleaned thoroughly. Please ensure not to wash them in a sink which is Kashered for Pesach. Some people place a division between the candlesticks and the tablecloth over the Pesach period.

Coffee Makers

It is recommended that a new coffee maker be purchased specifically for Pesach. If this is not possible, please consult a Halachic authority.

Dishwasher

Please consult a Halachic authority prior to Kashering a dishwasher.

Mixers/Blenders/Food Processors, etc.

It is preferable to purchase a new mixer, blender and food processor for Passover. Should you not be able to, then the following is the method to be used prior to using these items on Passover. Blenders and food processors must have new bowls and knives for Pesach. The base of the machines must be thoroughly cleaned paying special attention to all 'nooks, crannies and crevices'. You may have to use a toothpick or something similar. Send the machine basis in for servicing and cleaning. The base should then be well covered. Mixers which are used with flour, should not be used.

Urns / Kettles

One should purchase a new urn and new kettle for Passover. If not possible please consult your Halachic authority.

Trays

Only metal trays may be Kashered. No other trays may be used. Make sure that all trays are spotlessly cleaned as new, and not used for 24 hours with hot items. Take a special Passover Kashering kettle and fill it up with water. Bring the kettle to a boil. Immediately after the water boils, it should be poured over the surface to be Kashered. Serving trays are Kashered by pouring boiling water over every part, whilst concentrating on small areas at a time. Ensure that as you pour the water it is boiling hot. Then rinse with cold water. This applies to serving trays only and not baking trays.

Fridge/Freezer

Refrigerators and freezers must be washed well with soap and water. It is not necessary to line shelves, since these are used for cold food. Lining the shelves improperly may also impair the operation of the machine.

Ice Trays/Ice Buckets

New ice trays and new ice buckets should be purchased for Passover. If not possible please consult your Halachic authority.

Tablecloths and Dish Towels

The usual method of cleaning e.g. dry cleaning, laundry or washing machine is sufficient. There are however those who prefer to have separate tablecloths and dish towels for Pesach. Make sure that STARCH is not used. Towels and tablecloths should be washed with detergent, with the machine at the hottest setting. Before doing this, temporarily set your hot water heater to its highest setting.

(Don't forget to turn it back down afterwards to avoid scalding) New tablecloths may contain a starch not acceptable for Passover. Be sure to wash them before Pesach use. Plastic tablecloths previously used for Chametz should not be used on Pesach. New plastic table coverings need no special Pesach certificate or preparation.

Dentures and Braces

Dentures and braces need no special Passover treatment beyond a thorough cleaning. Pay special attention to crevices and hooks on braces. Some people refrain from eating and drinking hot Chametz for 24 hours before the last permitted time of Chametz consumption.

Kitchen Cupboards

Kitchen cupboards should be thoroughly cleaned. Most people have the custom to line their shelves.

Baby High Chairs

High chair trays come into contact with food throughout the year, therefore Kashering is necessary. After careful cleaning do not use for 24 hours with hot items. (be sure to check around the bolts and rivets, etc.)

Take a special Pesach Kashering kettle and fill it up with water. Bring the kettle to a boil. Immediately after the water boils, it should be poured over the surface to be Kashered. Pour boiling water over the entire surface, concentrating on small areas at a time. Ensure that as you pour the water, it is boiling hot. Thereafter rinse with cold water. (Placing the tray in the bathtub during this procedure is a good idea. Incidentally, placing the entire highchair under a hot shower is a good preparatory step). After Kashering, the tray should be covered with contact paper.


Cooking on Shabbat and Yom Tov

SHABBAT

On Shabbat we are prohibited from cooking, baking, frying, grilling, microwaving, warming, etc.

Consequently if one wishes to have hot food on Shabbat, the food must be pre-cooked and prepared before the onset of candle lighting time. The pre-cooked food is then placed on the stove, in the oven or the warmer, etc. before candle lighting time. The temperature control settings should be set before candle lighting time and may not be touched throughout the entire Shabbat.

The stove top burners should be covered with a 'blech' (a metal or foil cover). A new blech should be purchased for Pesach. When pots and pans have been removed from the fire on Shabbat they can only be replaced on the 'blech' under the following condition:

Either the pot has not been placed down on a surface or even if it has, someone was still holding on to it, and one must have intention of returning it to the Blech. This is only permitted for

food that has been cooked completely. Food that has been removed from the oven, cannot be put back into the oven, under any circumstances.

YOM TOV

The laws of cooking on Yom Tov differ to those of cooking on Shabbat. One may cook on Yom Tov. If there is not enough time before Yom Tov to prepare food or if the food will taste better by cooking it on Yom Tov, Halacha (Jewish Law) permits us to prepare and cook food on Yom Tov providing that one uses an existing flame. However, Halacha forbids us to prepare food on one day of Yom Tov especially for the next day.

The controls must be turned on, and set at the correct setting before the onset of Yom Tov. One may not reduce or increase the heat of an electrical stove top on Yom Tov. One may however, increase the heat of a gas stove on Yom Tov while food is on the fire. Regarding an oven please consult your Halachic authority.



Call the
Passover Hotline
with any questions
9:00 a.m. - 5:00 p.m.

514-739-2991





Candle Lighting for Pesach

Our Sages have said: "great is the mitzvah of candle lighting as it brings peace into the world". On one level this means that the light of Shabbat and Yom Tov candles brings peace by illuminating the house so that people do not stumble in the dark. In a deeper sense we learn that the candles light up the house and every member of the family with the light of Torah, which guides them safely through the path of life, so full of dangerous pitfalls.

Candle lighting is the privilege and responsibility of the woman of the house and has always been a special and auspicious time for meditation and silent prayer. Married women light a minimum of two candles. Some have the custom that the mother lights an additional candle for each member of the family and others have the custom that single girls light one candle in addition to the two lit by their mother. It is customary to give TZEDAKA (charity) before lighting candles on the first night and the seventh night of Yom Tov (if it is not Shabbat).


Candle Lighting

We are not allowed to create a new flame on Yom Tov. Therefore on the second night of Yom Tov, as well as on the eighth night, the candles must be lit using a flame already in existence (e.g. from a candle lit before Yom Tov and large enough to burn until the following night of Yom Tov). A yortzeit candle may be used for this purpose.

On Friday nights care should be taken to light candles before the given time as to do so afterwards would be desecrating the Shabbat. On the second and seventh night of Yom Tov, candles

must be lit after the given time. Until that time it is still the previous day and we are not allowed to prepare on Shabbat for Yom Tov or on one day of Yom Tov for the next.

The correct blessing for lighting candles on Shabbat and Yom Tov are found in any Siddur (Prayer Book).



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Candle Lighting Times

DAY	DATE	CANDLE LIGHTING TIME	BRACHA	NOTES
Monday	April 2 nd , 2007	7:06 pm	Yom Tov & Shehechyanu	Chametz eaten until 10:47 am Chametz must be burned by 11:51 am
Tuesday, 1 st day of Pesach	April 3 rd , 2007	after 8:07 pm	Yom Tov & Shehechyanu	Light candle from a pre-existing flame
Wednesday, 2 nd day of Pesach	April 4 th , 2007	—	—	Motzei Yom Tov is at 8:09 pm COUNT SEFIRA
Friday, Shabbat, Chol Hamoed	April 6 th , 2007	7:12 pm	Shabbos	COUNT SEFIRA
Shabbat Chol Hamoed	April 7 th , 2007	—	—	Motzei Shabbat is at 8:13 pm COUNT SEFIRA
Sunday, 6 th day of Pesach	April 8 th , 2007	7:14 pm	Yom Tov	COUNT SEFIRA
Monday, 7 th day of Pesach	April 9 th , 2007	after 8:15 pm	Yom Tov	COUNT SEFIRA
Tuesday, 8 th day of Pesach	April 10 th , 2007	—	YIZKOR is recited	Termination of Yom Tov is 8:17 pm Chametz may be purchased and eaten one hour after Yom Tov ends. COUNT SEFIRA



Let the Seder Begin

The word Seder means “order” or “procedure” e.g. the order of events by which the night of Pesach is celebrated. Most of the preparation for the Seder should be completed before the onset of Yom Tov. You may set the table on Yom Tov but it is preferable if this is done before. The table should be beautifully laid out with ones best ‘pesachdika’ crockery, silverware and other beautiful vessels and utensils, in honour of the festival.

SEDER REQUIREMENTS

Wine

All kinds of Kosher wine are acceptable for the four cups. It is preferable to use red wine (sweet, semi-dry or dry). Kosher sparkling wine is also acceptable for the four cups. Kosher grape juice for either mixing with wine or drinking undiluted for the four cups for those who are unable to drink wine is also acceptable. (All wines and grape juice for Pesach must have a reliable Hechsher).

Matzah

One should purchase enough Matzah not only for the Sedarim but for the whole Festival. It is preferable that you use SHMURAH matza for the Sedarim. Some people have the custom of eating Shmurah Matzah the entire Festival of Pesach.

Marror

Romain Lettuce, Endives, (check for infestation or purchase with a reliable Kosher certification) Raw Horseradish.

Hard Boiled Eggs

The custom is to roast the egg over a

fire prior to the onset of Pesach.

The Shank Bone

The custom is to roast the shank bone over a fire prior to the onset of Pesach. Many use the neck of a chicken which should also be roasted.

Karpas

Parsley (check for infestation), potato, onion, celery, radish, etc.

Charoset

This is a mixture of ground fruit, spices, wine and nuts.

Salt Water

Additional Requirements

A Seder plate, Kiddush cups for all the members of the family. Haggadot for all members of the family (the Jewish book shops have a variety of Haggadot with excellent translations, explanations and diagrams for a more meaningful Seder) Cushions for reclining.

Setting up the Seder Plate

There are two opinions as to the order of placing the symbols on top of the Seder plate. The first is according to the AR"IZAL.

The Seder Plate is placed before the head of the household (the one who conducts the Seder), three Matzot are placed in the three compartments of the Seder plate. The top Matzah represents the COHAIN, the middle Matzah represents the LEVITE and the third Matzah represents the ISRAELITE. We now place the symbols on top of the Seder Plate. TOP RIGHT WE PLACE THE SHANK BONE which represents the Passover sacrifice, OPPOSITE TOP LEFT WE PLACE THE HARD BOILED EGG, which represents the usual Festival sacrifice, IN THE MID-

DLE, JUST BENEATH THE TWO TOP SYMBOLS WE PLACE THE MARROR (BITTER HERBS) which can have a combination of the various species of Bitter Herbs. TO THE RIGHT JUST BENEATH THE BITTER HERBS WE PUT THE CHAROSET, OPPOSITE LEFT WE PLACE THE KARPAS (VEGETABLE). IN THE MIDDLE AT THE BOTTOM WE PLACE AGAIN BITTER HERBS (a combination of various species of Bitter Herbs can be used). This is to be used for Koreich in the Hillel Sandwich.

The second opinion is according to the RAMA"H.

The Seder Plate is placed before the head of the household (the one who conducts the Seder).

We now place the symbols on top of the Seder Plate. TOP RIGHT WE PLACE THE SHANK BONE, which represents the Passover Sacrifice. OPPOSITE TOP LEFT WE PLACE THE HARD BOILED EGG which represents the usual Festival sacrifice. BENEATH THE SHANK BONE WE PLACE THE MARROR (BITTER HERBS) which can have a combination of various species of bitter herbs. UNDERNEATH THE HARD BOILED EGG WE PLACE THE CHAROSET. IN THE MIDDLE BENEATH THE MARROR AND CHAROSET WE PLACE THE THREE MATZOT. AT THE BOTTOM, ON THE RIGHT WE PLACE THE KARPAS (VEGETABLE). ON THE BOTTOM, ON THE LEFT WE PLACE THE SALT WATER.

COMMENCING THE SEDER

One should make a special effort to start the Seder as soon as stars appear (nightfall) in order that the children will be awake to ask the Mah Nishtana and receive the answers to their questions. When fulfilling this, one is keeping the Mitzva of "and you shall tell your son on that day." Be sure not to make the Kiddush before nightfall.

The Seder table should be set with all the beautiful dishes as well as the silver

which one possesses. A cushion should be prepared for us to recline on as a sign of freedom. Should you not have a cushion, or feel uncomfortable with a cushion, one should recline or lean to the left.

"Seder" means "order" which tells us that all the customs and rituals of this evening must be performed in a specific order. In the Hagadah one finds the order of the Seder which should be adhered to.

There were fifteen steps leading up to the Beis Hamikdash (Temple) corresponding to the fifteen Shir Hamaalot found in Tehillim (Psalms). In a similar way the Seder follows a fifteen step process.

Kadeish - the reciting of Kiddush

Urchatz - washing the hands

Karpas - the eating of a vegetable dipped in salt water

Yachatz - breaking the middle Matza

Maggid - telling the story (reciting the Hagadah)

Rochtza - washing ones hands for the meal

Motzi - making the Bracha of Hamotzi over the Matza

Matza - making the Bracha of Al Achilas Matza over the matza; eating the Matza

Marror - eating the bitter herbs

Koreich - eating the sandwich of Matza and the bitter herbs

Shulchan Orech - the eating of the Yom Tov meal

Tzafun - the eating of the Afikoman

Bareich - saying the Benching (grace after meals)

Hallel - reciting Hallel; Psalms of praise

Nirtzah - we ask Hashem to accept our Prayers

1. Kadeish - Make Kiddush

The Kiddush cup must have a minimum of 2.9 fl. oz. All Kiddush cups are now filled with wine, grape juice or a mixture thereof for the first cup. We begin the Seder with the reciting of the Kiddush which is sanctifying the Holy Day. After the Kiddush is recited everyone drinks the first of the four cups of wine and it is drunk in a reclining position. (we recline to the left). A minimum of more than half of the cup must be drunk to fulfill one's obligation. It is preferable to drink the whole cup therefore it is preferable to use a smaller cup (that contains a minimum of 2.9 fl. oz.) and drink the whole cup, than to have a larger cup and drink the majority. There are those who use a larger cup measuring 5.2 oz.

It is preferable that someone else pours the cup of wine on our behalf representing the freedom of the evening as though we were kings.

2. Urchatz - Ritual Washing of Hands

We ritually wash our hands similar to before the eating of bread but we do not make the blessing of "AL N'TILDAT YADAYIM". (We may talk between washing our hands and eating the vegetable) Some have the custom that only the one who conducts the Seder, washes his hands.

There are 2 reasons for washing hands after Kiddush in the beginning of the Seder.

1. To make a difference from one's normal practice and create interest for the children
2. To accommodate those who hold of the opinion that one must

wash their hands prior to dipping food into a liquid.

3. Karpas – Vegetables

Dip a SMALL piece of the vegetable (less than the size of a kezayis) in salt water, recite the blessing "...BORAI P'RI HA'ADAMA" (Hagadah) having in mind the Marror to be eaten later on in the Seder.

The word Karpas is made up of the Hebrew letters כרפס is a reminder of the slave labor of 600,000 Jews in Egypt. One should eat less than a kezayis of Karpas.

4. Yachatz - Breaking the middle Matzah

The Matzah is broken into 2 parts as it is described as the poor man's bread and poor people have to be content with pieces of bread, rather than whole loaves. A piece of the Matzah is hidden to arouse the curiosity of the children, encouraging them to ask questions about the unusual practices of the Seder and their meaning.

5. Maggid - Reading the Hagadah

When reciting the Hagadah one should bear in mind that one is keeping the Mitzva of "and you shall tell your son on that day saying". Primarily, the Mitzva applies to children before Bar Mitzva age, even to those too young to ask. This Mitzva can be fulfilled by either telling the story oneself or by hearing it from others. This Mitzva applies to both men and women. One should therefore recite the Haggadah in a language that everyone can understand. We begin relating the story in

Haggadah. It should be read in the original Hebrew and then can be translated and explained in any language. Many people have the custom of all reading the Hebrew together and then different individuals reading the translations and explanations. It is important for everyone present, and the children to understand the story. One should offer commentary and insights regarding our exodus from Egypt. Anyone who amplifies, discusses, or explains the story is praiseworthy. Before the four questions are recited, the second cup is filled. The Hagadot have instructions of the various procedures of when to lift the cup of wine and when to pour wine from the cup, etc.

6. Rochtzah - Ritual Washing of Hands

We ritually wash our hands as we will be eating Matzah which has the same law as bread and we recite the blessing "...AL N'TILAT YADAYIM". One may NOT talk between making the blessing and the completion of eating the Matzah.

7/8. Motzi Matzah - Blessing the Matzah

Prior to washing, the head of the household should give out the correct amount of Matzah to each member of the family, adding to it from his own Matzah after he makes the Bracha. This avoids having a long interruption between the Bracha and eating the Matzah. The matzah that is used is matzah that has been baked within 18 minutes, to remember when the Jews had to rush out of mitzrayim. The word matzah is similar to the word mitz-

vah. One shouldn't delay and let the matzah rise and one should not delay in the performance of a mitzvah. We should grab onto the moment now.

The one conducting the Seder takes hold of all three Matzot and recites the blessing "...HAMOTZI" (Hagadah). He then leaves the bottom Matzah, holding the top whole one and the middle half and make the next blessing "...AL ACHILAT MATZAH"(Hagadah). From the top whole Matzah, pieces should be given to each member of the family and they should add additional Matzah to that.

The minimum requirement of eating Matzah this first time is 7 x 6 1/4 inches of a square matzah. The time for eating this Matzah is between two and four minutes. The Matzah should be eaten while reclining in a left position.

9. Marror - Bitter Herbs

The one conducting the Seder takes the Marror from the Seder plate and everyone else takes Marror which is dipped in the Charoset and the following blessing is recited "...AL ACHILAT MARROR" (Hagadah).

The Marror is NOT eaten in a reclining position.

The minimum amount of Marror to fulfill ones obligation is as follows. If you are using raw leaves the amount required is 8x10 inches. If you are using a stalk the amount required is 3x5 inches. If using horseradish the amount is 1.1 fl. oz. Only fresh horseradish is acceptable. Should you be using Romaine lettuce, please inspect each leaf to ensure that there are no insects. The Haggadah states that in every generation they rise against us to

wipe us out. Over the generations, many occurrences have happened where the nations of the world have attempted to break us both emotionally and physically. However, we the Jewish nation have prevailed and we will go from bitterness of servitude to the celebration of freedom.

10. Koreich - The Hillel Sandwich of Matzah & Marror

The one conducting the Seder takes the bottom Matzah breaks off two pieces and places the Marror (bitter herbs) from the bottom of the Seder Plate in between the two pieces of Matzah. Everyone should also take two pieces of Matzah and place Bitter Herbs in between and say the relevant prayer. This too is eaten in a reclining position to the left. The minimum amount of matzah is a total of 7 x 4 inches, while the minimum amount of horseradish is .7 ounces. Should you be using lettuce, the same amount as above is required.

11. Shulchan Orech - Eating the Festival Meal

The table is now laid and the meal is served with a feeling of joy and freedom. Bear in mind the mitzvah of "you shall be joyful on your festival." One should be careful not to eat or drink too much, in order that we should have space later on for the Mitzva of Afikoman.

Only during the meal may additional wine be drunk other than the four cups.

12. Tzafun - The Afikoman

After the meal is completed, the

hidden Afikoman is taken out. This Matzah called Afikoman is eaten in memory of the Pesach sacrifice that was served at the end of the meal. Everyone takes a piece of Matzah and adds on a piece of Afikoman. This should be eaten in a reclining position to the left. The minimum amount is 7 x 6 1/4 inches of a square Matzah. (On the first night the Afikoman should be eaten **before 12:57 a.m.**). After the afikoman, nothing else may be eaten.

13. Bareich - Grace after meals

The third of the four cups is filled and grace after meals is recited together. After grace, the third cup of wine is drunk in a reclining position.

14. Hallel

At this point of the Seder we fill a special goblet in honour of Eliyahu the Prophet.

The fourth cup is filled and the balance of the Hagadah is recited commencing with the opening of the front door for Eliyahu the Prophet. At the end of the Hagadah we drink the fourth cup of wine in a reclining position to the left and we then sing all the beautiful Passover Hagadah songs. An after blessing is said on the wine, which can be found in the Hagadah.

15. Nirtzah - Accepted

After having completed the whole Seder service accurately and conscientiously we are assured that it has been accepted by the Alm'ty and next year in Jerusalem.



VAAD HIGHLIGHTS

LOCALLY PRODUCED CHOLOV YISROEL CHEESE; A FIRST

In an exciting new development, Montreal will now have its first Cholov Yisroel cheese production facility. Never before have we had locally produced cheese, and the opening of the Golden Cheeses Company has many positive ramifications for the kosher consumer. The price of cheeses produced here will be significantly cheaper, and no longer will we have to compromise on freshness.

Members of the Va'ad haKashrus worked assiduously together with the plants' ownership to ensure that the state of the art new facility adheres to the many stringencies involved in this type of operation. We anticipate great things from this new company!

NUMBERED HOLOGRAMS ARRIVE;

Now that the new Kashrus measures promised by the Va'ad are firmly in place, with Mashgichim temidim at every meat purveyor and locks on all the refrigerators, the next step of the Vaad's plan will now take effect. The numbered holograms, that are impossible to forge, will identify the exact source of the meat and the date that it was packaged. They have already arrived, and the distinctive new labels will be visible on the shelves of your local meat outlets shortly.

The hologram represents a new initiative for a kashrus agency, and this idea, as well as the many other improvements in local Kashrus have been heralded by many international Kashrus agencies, who are following Montreal's lead and attempting to implement similar takanos.

Members of the Va'ad HaRabbanim made the exhausting trip to the main milk production facility in Northern Quebec, where they conducted a surprise inspection. They were gratified to find that the dedicated Mashgichim, who oversee the complex milking operation at the mammoth farms of Landry Noise, are doing an impeccable job.

GIYUR KEHALACHA THROUGH NEW BEIS DIN;

The newly formed Beis Din Linyanei Giyur comprised of Rav Dovid Merling, Rav Yonah Rosner, and Rav Shalom Chriqui, and under the leadership of Rav Yonasan Binyamin Weiss, is dealing with a record number of applicants. The Beth Din, and it's teaching arm, the Ruth Institute, have aligned themselves with the prestigious Eternal Jewish Family organization. The EJF, led by Rabbi Leib Tropper of Monsey, is the most respected name in Giyur keHalacha. Rabbi Tropper recently visited Montreal and expressed his admiration for the thorough and methodical process that local applicants must go through before the Beis Din accepts their conversion.

The stamp conferred by the Beis Din is widely accepted, and in fact, respected by the offices of the Israeli Chief Rabbinate.



(L-R) Rabbi Mordechai Fishberg, Rabbi Saul Emanuel, Rabbi Sholom Chriqui, & Rabbi Leib Tropper



(L-R) Rabbi Yonah Rosner, Mr. Martin Labow, Mr. Fred Pfeiffer

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 *Merlot Sp/Res.
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 Sauvignon Blanc
 White Zinfandel

WEINSTOCK (California)

Cabernet Sauvignon
 Chardonnay
 White Zinfandel

BARTENURA (Italy)

Lambrusco
 Malvasia
 Moscato
 Pinot Grigio
 Rosato
 Soave
 Valpolicella

BORGO REALE (Italy)

Moscato D'Asti
 Primitivo

CANTINA GABRIELLE (Italy)

Chianti
 Montepulciano d'Abruzzo
 Moscato
 Pinot Grigio
 Sangiovese
 Vino Bianco
 Vino Rosso

RASHI (Italy)

Joyvin Red
 Joyvin White

FRENCH

Aligote
 Charmes Cabernet / Merlot
 Chateau Camplay Bordeaux
 Chateau d'Arsac (Margaux)
 Chateau Jaumard Bordeaux
 Chatenuf (Herzog Selection)
 Domaine de Caseneuve Rose
 Eschenauer Cabernet / Merlot (6/cs)
 JP Chenet Cabernet / Merlot (6/cs)
 JP Chenet Chardonnay (6/cs)
 JP Chenet Cab-Merlot Reserve (6/cs)
 *Julienas Beaujolais
 *Morgon Beaujolais

***WINE NOT MEVUSHAL**

Pavee Cabernet / Merlot
 Pavee Bordeaux Superieur Red
 Pavee Bordeaux Superieur White
 Ruban Bleu (Haut-Medoc)
 Tour Pavee (Bordeaux)
 Valflore (Herzog Selection)
 Verbau Gewurztraminer (Alsace)
 Vouvray

ESHKOL (South Africa)

King Solomon Chardonnay
 Queen of Sheba
 Premier Chenin Blanc
 Dry Red
 Merlot
 Shiraz
 Cabernet Sauvignon

BADGSTEIN (Argentina)

Cabernet Sauvignon

ALFASI (Chile)

Chardonnay
 Merlot
 Cabernet

FANCIES

*Benjamin de Beauregard (Pomerol)
 *Chablis (Burgundy)
 *Chateau Fonbadet 2000 (Pauillac)
 *Chateau Giscours (Margaux)
 *Chateau le Crock 2000 (St. Estephe)
 *Chateau Leoville Poyferre (St. Julien)
 Château Tour des Agasseaux (Lussac)
 Château Valentin (Margaux)
 *Clos de Vougeot (Burgundy)
 *Domaine de Castel (Israel)
 *C Blanc de Castel (Israel)
 *Château Haut-Vigneau (Graves)
 *Meursault (Bourgogne)
 *Rothschild '01 (Haut Medoc)
 *Sauterne (Les Remparts de Bastor)
 *St. Laurent (Haut Medoc)
 *Petit Castel (Israel)
 *Chateau de Valandraud (St Emilion)

CHAMPAGNE

Bartenura Asti Spumanti
 Bartenura Prosecco
 Baron Herzog Brut
 *Jeanmaire
 Kedem NY State
 Nicholas Feuillate (6/cs)
 *Pommery (6/cs)

MINIATURES

Herzog Cabernet VDP 187ml
 Herzog Chardonnay VDP 187ml
 JP Chenet Merlot 250ml
 Domaine de Caseneuve 375ml
 *Tokaji Furmint Late Harvest 375ml

KEDEM 750ml

144 Red

Blush Chablis
 Burgundy
 Chablis
 Classic Red
 Concord Grape
 Concord KAL
 Concord Naturally Sweet
 Cream Pink
 Cream White
 Cream Red
 Cream Niagara
 Cream Malaga
 Eshkol (sulfite free)
 Malaga
 Marsala
 Matuk Soft/Matuk KAL
 New York Port
 New York Sherry
 Red Chablis
 Sauterne
 Tokay
 Vermouth Dry / Sweet

KEDEM 1.5L

*Blush Chablis
 *Burgundy
 *C.N.S.
 *Chablis
 *Classic Red
 *Concord/Concord KAL
 *Cream Niagara
 *Cream Pink
 *Cream Red
 *Cream White
 *Malaga
 *Matuk/Matuk KAL
 *Red Chablis
 *Sauterne
 *Tokay
 *Burgundy 3L (4/cs)
 *Sherry 3L (4/cs)
 *Chablis 3L (4/cs)

KESSER 750ml

'770
 Concord
 Eminent Dry Passover
 *Farbrengen
 Mellow Red
 Niagara Blanc

KESSER 1.5L

*770
 *Eminent Dry Passover
 Farbrengen

RASHI

Light Pink
 Light Red
 Light White
 Claret

Common Kosher Symbols

	Union of Orthodox Jewish Congregations of America	Rabbi Moshe Yehuda Leib Landau	
	The Organized Kashrus Laboratories	The Bais Din Tedek of Eida Hachareidis of Jerusalem	
	Star-K Kosher Certification	Chug Chasam Sofer	
	Kof-K Kosher Supervision	The Bais Din Tzedek of Agudath Israel, Moetzes Hakashrus	
	Kashrus Council of Canada	The Bais Din Tzedek of K'hal Machzikei Hada - Maareches Hakashrus	
	Chicago Rabbinical Council	Badatz Mehadrin	
	Orthodox Rabbinical Council of British Columbia	Rabbi Gershon Mendel Garelik - Italy	
	Beth Din Hameyuchud L'Inyonei Kashrus of the Central Rabbinical Council (Hisachdus Horabbonim)	Machester Beth Din	
	Bais Din of Crown Heights Vaad Hakashrus	Rabbi Shmuel Yaffa-Shlessinger (Strasbourg)	
	K'hal Adath Jeshurun	Rabbi Y.D. Frankfurter (Paris)	



Passover Made Easy
The Vaad at Your Service

Monday, March 26, 2007

For all your medical questions a
Pharmacist will be on duty

1:00 p.m. - 4:00 p.m.

Wednesday, March 28, 2007

Questions for the Rabbi

10:30 am - 3:00 pm

Thursday, March 29, 2007

For all your medical questions
a Doctor will be on duty

10:00 a.m. - 1:00 p.m.

Tuesday, March 27, 2007 - 2:30 pm - 7:30 pm

6825 Decarie (corner Vezina)

KASHERING SERVICE

As in the past the Vaad Ha'ir will be offering a Kashering service to the public. The operation will be overseen by the Vaad Ha'Rabbonim. Preparation for Kashering is very important, be sure to thoroughly familiarize yourself with the necessary preparations. Before coming to the Vaad Ha'ir the following preparations should take place.

All areas of each item must be meticulously cleaned.

This includes:

- A.** Turned edges on pots and pans.
- B.** Joints, and especially the joints of pot handles, removable or non-removable.
- C.** Cracks and grooves.
- D.** Between the tines of the forks.
- E.** Any connecting points of two pieces (e.g. knives)
- F.** Engraved writing on flatware and silverware must be thoroughly cleaned.
- G.** Any silver with intricate designs or engravings must be thoroughly cleaned.

Do not use silver polish on silver prior to Kashering as the silver polish will get stuck in the grooves and invalidate the Kashering. The utensils or items to be Kashered may not be used for 24 hours prior to Kashering.

SPECIAL PASSOVER HOTLINE

Sunday, March 25th 2007

6:00 p.m. - 10:00 p.m.

514-739-2991