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PASSOVER 2025 | פסח תשפ"ה | COR - KASHRUTH COUNCIL OF CANADA

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Jennifer Bland
STORE OWNER

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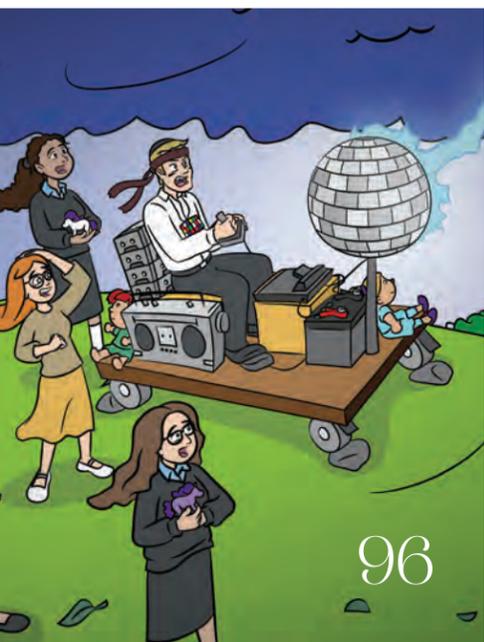
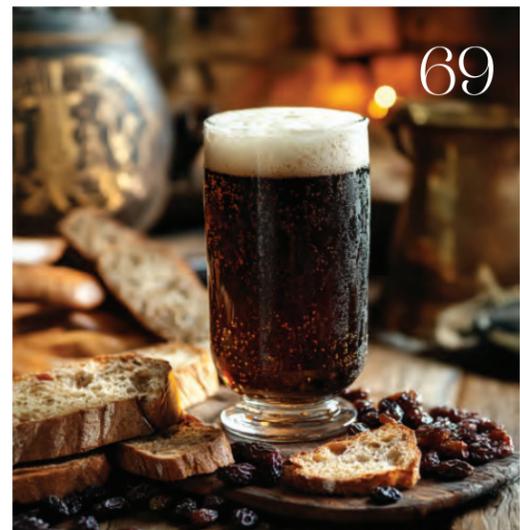
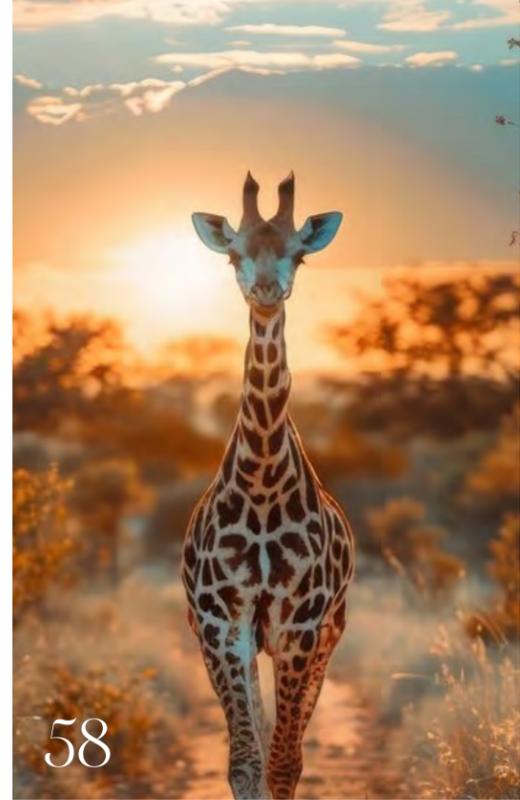


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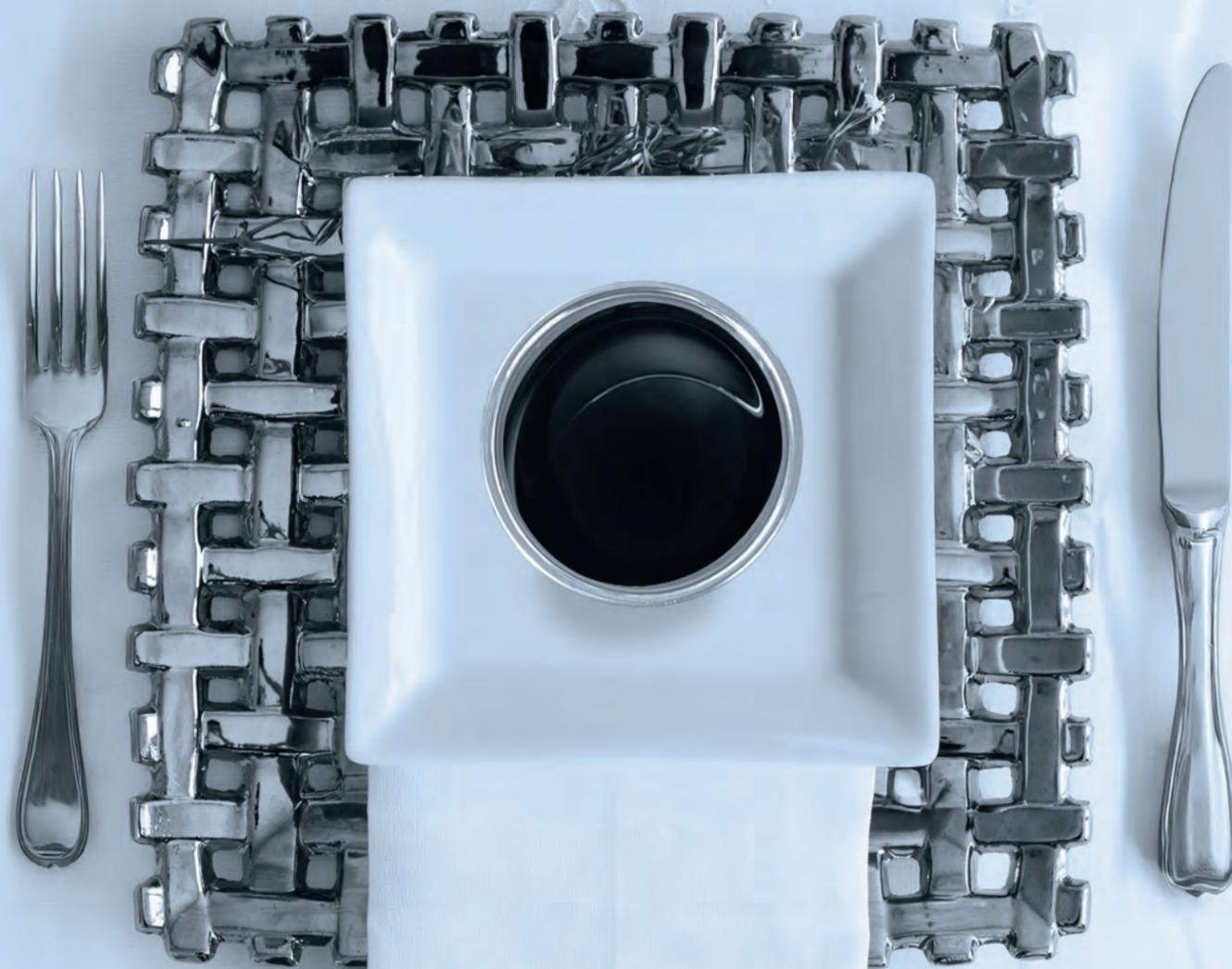


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welcome CORNER





A MESSAGE FROM Rabbi Yacov Felder

Jewish value of *chesed*, kindness, and communal responsibility. But beyond words, we are reminded that this mandate is one we must live every day. In Toronto, we are privileged to have so many organizations dedicated to helping those in need – whether by providing food, financial assistance, or emotional support. These organizations ensure that no Jew is left behind, and they exemplify the essence of *Acheinu*.

enabling them to thrive.

At COR, we are privileged to play a part in this mission. Pesach preparations require extraordinary dedication, and I want to take this opportunity to recognize the incredible work of our COR family. To our *mashgichim* who ensure the *kashrus* of our food; to the administrative staff who coordinate the logistics; to our *Rabbonim* who uphold the *halachic* integrity of everything we do; and the lay leaders who give of their time and resources – you are the unsung heroes of our community. Preparing for Pesach is no simple task, but your work ensures that every family can celebrate this *Yom Tov* with the peace of mind that comes from knowing their observance is *mehadrin min hamehadrin*.

Pesach, with its meticulous preparations, can sometimes feel overwhelming. Yet, it is precisely this attention to detail that transforms the *Yom Tov* into an expression of love – for Hashem, for our families, and for our people. The cleaning, the *kashering*, and the cooking are not just tasks; they are acts of devotion that connect us to Hashem, to generations past and to the broader tapestry of *Acheinu* – our brethren.

May this Pesach bring us closer together as a community, inspire us to redouble our efforts in caring for one another, and deepen our connection to Hashem and His Torah. Just as we recount the miracles of the Exodus, may we merit to see miracles in our time – personal, communal, and national, in *Eretz Yisroel* and around the globe – with the coming of *Moshiach* speedily in our days.

Wishing you a *chag kasher v'sameach*,

יעקב יאקוב פלדער
Rabbi Yacov S. Felder

Our Torah emphasizes the importance of caring for others. The Rambam, in *Hilchos Matnos Aniyim*, writes that the highest level of charity is empowering someone to stand on their own, whether through providing resources or opportunities. This idea mirrors the message of Pesach. Just as Hashem lifted us from the depths of *mitzraim*, not merely freeing us but transforming us into His people, so too we are tasked with uplifting those around us – not simply alleviating their struggles but

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to thrive.

As we approach the *Yom Tov* of Pesach, our thoughts naturally turn to themes of unity, responsibility, and mutual care – concepts embodied in this year's magazine theme, *Acheinu* – “our brethren”. Just as we recall the story of *yetzias mitzraim*, where an enslaved people became a unified nation standing together at *Har Sinai*, we also reflect on the ways we, as a community, come together to care for one another.

The *Seforim* teach that every Jew is represented by a letter in the *Sefer Torah*. There are numerous laws that govern the *kashrus* of the letters in a *Sefer Torah*. No letter can be missing or incomplete. Each letter stands alone and may not encroach on the space of a neighbouring letter. At the same time, one letter may not be distant from its neighbour. This profound teaching reminds us of our interconnectedness and mutual responsibility. Just as each letter is integral and has its unique place, so too each individual in *klal Yisroel* uniquely contributes to the strength and beauty of our people. Furthermore, while we remain close and connected to each other, we must not overstep our boundaries. We must be careful not to intrude on the space of another.

Pesach is the time we declare, “All who are hungry, let them come and eat.” This invitation at the *Seder* encapsulates the



A MESSAGE FROM Mr. Moshe Sigler

Dear Community Members,

As we approach Pesach, it is an opportune time to reflect on the year gone by and acknowledge the remarkable resilience, strength and unity that have defined our people through the year and throughout the generations.

The Jewish community worldwide has faced many challenges—both external and internal—but through it all, we have continued to persevere and grow. From the hardships of the past, to those who threaten our safety today, we have witnessed the courage of individuals and communities standing steadfast in their commitment to our faith, our traditions and our shared values.

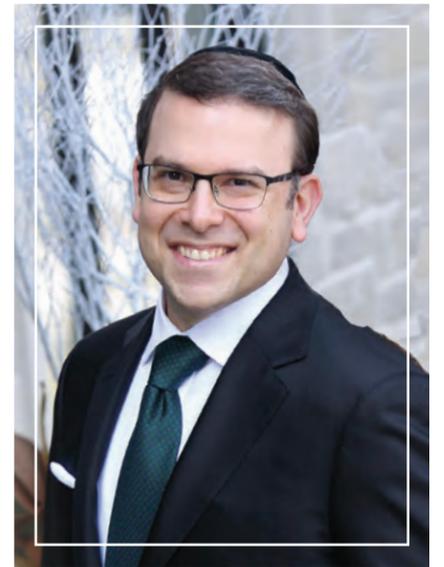
In Canada, we are fortunate to live in a land of freedom, allowing us to express our heritage with pride. But we must recognize that our unity is—and always has been—our greatest strength. In this respect, I am reminded of how the very food we eat connects us. Kosher certification is not merely about the food on our tables—it is a symbol of our dedication to Jewish values,

our deep respect for the laws of our Torah and our responsibility to one another. In every meal, in every act of kindness, in every prayer, we affirm that we are united in purpose.

And we are not alone in this effort. We are joined by many other organizations,

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some profiled here, that help to make Toronto the vibrant community that we enjoy today. Our success is not simply in what we accomplish ourselves, but in the strength of the collective efforts of everyone in the community.



As we look to the future, let us continue to build bridges within our community and with those around us. Let us deepen our connections, supporting one another in our joys and in our struggles. May we always remember that unity is our strength, and that, through each challenge we face, we are never alone.

Wishing you all a year of health, happiness, and continued success.

Warm regards,
Moshe Sigler

calendar

MARCH-APRIL 2025 • נײַסן תשפ״ה

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
MARCH 30 א	MARCH 31 ב	APRIL 1 ג	APRIL 2 ד	APRIL 3 ה	APRIL 4 ו	APRIL 5 ז
APRIL 6 ח	APRIL 7 ט	APRIL 8 י	APRIL 9 יא	APRIL 10 יב	APRIL 11 יג	APRIL 12 יד
				Taanit Bechorot Bedikat Chametz	Sreifat Chametz	Shabbat HaGadol Erev Pesach 1st Seder Night
APRIL 13 טו	APRIL 14 טז	APRIL 15 יז	APRIL 16 יח	APRIL 17 יט	APRIL 18 כ	APRIL 19 כא
Pesach 1st Day 2nd Seder Night	Pesach 2nd Day Sefira 1	Chol Hamoed Sefira 2	Chol Hamoed Sefira 3	Chol Hamoed Sefira 4	Chol Hamoed Sefira 5	Pesach 7th Day Sefira 6
APRIL 20 כב	APRIL 21 כג	APRIL 22 כד	APRIL 23 כה	APRIL 24 כו	APRIL 25 כז	APRIL 26 כח
Pesach 8th Day Yizkor Sefira 7	Sefira 8	Sefira 9	Sefira 10	Sefira 11	Sefira 12	Sefira 13
APRIL 27 כט	APRIL 28 ל					
Sefira 14	Sefira 15					



	TORONTO	CALGARY	EDMONTON	HALIFAX	MONTREAL	OTTAWA	VANCOUVER	WINNIPEG
THURSDAY, APRIL 10 Taanit Bechorot Bedikat Chametz (in evening)								
FRIDAY, APRIL 11 <i>Erev Shabbat</i>	Chametz Should Be Burned By Candle Lighting Shkia	12:00 PM 7:38 PM 7:56 PM	12:17 PM 8:08 PM 8:26 PM	12:14 PM 8:10 PM 8:28 PM	11:57 AM 7:36 PM 7:54 PM	11:36 AM 7:17 PM 7:35 PM	11:45 AM 7:26 PM 7:44 PM	11:54 AM 7:41 PM 7:59 PM
SHABBAT, APRIL 12 <i>Erev Pesach / 1st Seder Night</i>	Latest Time To Eat Chametz Chametz Disposed & Kol Chamira Said Before Shkia Seder Preparations & Candle Lighting After Chatzot	10:41 AM 12:00 PM 7:58 PM 8:43 PM 1:17 AM	10:56 AM 12:17 PM 8:28 PM 9:21 PM 1:36 AM	10:52 AM 12:14 PM 8:31 PM 9:27 PM 1:34 AM	10:38 AM 11:56 AM 7:56 PM 8:42 PM 1:14 AM	10:17 AM 11:36 AM 7:37 PM 8:22 PM 12:54 AM	10:26 AM 11:44 AM 7:46 PM 8:32 PM 1:03 AM	10:33 AM 11:53 AM 8:02 PM 8:52 PM 1:12 AM
SUNDAY, APRIL 13 <i>1st Day of Pesach / 2nd Seder Night</i>	Shkia Seder Preparations & Candle Lighting After	8:00 PM 8:45 PM	8:30 PM 9:22 PM	8:33 PM 9:29 PM	7:58 PM 8:43 PM	7:39 PM 8:24 PM	7:47 PM 8:33 PM	8:03 PM 8:53 PM
MONDAY, APRIL 14 <i>2nd Day of Pesach</i>	Chatzot Shkia Yom Tov Ends	1:18 AM 8:01 PM 8:46 PM	1:37 AM 8:32 PM 9:25 PM	1:35 AM 8:34 PM 9:31 PM	1:15 AM 7:59 PM 8:44 PM	12:55 AM 7:40 PM 8:25 PM	1:03 AM 7:48 PM 8:35 PM	1:13 AM 8:05 PM 8:55 PM
FRIDAY, APRIL 18 <i>Erev Shabbat & Yom Tov / 7th Night of Pesach</i>	Candle Lighting Shkia	7:47 PM 8:05 PM	8:19 PM 8:37 PM	8:23 PM 8:41 PM	7:45 PM 8:03 PM	7:26 PM 7:44 PM	7:35 PM 7:53 PM	7:52 PM 8:10 PM
SHABBAT, APRIL 19 <i>7th Day of Pesach / 8th Night of Pesach</i>	Shkia Candle Lighting After	8:06 PM 8:51 PM	8:40 PM 9:34 PM	8:44 PM 9:42 PM	8:05 PM 8:51 PM	7:46 PM 8:31 PM	7:55 PM 8:42 PM	8:12 PM 9:04 PM
SUNDAY, APRIL 20 <i>8th Day of Pesach</i>	Shkia Yom Tov Ends	8:08 PM 8:53 PM	8:42 PM 9:36 PM	8:45 PM 9:44 PM	8:06 PM 8:53 PM	7:48 PM 8:33 PM	7:56 PM 8:43 PM	8:14 PM 9:05 PM

passover

ESTABLISHMENTS & SERVICES

AIRLINE MEALS

You must request Kosher-for-Passover meals in advance from your travel agent or the airline. Meals prepared for Passover are specially sealed and stamped "Kosher l'Pesach".

BAKERIES

Hermes Bakery	416.787.1234
Isaacs/KCP Bakery	416.854.7312
Kosher City Plus Bakery	416.782.6788
Lollicakes	416.482.2253

BUTCHER SHOPS

Savours Gourmet	416.663.7779
Real Canadian Superstore (Gerry Fitzgerald)	416.665.3209
Olive Branch.....	905.886.0255
Sobeys (Clark).....	905.764.3770
Toronto Kosher	416.633.9642
Nu Age Organic Chicken & Meat Online.....	www.nuagefish.com

CATERERS & TAKE-OUT FOODS

Apex Kosher Catering.....	416.901.5044
Beyond Delish.....	905.884.7700
Ely's Fine Foods.....	416.782.3231
Greg's Delights	905.597.7734
Savours Gourmet	416.663.7779
koshertrends by mona pasternak.....	416.665.6662
La Briut Kosher Catering.....	647.800.2229
Lechaim Catering	416.650.5440
Mitzuyan Kosher Catering	416.419.5260
Olive Branch.....	905.886.0255
PRC Caterers.....	416.787.9889
Real Canadian Superstore (Gerry Fitzgerald)	416.665.3209
Sobeys (Clark).....	905.764.3770
The Kosher Gourmet	416.781.9900
Toronto Kosher	416.633.9642
Two13 Kosher Food Design.....	647.334.4213
Yours Truly Meat Co	416.663.7779

FISH MARKETS

Friedmans Fresh Fish.....	416.782.6056
Nu Age Fish	416.663.FISH
Nu Age Fish Online.....	www.nuagefish.com
Olive Branch.....	905.886.0255
Sobeys (Clark).....	905.764.3770

KOSHER FOOD & NOVELTY STORES

Baskets n Stuf.....	416.250.9116
Candy Catchers	647.617.7352
Chocolate Charm.....	416.787.4256
Savours Gourmet	416.663.7779
Kosher N Natural The Candy Man	416.789.7173
Kosher City Plus	416.782.6788
Kosher Food Warehouse Online.....	kfw@dani-toronto.com
Savours Fresh Market	416.646.2277
The Chocolate Moose	416.784.9092
The Inside Scoop.....	416.768.6225

(Cholov Yisroel Ice Cream By Special Order Only Before Passover)

PUBLIC/PRIVATE INSTITUTIONS

Kitchens of the institutions listed below have been prepared for Passover by COR.

- Baycrest Centre for Geriatric Care
- Baycrest Terrace
- Bernard Betel Centre –*Providing the Second Seder Sunday April 13/2025 @5:00pm – 416.225.2112 Ext 0*
- Bikur Cholim
- Aspira Kensington Place Retirement Residence
- One Kenton Place

WINES

Wine certified by recognized rabbinic authorities are permissible. The label must indicate that the bottle has been prepared "Kosher l'Pesach".

Grafstein Wines	416.256.0440
Simcha Wine Corp.....	905.761.9022





HALACHIC CONSULTATION & DOCUMENTATION

Does your business operate on Shabbos?

Do you invest in real estate, syndications, or lend money?

Do you own a nursing home, development or property management company?

Such businesses often involve Shabbos, kashrus, and ribbis issues.

The Rabbanim of H.I.T. have helped many businesses like yours in a practical, efficient manner.

"I have been in business for many years and trying to follow halacha with intricate business questions can be difficult. Over the years I have consulted with many rabbonim, spending hours explaining the nuances of the business question, however since HIT started servicing our community I have found working with them a pleasure. They are knowledgeable and most important very responsive. Whether it's a Shabbos question, heter iska or a more complicated contract law issue, they were able to help me. Most recently a ribbis issue came up at the last minute and Rabbi Rothbart was able to advise me of both a halachically acceptable solution and how to present it to the other side. Thank you HIT and your dedicated rabbonim. Tizku Lemitzvos!" – S.R.

"Our business recently developed a new program, involving unusual financial transactions and obscure investment models. There were clear halachic implications related to ribbis, which we brought to the Halacha Institute of Toronto. The rabbanim took the time to understand the process and plan, which gave them the tools to make recommendations for the structure to be in compliance with the dinim." – T.H.

For more information: 416.535.8008 • info@halachainstitute.com

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passover PRODUCT GUIDE



REQUIRES PASSOVER CERTIFICATION



NO PASSOVER CERTIFICATION REQUIRED



KITNIYOT *This product may require Passover certification for those who eat Kitniyot on Passover



TAKE NOTE!

Alcoholic Beverages	Requires Passover certification
Almond Milk	Requires Passover certification
ALMONDS	
• In shell	No certification required (year-round including Passover)
• Shelled without BHT and BHA and NOT blanched or roasted	No certification required (year-round including Passover)
Apple Juice	Requires Passover certification
Apple Sauce	Requires Passover certification
Artificial Sweeteners	see Sugar substitute
Baby Food	Requires Passover certification
Baby Formula	The following baby formulas are produced in chametz-free facilities and are acceptable when bearing the OU. They are kitniyot and should be prepared with designated utensils. Enfamil Enfapro Isomil Kirkland Signature Life Brand Nestle Good Start Next Step Parent's Choice President's Choice Similac
Baking Powder	Requires Passover certification
Baking Soda	No certification required (year-round including Passover)
Buckwheat	Kitniyot * (see note above)
Butter	Requires Passover certification
Canola Oil	Kitniyot * (see note above)
CARROTS	
• Frozen or canned carrots	Requires Passover certification
• Baby or raw carrots	No certification required (year-round including Passover)
Cheese (hard & soft)	Requires Passover certification
Chicken	see Poultry
Chickpeas	Kitniyot * (see note above)
Club Soda	Requires Passover certification
Cocoa Powder	Requires Passover certification
Coconut Oil	Requires Passover certification

COCONUT, SHREDDED	
• Sweetened and/or toasted	Requires Passover certification
• Unsweetened	No certification required (year-round including Passover)
COFFEE	
• Regular beans - whole or ground	No certification required (year-round including Passover)
• Regular instant	Requires Passover certification
• All decaf - beans or instant	Requires Passover certification
• All flavoured - beans, instant, or decaf	Requires Passover certification
• Folger's instant - regular and decaf, NOT flavoured	No certification required (year-round including Passover)
• Maxwell House instant - regular and decaf, NOT flavoured	Certified (year-round including Passover)
• Taster's Choice instant - regular, NOT decaf or flavoured	No certification required (year-round including Passover)
• Whitener/non-dairy creamer	Requires Passover certification
Cola	See soft drinks
Cooking Oil Spray	Requires Passover certification
Corn	Kitniyot * (see note on the following page)
Cottonseed Oil	Requires Passover certification
Dates	Requires Passover certification
Dessert Gels and Puddings	Requires Passover certification
Edamame	Kitniyot * (see note on the following page)
Eggs	No certification required (year-round including Passover)
Eggs, Liquid	Requires Passover certification
Eggs, Peeled	Requires Passover certification
FISH	
• Fresh with no added ingredients besides salt	No Passover certification required
• All other varieties	Requires Passover certification
• Tuna Fish, canned	Requires Passover certification
SALMON	
• Fresh	No Passover certification required
• Smoked, Lox	Requires Passover certification
• Canned	Requires Passover certification
• Frozen	Requires Passover certification
• Kirkland Atlantic Farm Raised Frozen Salmon	Acceptable as-is for Passover
• Kirkland Wild Frozen Salmon	Acceptable as-is for Passover
Food Colouring	Requires Passover certification
Fruit Juice	Requires Passover certification
FRUITS	
• Canned	Requires Passover certification
• Frozen unsweetened, without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C)	No certification required (year-round including Passover)
• Dried	Requires Passover certification
GARLIC	
• Fresh	No certification required (year-round including Passover)
• Peeled	Requires Passover certification

Ginger Ale	See Soft Drinks
Grape Juice	Requires Passover certification
Grapeseed Oil	Requires Passover certification
Green Beans	Kitniyot * (see note below)
Gum	Requires Passover certification
HAZELNUTS (FILBERTS)	
• In shell	No certification required (year-round including Passover)
• Shelled without BHT and BHA AND NOT blanched or roasted	No certification required (year-round including Passover)
Honey	Requires Passover certification
HORSERADISH	
• Prepared	Requires Passover certification
• Raw	No certification required (year-round including Passover)
Ice, bagged	No certification required (year-round including Passover)
Ice Cream, Sherbert, etc.	Requires Passover certification
Jam, Jelly, Preserves	Requires Passover certification
Kasha	Kitniyot * (see note below)
Ketchup	Requires Passover certification
Lactaid	See Milk
Lemon juice	Requires Passover certification
Lemon juice: ReaLemon Lemon Juice	Certified by the OU is acceptable without Passover certification
Lentils	Kitniyot * (see note below)
Lime Juice	Requires Passover certification
Lime Juice: ReaLime Lime Juice	Certified by the OU is acceptable without Passover certification
Maple Syrup	Requires Passover certification
Margarine	Requires Passover certification
Matzah	Requires Passover certification
Mayonnaise	Requires Passover certification
MEAT	
• All cooked and/or processed	Requires Passover certification
• All raw unprocessed meat from Shefa and Mehadrin	Kosher for Passover year-round even without Passover certification
MILK	
• Milk	Preferable with Passover certification
	If certified milk is unavailable, purchase regular milk before Passover
• Lactaid milk	If needed, purchase before Passover
• Lactaid caplets, drops, tablets	May contain Chametz



REQUIRES PASSOVER CERTIFICATION



NO PASSOVER CERTIFICATION REQUIRED



KITNIYOT *This product may require Passover certification for those who eat Kitniyot on Passover



TAKE NOTE!

MUSHROOMS	
• Canned	Requires Passover certification
• Fresh, dried, pre-sliced	No certification required (year-round including Passover)
Mustard	Kitniyot * (see note on the following page)
Nuts	See specific nut type: almonds, hazelnuts, peanuts, pecans, walnuts
Oil	See specific oil type: canola oil, coconut oil, cooking oil spray, cottonseed oil, grapeseed oil, olive oil, safflower oil, vegetable oil
OLIVE OIL	
• Extra virgin	No passover certification required
• All other including pure, and extra light	Requires Passover certification
ORANGE JUICE	
• Fresh	Requires Passover certification
• Frozen concentrate, grade A 100% pure without additives or enrichments (e.g. calcium)	No certification required (year-round including Passover)
Peanuts	Kitniyot * (see note on the following page)
Peas	Kitniyot * (see note on the following page)
PECANS	
• In shell	No certification required (year-round including Passover)
• Shelled	Requires Passover certification
Pickles	Requires Passover certification
Pineapple, canned	Requires Passover certification
Pop	See Soft Drinks
Popcorn	Kitniyot * (see note on the following page)
Poppy Seeds	Kitniyot * (see note on the following page)
Potato Chips	Requires Passover certification
POULTRY	
• All cooked and/or processed	Requires Passover certification
• All raw unprocessed poultry from Marvid and Premier	Kosher for Passover year-round even without Passover certification
Prunes	Requires Passover certification
Quinoa	There are differing opinions as to the kitniyot status of quinoa. Ask your rabbi for direction.
Raisins	Requires Passover certification
Rice	Kitniyot * (see note on the following page)
Rice Milk	Kitniyot and may contain chametz
Safflower Oil	There are differing opinions as to the kitniyot status of safflower oil. Ask your rabbi for direction.
Salad, bagged	Requires Passover certification
Salmon	See Fish
SALT	
• Iodized	Requires Passover certification
• Non-iodized	No certification required (year-round including Passover)
Seltzer	Requires Passover certification
Sesame Seeds	Kitniyot * (see note on the following page)
Snow Peas	Kitniyot * (see note on the following page)

Soda Stream Canister	No certification required (year-round including Passover)
Soft Drinks (i.e. Carbonated Drinks)	Requires Passover certification
Soy Milk	Kitniyot and may contain chametz
Soybeans	Kitniyot * (see note below)
Spices	Requires Passover certification
SUGAR	
• White Granulated (i.e. 2KG bags, industrial bags)	No certification required
Redpath White Sugar and Lantic White Sugar are acceptable for Passover and do not require Passover certification. All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification.	
• Redpath Cubes	No passover certification required
• Redpath Dark and Light Brown Sugar	No passover certification required
• Redpath Demerara	No passover certification required
• Redpath Golden and Light Yellow Sugar	No passover certification required
• Redpath Packets	No passover certification required
• Lantic Dark and Light Brown Sugar	No passover certification required
• Brown Sugar	Requires Passover certification
• Confectioners Sugar	Requires Passover certification
• Sugar substitute, artificial sweeteners	Requires Passover certification
Sunflower Seeds	Kitniyot * (see note below)
Sweeteners	See Sugar Substitute
TEA	
• Instant, decaffeinated, flavoured, and herbal	Requires Passover certification
• Pure black, green, and white (leaves or bags)	No certification required (year-round including Passover)
Tofu	Kitniyot * (see note below)
Tuna	See Fish
Turkey	See Poultry
Vegetable Oil	Requires Passover certification
Vegetables, canned or frozen	Requires Passover certification
Vinegar	Requires Passover certification
Vitamins	Requires Passover certification
WALNUTS	
• In shell	No certification required (year-round including Passover)
• Shelled without BHT and BHA AND NOT blanched or roasted	No certification required (year-round including Passover)
Wild Rice	Kitniyot * (see note below)
Wine	Requires Passover certification
Yogurt	Requires Passover certification



REQUIRES PASSOVER CERTIFICATION



NO PASSOVER CERTIFICATION REQUIRED



KITNIYOT *This product may require Passover certification for those who eat Kitniyot on Passover



TAKE NOTE!

NON-EDIBLE products



REQUIRES PASSOVER CERTIFICATION



NO PASSOVER CERTIFICATION REQUIRED



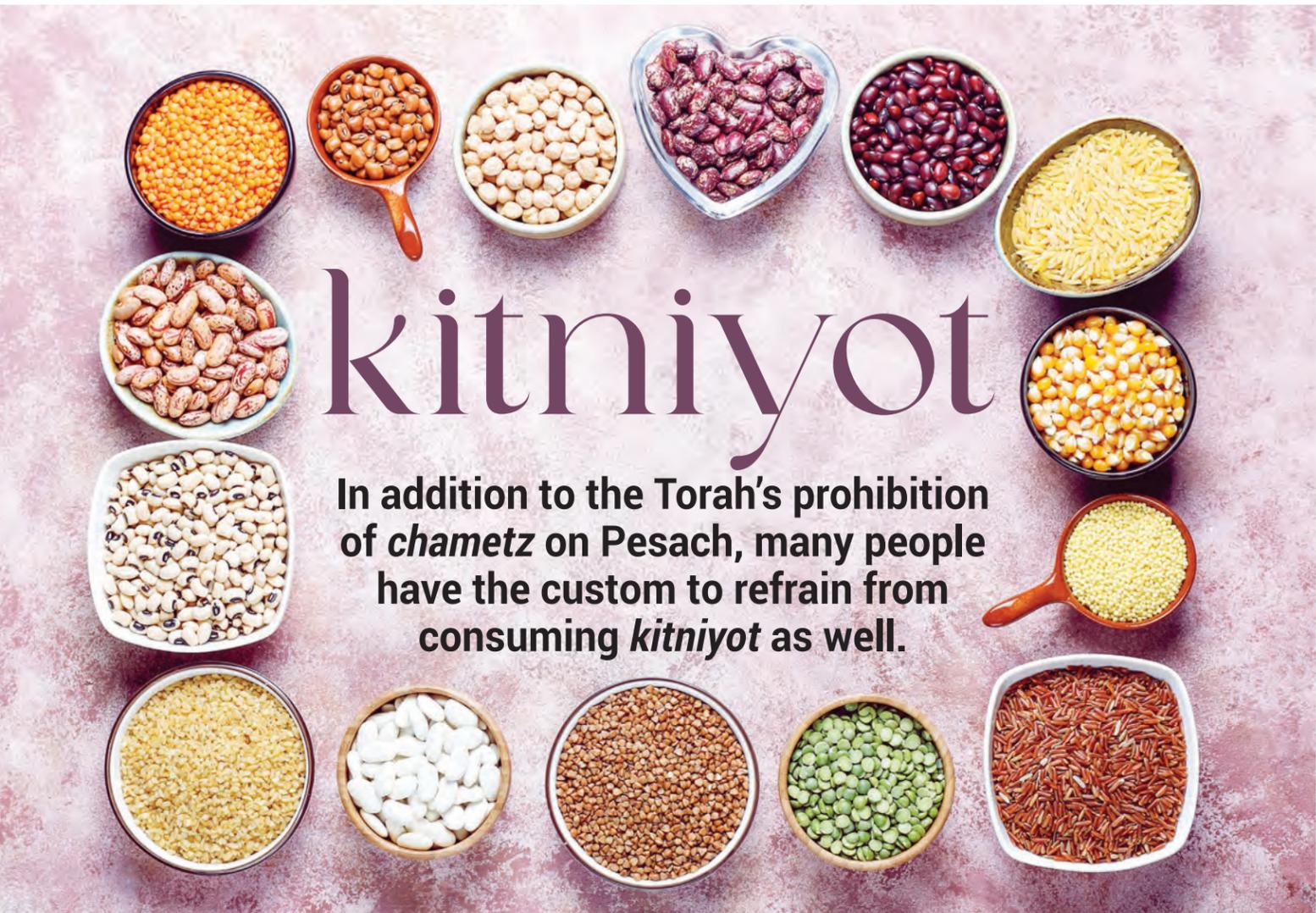
CHAMETZ



TAKE NOTE!

Alcohol (Isopropyl)	No certification required
All-Purpose Cleaner	No certification required
Aluminum Pans & Foil	No certification required
Ammonia	No certification required
Baby Oil	No certification required
Baby Ointment	No certification required
Baby Powder	No certification required
Baby Wipes Without Alcohol	No certification required
Balloons Without Powder	No certification required
Bathroom Cleaner	No certification required
Bleach	No certification required
Blush	No certification required
Carpet Cleaner	No certification required
Charcoal	No certification required
Coffee Filters	No certification required
Contact Lens Solution	No certification required
Contact Paper	No certification required
Cream, Topical	No certification required
Crock Pot Liners	No certification required
Cupcake Liners	No certification required
Dental Floss (including waxed), Unflavoured	No certification required
Deodorant, Spray	Should not have chametz-derived alcohol
Deodorant, Stick	No certification required
Dish Soap, Liquid & Powder	No certification required
Drain/Pipe Opener	No certification required
Dry Shampoo	Should not have chametz-derived alcohol
Eye Shadow	No certification required
Eyeliner	No certification required
Fabric Protector	No certification required
Fabric Softener	No certification required
Floor Cleaner	No certification required
Foundation	No certification required
Furniture Polish	No certification required

Glass Cleaner	No certification required
Gloves, Disposable Without Powder	No certification required
Hairspray	Should not have chametz-derived alcohol
Hydrogen Peroxide	No certification required
Insecticide, Sprays	No certification required
Insecticide, Traps	Some baits contain chametz
Jewellery Polish	No certification required
Laundry Detergent	No certification required
Lipstick & Lip Gloss	Should be chametz-free
Lotion	No certification required
Mascara	No certification required
Mineral Oil	No certification required
Moisturizer & Hand Cream	No certification required
Mouthwash	Should be chametz-free
Murphy Oil	No certification required
Nail Polish Remover	Should not have chametz-derived alcohol
Napkins	No certification required
Ointment	No certification required
Oven Cleaner	No certification required
Paper Cups	No certification required
Paper Plates, Coated	No certification required
Paper Plates, Non-Coated	No certification required, not recommended for hot and/or moist foods
Note: Some non-coated paper plates contain corn starch. Therefore, it is not recommended to use for hot or moist foods unless they have Passover certification.	
Paper Towels	No certification required, avoid direct food contact with the first few and last few sheets
Parchment Paper	Requires year-round certification
Perfume & Cologne	Should not have chametz-derived alcohol
Plastic Cups, Plates & Cutlery	No certification required
Plastic Wrap	No certification required
Play Dough	Chametz
Shampoo	No certification required
Shoe Polish	No certification required
Silver/Metal Polish	No certification required
Soap, Bar & Liquid	No certification required
Styrofoam Cups & Plates	No certification required
Toothpaste	Should be chametz-free
Toothpicks Without Colour	No certification required
Vaseline/Petroleum Jelly	No certification required
Wax Paper	No certification required



kitniyot

In addition to the Torah's prohibition of chametz on Pesach, many people have the custom to refrain from consuming kitniyot as well.

ORIGINS

The earliest literature regarding *kitniyot* dates back over 700 years. The *Smak*, Rabbi Yitzchak of Korbol, who lived in the 13th century, writes about the custom of *kitniyot* that had already been practiced for many generations.

PERSPECTIVE

In order to appreciate the custom of *kitniyot*, let us first make an observation about the nature of the prohibition of *chametz* on Pesach.

Among the foods that the Torah has forbidden, there is a wide range of rules and regulations. Some foods are only forbidden to be eaten (i.e. typical non-kosher); monetary and physical benefit is additionally restricted from others (i.e. milk and meat mixtures, and *orlah* - fruits from a tree that is not yet three years old). The penalty for violation and the rules of nullification vary from item to item.

The prohibition of *chametz* is unique in its broad applications

and severity of violation. *Chametz* has the strictest restrictions of all forbidden foods in the Torah. Besides the prohibition of eating and benefiting from *chametz*, one is forbidden to own it as well. Many times, even a small drop of *chametz* that gets mixed into an otherwise non-*chametz* food would forbid the entire mixture. The punishment of *karet* (spiritual excision) for consuming *chametz* is the most severe penalty that the Torah gives for forbidden food.

With this in mind, we can appreciate that *halacha* has a heightened cautiousness towards *chametz* and why extra safeguards have been set in place to avoid *chametz*. (In addition, since *chametz* is permitted throughout the year, mistakes are more likely.)

The custom of *kitniyot* is a well-known example of an instituted safeguard.

REASONS

The classic *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. Even though *kitniyot*

products are not *chametz*, *Chazal* were worried that if we allow their consumption, actual *chametz* might be consumed as well. One concern is the realistic possibility that wheat or barley kernels, which are similar to *kitniyot* kernels, might be inadvertently mixed into the *kitniyot*, thereby cooking *chametz* with the *kitniyot*. Another concern was that, since one can grind *kitniyot* into flour and bake or cook them into items that resemble actual *chametz*, the uninitiated observer might assume that *chametz* products are permissible. Also, the harvesting and processing of *kitniyot* is done in a similar way to *chametz* grains, and again, that might lead to confusion. In order to prevent the grave sin of eating *chametz*, the custom of *kitniyot* was enacted.

TO WHOM DOES THE CUSTOM APPLY?

As the *halachic* nature of customs dictates, only those communities which have adopted the custom of *kitniyot* are bound by it. The *Ashkenazi* communities of that time certainly accepted this custom, while generally the *Sephardic* communities did not.

It is interesting that even within the *Sephardic* communities there are those who observe this custom to avoid *kitniyot* to some extent. Many members of the Moroccan communities avoid *kitniyot* and some Iraqis don't eat rice. (There is a Persian custom not to eat chickpeas. The reason is not based on what is mentioned above, but for a different reason entirely. *Chummus* is a chickpea product, and since "chummus" sounds like "*chametz*", that community had a tradition to avoid chickpeas on Pesach.)

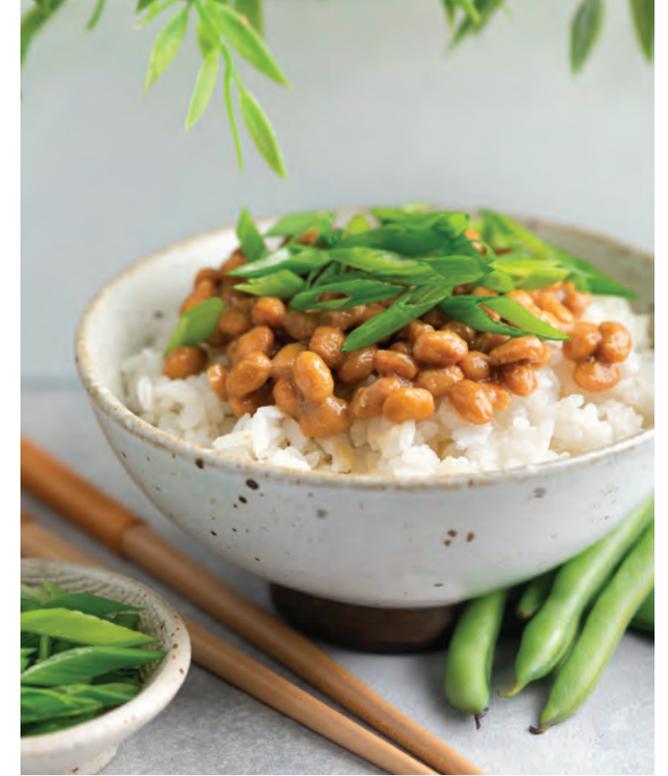
Although *kitniyot* has the *halachic* status of a custom, its observance is in no way optional. There are two types of customs: instituted customs and developed customs. Examples of developed customs include eating fried foods on *Chanukah* and *hamantashen* on *Purim*. These customs developed as their practices relate to the holidays. We cherish these customs, but there is no requirement to practice them. An instituted custom, on the other hand, once it has been accepted and practiced, has a similar status to a binding law. If one is of *Ashkenazi* descent, they are bound to adhere to the custom of refraining from eating *kitniyot*.

TYPES OF ITEMS INCLUDED

The original *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. As new products were introduced and discovered, their *kitniyot* status needed to be discussed. We find literature in regard to the *kitniyot* status of peas, corn, peanuts, quinoa, and others as well. Since there are many factors to consider, it is apparent that only a rabbinic authority can decide what is and what is not included in the custom.

LENIENCIES

Although *kitniyot* was prohibited out of a concern that it would be confused with *chametz*, *kitniyot* does not share the same strict applications of actual *chametz*. The custom was only enacted to forbid eating *kitniyot*. One is permitted to own, use, and benefit from *kitniyot*. Therefore, *kitniyot* products do not have to be sold with the *chametz*, and pet food containing *kitniyot* may be used. The laws of nullification are relaxed as well. In addition, when necessary, sick and elderly people may consume *kitniyot* products. Someone suffering discomfort may take medication



KOSHER FOR PASSOVER
For those who eat Kitniyot on Passover

COMMON KITNIYOT ITEMS

- | | |
|--------------------|------------------------|
| Beans | Peanuts |
| Buckwheat | Peas |
| Canola Oil | Poppy Seeds |
| Chickpeas | Rice |
| Corn | Sesame Seeds |
| Edamame | Snow Peas |
| Green Beans | Soy Beans |
| Lentils | String Beans |
| Millet | Sunflower Seeds |
| Mustard | |

that has *kitniyot* ingredients, and a baby may be fed formula that has *kitniyot* ingredients.

Pesach is a holiday in which we cherish our heritage and our link back to the earlier generations. Adhering to one's traditions in regard to *kitniyot* is a great demonstration of this appreciation. ■



medication

GUIDELINES

No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.

PLEASANT TASTING MEDICINE

Liquid medicines and chewable pills, which are flavoured to give a pleasant taste, have the same *halachic* status as regular food even though they are only being taken for their medicinal benefits.

If these medications contain *chametz*, they are forbidden to be ingested on Pesach. In a situation where the patient is seriously ill (*choleh sheyaish bo sakana*), a rabbi should be consulted.

BITTER TASTING MEDICINE

Pills which are bitter are permitted for someone who is ill even if the pills contain *chametz*. (If a pill has a thin, sweet flavoured coating, but the actual pill is bitter, the pill may be permitted as long as the coating is *chametz*-free.) This leniency is based on the principle that the pill is being eaten in an abnormal way, *shlo k'derech achila*, and is limited to one who is ill. Someone who is suffering only slight discomfort should not take pills that contain *chametz*. In addition, even if someone is ill, the *halacha* clearly states (*Rama Y"D 155:3*) that one may not take a pill that contains *chametz* if there is a *chametz*-free alternative.

VITAMINS AND SUPPLEMENTS

Since the allowance for taking medicines that contain *chametz* is limited to someone who is ill, it is forbidden to electively take vitamins or food supplements unless it is determined that they do not contain *chametz*.

KITNIYOT

Medicine containing *kitniyot* is permitted for someone who feels ill.

REMEMBER

- **IMPORTANT:** No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.
- Medication which tastes bitter when chewed is permitted. However, one should not take a pill that contains *chametz* if there is a *chametz*-free alternative.
- Liquid and chewable medications as well as coatings of medications that contain *chametz* should not be used.
- Vitamins and food supplements that contain *chametz* should not be used.
- Medicine containing *kitniyot* is permitted for someone who feels ill.
- Products that are only permitted for medical reasons should be used in separate utensils.
- The above guidelines do not address the question of consuming medicines on *Shabbat* or *Yom Tov*.

CHAMETZ-FREE medication

The following is a list of basic over-the-counter products that are chametz-free but may contain kitniyot. The list does not verify the general kashrut of the medications. Items must be in the exact form as shown and exactly as named.

ALLERGY AND COLD & COUGH RELIEF

- Advil Cold & Flu
- Advil Cold & Sinus Plus
- Advil Cold & Sinus Nighttime
- Alerius
- Allegra 12 Hour 60 mg tablet
- Allegra 24 Hour 120 mg tablet
- Allegra-D
- Benadryl Liquid Elixir
- Benadryl Allergy Caplets
- Benadryl Extra Strength Nighttime Caplets
- Benylin Cold and Sinus Plus Tablets
- Benylin Cold and Sinus Day/Night Tablets
- Claritin Allergy+Sinus Tablet
- Claritin Allergy+Sinus Extra Strength
- Claritin Kids Syrup
- Coricidin HBP Antihistamine Cough & Cold
- Reactine Tablets
- Reactine Allergy & Sinus
- Sudafed Sinus Advance
- Sudafed Head Cold + Sinus Extra Strength

ANALGESICS/PAIN RELIEF

- Advil Tablets/Caplets
- Advil Extra Strength Caplets
- Advil Muscle & Joint
- Advil Pediatric Drops (all flavours)
- Advil Children's Liquid (all flavours)
- Advil Junior Strength Swallow Tablets (NOT chewables)

- Aleve Caplets
- Anacin
- Aspirin Regular Strength Tablets/Caplets
- Aspirin Extra Strength Tablets
- Aspirin Stomach Guard Extra Strength
- Aspirin Stomach Guard Regular Strength
- Genexa Suspensions
- Midol PMS Complete
- Midol Menstrual Complete
- Midol Teen Complete
- Motrin IB Regular Strength
- Motrin IB Extra Strength
- Motrin IB Super Strength
- Motrin Suspensions and Concentrated Drops
- Tylenol Regular Strength Caplets/ Tablets
- Tylenol Extra Strength Caplets
- Tylenol Childrens/Infants DYE FREE liquid (all flavours)

ANTACIDS

- Alka-Seltzer
- Pepcid AC
- Pepcid AC Maximum Strength
- Pepcid Tablets
- Zantac

ANTI-DIARRHEA

- Imodium Caplets
- Pepto-Bismol Liquid
- Pepto-Bismol Liquid Extra Strength

ANTI-NAUSEA

- Gravol Easy To Swallow Tablets
- Gravol Ginger Tablets

LAXATIVES

- Metamucil Original Coarse Powder (non-kitniyot) (also acceptable with non-medicinal Ingredient: sucrose)
- Life Brand Clearly Fibre
- Life Brand Original Texture Fibre Laxative
- RestoraLAX
- Phillips' Milk of Magnesia Original
- Senokot Tablets
- Senokot-S

PRENATAL VITAMINS

- PregVit
- PregVit Folic 5

Rx Name: _____
 Date: _____
 DOB: _____
 Address: _____

The medication list is also available at:

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 or on

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Signature: _____

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personal care products AND COSMETICS

Personal care products and cosmetics are generally considered “totally inedible” (*aino raooi le'achilas kelev*) and, therefore, according to the letter of the law, **personal care products are permitted for use even if they contain chametz**. However, in the categories discussed below, it is commendable to use only those cosmetics that are *chametz-free*.



SICHA KESHTIA - There is a *halachic* opinion from the *Rishonim* that applying products topically is considered ingesting (*sicha keshtia*). Typically, we are not stringent in this matter and therefore, one may apply non-kosher products on the skin. However, due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*), some avoid using *chametz* in this fashion and are therefore meticulous in using only *chametz-free* cosmetics.



LIPSTICK AND TOOTHPASTE - Due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*) it is advised to be stringent with regard to cosmetics and personal care products that are applied to the lips or used orally. Therefore, it is recommended to avoid using lipsticks and toothpastes that contain *chametz*.



DENATURED ALCOHOL - Denatured alcohol is inedible alcohol that can be derived from either *chametz* or non-*chametz* sources. It is commonly found in deodorants, perfumes, and mouthwashes. Although denatured alcohol is inedible, it could conceivably be distilled back to an edible state and, for this reason, many *Poskim* (Rabbinic authorities) are of the opinion that denatured alcohol is considered edible and would be problematic if the alcohol was derived from *chametz*. Therefore, one must ensure that products used on Pesach do not contain denatured alcohol. In order to avoid this issue, ensure that the product in question is on a reliable “*chametz-free*” list or contact the COR.

Alcohol that contains *chametz* could be referred to in any of the following ways:

- | | |
|----------------------|-----------------------|
| 1. Ethyl Alcohol | 5. SD Alcohol |
| 2. Ethanol | 6. SDA or SDA Alcohol |
| 3. Denatured Alcohol | 7. Alcohol |
| 4. Alcohol Denat. | |

The following are NOT sourced from *chametz*:

- | | |
|----------------------|--------------------|
| 1. Benzyl Alcohol | 4. Methanol |
| 2. Cetyl Alcohol | 5. Stearyl Alcohol |
| 3. Isopropyl Alcohol | |

The complete list of Kosher for Passover Personal Care and Cosmetics Products is available at



WWW.COR.CA
or on the



COR KOSHER APP

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kashering FOR PASSOVER

All kitchen items, utensils, and appliances ("kli" in the singular and "keilim" in the plural) that were used for *chametz* during the year must be cleaned well to prepare them for *kashering*. Since we are taught that *chametz* is absorbed into *keilim* during certain cooking processes, we must ensure that such absorption is purged from them through a process known as "*kashering*."

Not all *keilim* can be *kashered*. Only *keilim* made from materials from which their absorbed *chametz* can be extracted can be *kashered*. To the right is a list of materials that can and cannot be *kashered* for Pesach.

In addition, *keilim* cannot be *kashered* if there is a concern that they might break or be ruined during the *kashering* process. The rationale is that a person may not *kasher* an item properly if he fears he may break or damage it.

Items made from the following materials **CAN** be *kashered*:

- Granite • Marble • Metal
Stone • Wood

Items made from the following materials **CANNOT** be *kashered*:

- China • Correlle • Corian • Cork • Corningware
Duralux • Earthenware • Enamel Coating
Formica • Melmac • Nylon • Plastic • Porcelain
Pyrex • Synthetic Rubber • Teflon Coating

THE FOLLOWING ARE THE FIVE KASHERING METHODS:

- 1 LIBUN GAMUR
- 2 LIBUN KAL
- 3 HAGOLA
- 4 IRUI ROSCHIM
- 5 MILUI V'IRUI

Each method has a different level of capability in removing absorbed *chametz*. (*Libun gamur* has the greatest capability; *milui v'irui* has the lowest.) The specific *kashering* method necessary for each *kli* will depend on how the *chametz* was originally absorbed. If a *kli* was used in a cooking process that absorbs *chametz* more intensely, a more intense *kashering* method is necessary, while a *kli* that was used in a less intense cooking process requires a less intense *kashering* method. One may use a more intense process to *kasher* a *kli* that is prescribed a less intense process.

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<https://cor.ca/consumers/how-to-videos/>



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kashering OVERVIEW

1

LIBUN GAMUR - COMPLETE GLOWING

APPLICATION: Items used directly on a stove top or grill or in the oven with food that **does not contain liquid**
EXAMPLES: Baking pan, roasting pan, grill
METHOD: The item must be heated, e.g. using charcoal or an industrial blow torch, until every part of it becomes red hot.
Note: It is highly recommended that this method be employed only by someone with experience.

2

LIBUN KAL - MODIFIED GLOWING

APPLICATION: This method can be used in place of *hagola* and may also be sufficient in certain circumstances when *libun* is required.
EXAMPLES: Some types of ovens (See *Kashering & Cleaning Guide*)
METHOD: A *kli* must be heated until straw or a feather touching the other side of the *kli*, begins to burn.
Note: One can test to see if the *kli* has reached *libun kal* by sprinkling water onto it. If the water sizzles then the item has been *kashered* with *libun kal*.

3

HAGOLA - BOILING

APPLICATION: *Keilim* used directly on a stove top or grill or in the oven with food that **does contain liquid**
EXAMPLES: Pots, stirring utensils, flatware when used on the fire with liquid foods (regular flatware also generally requires *hagola*).
METHOD:

- 1) Clean thoroughly to remove all dirt, labels, glue, and tangible rust. Any part of the *kli* that cannot be cleaned properly, e.g. crevices, requires *libun kal*.
- 2) The item should not be used for 24 hours. (If this is not possible, ask your rabbi.)
- 3) If the pot used for *kashering* is not a Pesach pot, the *minhag* is to *kasher* the pot. This is performed as follows:
 - A. Make sure that the *kashering* pot is clean and not used for 24 hours.
 - B. Fill the *kashering* pot to the brim with water and heat it up to a rolling boil.
 - C. Discard the water – at this point your *kashering* pot is kosher for Pesach.
 - D. Fill the *kashering* pot and boil once again. This pot is now ready for *kashering*.
- 4) Immerse each *kli*, one at a time, in the boiling water. If you are *kashering* several *keilim*, ensure that the water remains boiling before inserting each *kli*.
- 5) If the water becomes murky, then it must be changed.
- 6) If an entire *kli* does not fit into the *kashering* pot at one time, it may be *kashered* in sections. A large pot can be *kashered* by using the method described above for the *kashering* pot and, in addition, it is recommended to drop a preheated stone that is glowing red ("*even meluban*") into the boiling water to make it overflow.
- 7) After *kashering* is complete, the *kli* should be rinsed in cold water.
- 8) Once all *keilim* have been *kashered*, the *kashering* pot should be *kashered* once again if it is to be used on Pesach. (This can be done immediately; no need to wait another 24 hours.) Ensure that the *kashering* pot is clean and follow steps B and C above.

4

IRUI ROSCHIM - POURING HOT WATER

APPLICATION: *Keilim* upon which hot *chametz* was poured
EXAMPLES: Sinks, counters
METHOD:

- 1) Clean the *keilim* thoroughly.
- 2) The *kli* should not be used for 24 hours. If this is not possible, ask your rabbi.
- 3) Pour boiling water onto every part of the *kli* using a kettle or a pot of water that has been taken directly from the stove. It is recommended to pour the boiling water over an *even meluban* which allows the water to sizzle on contact with the *kli*. (See step 3 above, *Hagola*, concerning the use of a *chametz* pot for *kashering* purposes.)

5

MILUI V'IRUI - SOAKING

APPLICATION: *Keilim* used exclusively for cold *chametz*
EXAMPLES: Drinking glasses
Note: If one is able to buy separate glasses for Pesach, this type of *kashering* should be avoided.
METHOD:

- 1) Clean the *kli* thoroughly.
- 2) Immerse the *kli* in cold water, e.g. in a bathtub or basin, or fill the *kli* to the top with cold water.
- 3) Change the water every 24 hours, for three cycles, for a total of 72 hours.

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KASHERING & CLEANING guide

OVENS

A. SELF-CLEANING OVENS

- Clean all parts of the oven where the heat of the self-cleaning cycle does not reach – mainly edges and sides of the doors and under the gasket.
- Run the self-cleaning cycle for at least two hours.
- During Pesach, avoid placing food directly on the racks or on the door unless they are covered with aluminum foil.

B. CONVENTIONAL OVENS

- Use an oven cleaner to thoroughly clean the entire oven, including the racks and doors.
- Turn the oven on to its highest setting for one and a half hours (*libun kal*).
- Turn the oven on to broil for half an hour.
- It is preferable to cover the racks with aluminum foil so that no pots or pans touch them directly.

C. CONTINUOUS CLEANING OVENS

- Despite its name, don't assume that this type of oven is always clean.
- Clean the oven thoroughly. (Caution: Check the manual for what type of cleansers you should use.)
- *Kasher* in the same way as a conventional oven.

D. MICROWAVE OVENS

It is best not to *kasher* a microwave oven.

If it must be used, it should be *kasher*d as follows:

- Clean the oven thoroughly to remove all dirt and food residue. If any part of the interior cannot be accessed to clean properly (e.g. crevices), then the microwave should not be *kasher*d.
- The oven should not be used for 24 hours.
- Place a container(s) of water in the oven and boil it until the oven fills with thick steam.
- The glass tray should either be changed or completely covered with a material that is microwave safe.
- Some people also either cover the 6 walls of the microwave (Caution: Do not block any vents) or completely double wrap any food before heating it.

STOVE TOPS

A. ELECTRIC & GAS

Clean the entire surface of the stove top and all its parts—mainly the electric burners, chrome rings, gas grates, drip trays, and knobs.

- **Electric Burners** – Turn them on to the maximum setting (until they are glowing red hot) for approximately 10 minutes.
- **Chrome Rings** – Immerse in a pot of boiling water. Alternatively, one can place a wide pot (with water so as not to burn the pot) on the element while the burners are turned to maximum heat in order to spread the heat to the chrome rings.
- **Gas Grates** – *Kasher* them with *libun kal* by one of the following methods:
 - Place them in the oven while it is being *kasher*d. (Caution: If the oven is being *kasher*d by using the self-cleaning cycle, verify that the grates can withstand the heat and will not experience discoloration.)
 - Move them around the flame until every part of them has been heated to *libun kal*. (Caution: Use tongs and protective gloves.) Alternatively, one can place a wide pot (with water so as not to burn the pot) on the grate while the burners are turned to maximum heat in order to spread the heat to the grates.
- **Drip Trays** – Put them in the oven while it is being *kasher*d.
- **Knobs** – *Kasher* them with *hagola* or cover them (if they could come into contact with food or steam from pots).
- **Surface** – Cover the entire surface with heavy aluminum foil or a Pesach *blech* so that only the burners are exposed.
- **Backsplash** – Cover with heavy aluminum foil. (Caution: Be careful not to block any vents.)
- **Oven Hood** – Clean thoroughly. The oven hood does not have to be covered unless it is very low (to the point that when the steam from the pot below reaches it, the steam is still hotter than 113°F, *yad soledet bo*).

B. GLASS TOP RANGE (including Corning, Halogen and Ceran)

- **Burners**—Turn them on to their maximum setting (until they are glowing red hot) for approximately 10 minutes.
- Cover the rest of the surface around and between the burners with material that will not easily tear. (Caution: do not cover the stove with a Pesach *blech* as it can cause the glass to crack.)

Chag Sameach

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DISHWASHERS

A. ENAMEL INTERIOR

These types of dishwashers may **not** be *kashered*.

B. METAL INTERIOR

It may be possible to *kasher* a dishwasher with stainless steel walls; however, because of the various issues involved, this should only be done after consulting with, and under the direction of, your rabbi.

SINKS

A. STAINLESS STEEL SINKS

- Clean every part thoroughly—mainly basin, knobs, faucet, and drain area. Be sure to clean the spout on the faucet.
- Remove the faucet aerator and clean well.
- Pour a strong chemical cleaner down the drain and into any crevices that cannot be cleaned properly.
- Do not use the sink with hot *chametz* for 24 hours.
- Dry the sink prior to *kashering*.
- *Kasher* with *irui roschim* by pouring boiling hot water on every part of the sink, including the knobs, faucet and faucet parts. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See *Hagola* above)
- Some people move an *even meluban* around the sink as the water is being poured.
- It may take a few refills of the kettle or pot to *kasher* the entire sink.
- **Faucets and Extendable Faucets** – An alternative way of *kashering* this part of the sink is to quickly dip it into the *kashering* pot. (Caution: Plastic parts could warp if kept in the pot too long.)
- **Stoppers and Strainers** – Replace for Pesach. (If necessary, they may be cleaned well and *kashered* with boiling water.)
- **Instant Hot Water Device** – Pour boiling hot water over it while letting hot water run from it.
- **Soap Dispenser** – Empty it of all soap, flush out any remaining soap with water, and pour boiling water over the entire dispenser.
- Some people cover the entire area of the sink after *kashering* it or place an insert in the sink.

B. ENAMEL, PORCELAIN & CORIAN SINKS

- Sinks made of these materials **cannot** be *kashered*.
- Clean them thoroughly and use a strong chemical cleaner on the sinks and down the drain.
- Line the walls and bottom of the sink with contact paper or heavy aluminum foil. Then, place a rack on the bottom and wash dishes in a dishpan placed on top of the rack. Some people place an insert in the sink.

COUNTERTOPS

A. MATERIALS THAT CAN BE KASHERED

Granite / Marble / Metal / Stainless Steel / Wood

To *kasher* these counters:

- Clean them thoroughly.
- Do not put anything hot on them for 24 hours.
- *Kasher* with *irui roschim* by carefully pouring boiling water on the entire area from a kettle or from a pot taken directly from the stove. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See *Hagola* above)
- Some people cover these types of counters even after *kashering* them. Alternatively, they move around an *even meluban* or hot iron as they pour the hot water.



B. MATERIALS THAT CANNOT BE KASHERED

Corian / Enamel / Formica / Plastic / Porcelain / Surreal/ Engineered Quartz*

Before using these counters:

- Clean them thoroughly.
- Cover them with a thick waterproof material that will not rip easily while you are working on them.
- Some people *kasher* these counters as outlined above before covering them.

* Engineered quartz countertops such as Caesarstone and Silestone are made from a combination of stone, synthetic resins, and pigments. There are differences of opinions as to whether these materials can be *kashered* and a rabbi should be consulted.

REFRIGERATORS & FREEZERS

- Clean every surface and all parts thoroughly using a cleanser that will render inedible any tiny crumbs that may have been missed. Often, shelves will have to be removed to effectively clean all cracks and crevices.
- Some have a custom to cover surfaces that may directly touch food.

CUPBOARDS, DRAWERS & SHELVES

- Clean thoroughly with a cleanser that will render inedible any tiny crumbs that may have been missed.
- Some have a custom to cover surfaces that will directly touch food

TABLES & CHAIRS

- Clean thoroughly. Cover tables with a thick material that won't tear easily and through which spills won't easily penetrate. Covers should be fastened securely.

FLATWARE

- Requires *hagola* (See *Kashering Overview*)

MISCELLANEOUS ITEMS

A. TABLECLOTHS & DISH TOWELS

Launder with soap and hot water. (Plastic tablecloths should not be *kashered*.)

B. HIGHCHAIRS

Clean thoroughly and cover tray. Some pour hot water on the tray before covering it.

C. RINGS

Clean thoroughly and pour boiling water on them (*irui roschim*).

D. CANDLESTICKS & TRAY

Clean thoroughly. Do not wash them in a sink that has already been *kashered* for Pesach. (The same applies for flower vases that were on the table during the year.)

ITEMS THAT CANNOT BE KASHERED

- | | |
|-----------------------------|------------------------|
| • Blech | • Grater |
| • Bottles with Narrow Necks | • Hot Plate* |
| • Ceramic | • Mixer |
| • China | • Plastic Tablecloths |
| • Colander/Strainer/Sieve | • Sifter |
| • Crock Pot | • Toaster/Toaster Oven |
| • Food Processor | • Warming Drawer |
| • George Foreman Grill | • Wooden Cutting Board |

*Hot plates can be used for Pesach if the following is done: Clean thoroughly and turn the hot plate to high for an hour. Make sure that it is covered very well in a way that the cover won't rip and food will not come into direct contact with the hot plate.

Kashering Notes

- *Kashering* (except for *libun gamur*) should be performed before the latest time to eat *chametz*. If this is not possible, ask your rabbi.
- Typically, it is not permitted to *kasher* a meat *kli* to use for dairy or vice versa. However, once a *kli* is *kashered* for Pesach, it may be designated for either use.
- Since *kashering* can involve boiling hot water, red-hot burners, or even a blow torch, safety is an important concern. It is best to use protective gloves and tongs while *kashering*. Children should be kept away from the area where you are working.
- When in doubt, ask your rabbi. Although this is an important rule all year round, it is crucial when it comes to Pesach as the laws are more complex and more stringent.
- These guidelines are for *kashering chametz* items for Pesach use only. To *kasher* items all year round that may have become non-kosher (i.e. meat utensil that absorbed milk), consult your rabbi as the guidelines may differ slightly.
- Due to the complexities of the *kashering* process, to the extent that it is feasible, it is best to have separate *keilim* for Pesach.



TEVILAT keilim

IMMERSING DISHES & UTENSILS IN A MIKVAH



In a kosher kitchen, many types of dishes and utensils must be immersed in a *mikvah* before they may be used. *Tevilat keilim* is independent from *kashering*. The basic difference between the two is that *kashering* refers to various methods of extracting or burning absorbed substances, while *tevilat keilim* is a ritual of sanctifying the utensil. Based on this discrepancy, *tevilat keilim* has different applications, requirements, and guidelines than *kashering*.

OWNERSHIP REQUIREMENTS

The function of *tevilat keilim* is to sanctify a vessel that is now owned by a Jew. Consequently, if an item was originally made by a Jew, and has always been owned by a Jew, the item would not require *tevilah* (immersion in the *mikvah*). Conversely, if an item is owned jointly or in a partnership with a non-Jew, it would also not need *tevilah*. If later the Jew becomes the exclusive owner, the item would then need *tevilah*.

Tevilat keilim is required only on utensils that are considered *klai achila*, utensils used for food preparation or mealtime. Based on this classification, a storeowner who sells these utensils should not *tovel* them. This is because the storeowner relates to them as *klai schorah*, store inventory, and not as *klai achila*. Once the customer buys the utensil, the utensil is now considered *klai achila*, and the utensil could now be *tovelled*.

Questions arise when sending a gift if the sender could do the *tevilah*. As the scenarios can be quite complex, one should consult their rabbi or contact the COR with the specific question.

UTENSIL REQUIREMENTS

We are required to *tovel* (immerse in a *mikvah*) items that come into direct contact with food both during preparation and at mealtime. Oven racks generally do not come into direct contact

with food, and would, therefore, not require *tevilah*, but the racks from a toaster oven which do directly touch food would require *tevilah*.

To require *tevilah*, items must be made of metal (including aluminum, brass, copper, gold, iron, lead, silver, steel, and tin) or glass (including Pyrex, Duralex, and Corelle). Wood, plastic, rubber, and unglazed earthenware do not require *tevilah*.

PREPARING THE UTENSIL

For the *tevilah* to be valid, the item must be immersed in the *mikvah* waters without any interference. The item must, therefore, be prepared accordingly. All labels and stickers that one plans to remove when using the item must be removed before *tevilah*. After the sticker is removed, any residual adhesive that is left on the item must be removed as well. On a practical note, WD-40, nail polish remover, and Goo Gone are known to be effective in adhesive removal. Also, if there are many items to *tovel*, it is recommended to prepare the items before going to the *mikvah*.

BRACHA

Generally, one must make a *bracha* (blessing) before performing the *mitzvah* of *tevilat keilim*. One should hold the item or one of the items that is to be *tovelled* while making the *bracha*. If one item is being *tovelled* the *bracha* is "*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keli.*" If many items are to be *tovelled* the *bracha*

Did you know?

Some of the most common questions that arise pertaining to *tevilat keilim* concern *tovelling* small electrical appliances. Typical sandwich makers, hot water kettles, and urns require *tevilah*. Discuss with your rabbi or COR how to practically *tovel* these appliances. For example, how much of the appliance must be immersed? Does the cord have to be immersed as well?

When it comes to appliances with a digital panel, e.g. a Keurig coffee brewer, there is a greater concern that these items would be ruined with *tevilah*. Taking this into account, there is a valid *halachic* claim that *tevilah* is not required. As mentioned in the article, if an item is partially owned by a non-Jew, it does not require *tevilah*. Therefore, under the circumstances, it would be advisable to sell a percentage of the appliance to a non-Jew. To receive instructions on how to properly administer such a transaction, talk to your rabbi or call COR to obtain a contract which has been designed specifically for this purpose.

changes to "*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keilim.*"

There are a number of items that require *tevilah* where a *bracha* is not said. This could be for a number of reasons. For example, if there is an uncertainty in *halacha* if an item requires *tevilah*, then *tevilah* would be done without a *bracha*. Many of these items are listed in the accompanying chart.

TEVILAH PROCEDURE

It is preferable to wet one's hand before *tovelling* the item, and if possible to do this before making the *bracha*. The item being *tovelled* must be totally immersed with the *mikvah* waters touching the entire item both outside and inside. The entire item must be under water at one time and may not be immersed in stages. One must be aware when *tovelling* many items simultaneously that the pile is not weighed down in a way that water cannot reach all the items.

As with any matter in *halacha*, if a question arises or if you need further guidance, consult your rabbi or contact COR. ■

Item	Tevilah Requirement	Bracha Required?
Aluminum Pans:		
• to be used once	No Tevilah Required	-
• to be used more than once	Preferable to Tovel	NO
Barbecue Grates	Tevilah Required	YES
Blech	No Tevilah Required	-
Blender	Tevilah Required	YES
Can Opener	No Tevilah Required	-
Ceramic Dishes (e.g. coffee mug)	Preferable to Tovel	NO
China	Preferable to Tovel	NO
Cookie Cutters	Tevilah Required	NO
Cooling Racks	Tevilah Required	NO
Corkscrew	No Tevilah Required	-
Corningware	Tevilah Required	NO
Crock Pot:		
• ceramic insert	Preferable to Tovel	NO
• metal insert	Tevilah Required	YES
• glass lid	Tevilah Required	YES
Dish Rack	No Tevilah Required	-
Earthenware, non-glazed	No Tevilah Required	-
George Foreman Grill	Tevilah Required	YES
Glass	Tevilah Required	YES
Hot Water Urn	Tevilah Required	YES
Meat Tenderizer Hammer	Tevilah Required	NO
Meat Thermometer	No Tevilah Required	-
Microwave - Turntable Only	Tevilah Required	YES
Mixer Beaters:		
• if to be used exclusively with not yet edible food (e.g. dough)	Tevilah Required	NO
• if to be used at times with already edible food (e.g. ice cream)	Tevilah Required	YES
Oven Racks	No Tevilah Required	-
Peeler	Tevilah Required	YES
Plastic	No Tevilah Required	-
Popcorn Popper	Tevilah Required	YES
Porcelain Enamel	Preferable to Tovel	NO
Sandwich Maker	Tevilah Required	YES
Spatula	Tevilah Required	YES
Stoneware, glazed	Preferable to Tovel	NO
Styrofoam	No Tevilah Required	-
Tea Kettle	Tevilah Required	YES
Teflon Coated Pots	Tevilah Required	YES
Toaster Oven - Racks & Tray Only	Tevilah Required	YES



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ON PASSOVER

(AND THROUGHOUT THE YEAR)



Although one is allowed to feed pets non-kosher foods, there are still *kashrut* issues that one has to be aware of. Throughout the year, not only are we commanded not to eat foods that contain a meat and milk mixture, one is also not allowed to derive benefit from them. Feeding pets these foods is considered a derived benefit and, therefore, it is forbidden. On Passover, we are commanded not to eat *chametz*, nor may we derive benefit from or own it. Having pet food, which contains *chametz*, in one's possession during Passover transgresses this prohibition. Therefore, during Passover, one may feed pets non-kosher food as long as the pet food does not contain a milk and meat mixture, **and** it does not contain *chametz*.

Ashkenazi Jews who do not eat *kitniyot* are allowed to feed *kitniyot* to their pets on Passover. The Torah's prohibition of eating, owning, and deriving benefit from *chametz* is limited to the five grains – wheat, barley, oats, rye, and spelt. As an extra safeguard, *Ashkenazi* Jews have been instructed to avoid *kitniyot* as well. (See article on *kitniyot* in this guide.) This safeguard prohibits eating *kitniyot*, but does not forbid owning and deriving benefit from *kitniyot*. Therefore, one may feed *kitniyot* to pets on Passover.

What should one be aware of when buying pet food?

DOGS & CATS

Throughout the year, one has to make sure that pet food with meat does not contain dairy. When it comes to regular food, we are forbidden to have dairy mixed with any sort of meat or poultry, however, with pet food it is only forbidden to have dairy mixed with beef. It is not a problem if dairy is mixed with poultry, fowl, or meat from a non-kosher species (i.e. pork). Therefore, if the label states "beef", "lamb", "meat", or similar declaration it must not have dairy ingredients. "Animal fat" should be considered as an ingredient that cannot be mixed with dairy. Whey and casein are some of the not so obvious dairy ingredients that could be found in pet food.

For Passover, pet food cannot have *chametz* ingredients. Ingredients made from wheat, barley, oats, rye, spelt, pasta, and brewer's yeast are *chametz*. Also, note that "starch" could be wheat starch and should be avoided.

Kitniyot ingredients are permitted. Common *kitniyot* ingredients are beans, buckwheat, corn, millet, peanuts, peas, rice, sorghum and soybeans.

Be careful with pet foods that are "gluten free" as they still may contain *chametz* ingredients. "Grain free" pet foods seem not to be a problem, but make sure to check the ingredient label.

FISH, BIRDS & SMALL ANIMALS

Feed for fish, birds, and small animals have a unique challenge as many feeds are grain based. Reading the ingredient panel is imperative. Since some people have difficulty finding suitable pet food, there are those who make their own homemade "Kosher for Passover" pet food. It is recommended to speak with a pet food specialist for advice as to what to feed your pets. It is also a good idea to start acclimating your pet to its new Passover diet for a little while before Passover. Also, beware that although

some reptile foods are not a problem, the feed might be packaged with oatmeal or wheat flakes, which is *chametz*.

Below are a few *chametz*-free options:



Spray Millet for Birds Alfalfa Hay & Cubes



Fish Food: Please read ingredients to verify that the pet food is *chametz*-free. Similar looking items might contain *chametz*.

While it seems like a good solution, it is not simple to *halachically* avoid the issue by giving your pet to a non-Jew for Passover. If you wish to do so, you must discuss this issue with your rabbi.

As always, if you have any questions about specific ingredients please call the COR and we will be pleased to assist. ■

KOSHER PET FOOD 10 COMMANDMENTS

- 1 Pet food may contain non-kosher ingredients.
- 2 Pet food may not contain a mixture of meat (beef) and milk. This applies year-round.
- 3 Pet food may contain a mixture of pork and milk.
- 4 Pet food may contain a mixture of poultry and milk.
- 5 During Passover, pet food may not contain any *chametz*.
- 6 During Passover, pet food that is *chametz* should be sold with the rest of your *chametz*.
- 7 During Passover, avoid the following ingredients: wheat, barley, oats, rye, spelt, brewer's yeast, and starch.
- 8 During Passover, pet food may contain *kitniyot*.
- 9 During Passover, be careful with foods for fish, birds, and small animals.
- 10 During Passover, double-check the ingredient panels even if the food is grain or gluten free.

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PESACH traveller checklist

BELOW IS A LIST THAT ADDRESSES COMMON SCENARIOS
FOR THOSE PEOPLE WHO ARE NOT STAYING HOME FOR PESACH

PRIMARY RESIDENCE

**If leaving more than 30 days before Pesach
(and not returning until after Pesach):**

- No *bedika* required
- Must sell *chametz* and must declare *Kol Chamira* before the latest time for owning *chametz* on *erev Pesach*

If leaving less than 30 days before Pesach:

- *Bedika* required
 - Must be performed at night by candlelight during the night before you leave this location
 - No *bracha* is said
 - *Kol Chamira* is said, however, substitute *bershusi* (in my possession) with *bebaisa hadain* (in this house).
 - One could also appoint a *shaliach* (agent) to perform the *bedika* on his behalf on *erev Pesach*.
 - It is generally more appropriate to perform the *bedika* than to absolve oneself by selling the entire house on the 13th of *Nissan*. In case of need, speak to your rabbi.
- Must sell *chametz* and must declare the regular *Kol Chamira* before the latest time for owning *chametz* on *erev Pesach*

DESTINATION (HOTEL)

If *chametz* was brought in: *Bedika* with *bracha* required
If *chametz* was not brought in: *Bedika* without *bracha* required

When selling *chametz*, make sure that it will be sold before the last time for owning *chametz* in the place/time zone where you are staying. Further, make sure that the *chametz* will be bought back only after Pesach is over in the place/time zone where you are staying.

WHEN FLYING

Make sure that the kosher meal is certified Kosher for Passover, and that the double wrap of the hot airline meal is not pierced (this applies all year, not only for Pesach). One should not have any of the hot drinks, and one should assume that the cold drinks are not Passover certified, unless clearly stated that they are.

IN A HOTEL

One should not use the coffee urn in the room (or anywhere in the hotel) unless it is clearly stated that it is certified Kosher for Passover.

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WHEN EREV PESACH falls out on shabbos A HALACHIC GUIDE

This year presents a unique circumstance: a year in which erev Pesach falls on Shabbos. Below is a quick review of some of the laws of Pesach as they apply to this year. (Please note: times noted in the article can be found on page 11 of this guide.)

THURSDAY: *Ta'anis Bechoros*. One may participate in a *siyum meseches* instead of fasting.

THURSDAY NIGHT: Search for *chametz* preceded by a *bracha* and followed by the nullification of the *chametz (kol chamira)*.

FRIDAY: One should burn the *chametz* on erev Shabbos before the end of the fifth *halachic* hour. *Chametz* that will be eaten on erev Shabbos and on Shabbos should be set aside in a secure place. *Kol chamira* is not recited after burning the *chametz*.

Preparations for the seder should be completed prior to the onset of Shabbos. If one forgot to prepare something, a Rov should be consulted.

SHABBOS: For the Shabbos *seuda*, one may eat *challah* (pita is a practical option to avoid crumbs) or *matzah ashirah* (egg *matzah* or *matzah* made with fruit juices). Once the table is cleaned, and all crumbs removed, Pesach dishes and utensils may then be used.

Chametz may not be consumed after the fourth *halachic* hour of the day. As the deadline approaches, all *chametz* should be removed from the table and the floor should be swept. One should thoroughly wash their mouth and teeth to ensure that no *chametz* remains.

There are two ways to fulfill the *mitzvah* of eating *shalosh seudos*. Option one: Divide the morning *seudah* into two; the first qualifying as the day meal and the second qualifying as *shalosh seudos*. After eating bread, fish, etc., *birkas hamazon* is recited. Take a break of approximately twenty minutes, or go for a walk outside. After the break, the third *seudah* begins with *hamotzee*. Bread or *matzah ashirah* may not be consumed past the fourth *halachic* hour; however, the rest of the meal may be continued in a relaxed manner. Those who choose this option should also eat something in the afternoon to fulfill the *mitzvah* of *shalosh seudos* in its proper time. Option two: Eat foods that do not require washing in the afternoon.



Leftover *chametz* should be broken into small pieces and flushed away. If there is too much *chametz* to flush, bleach or a similar cleaning product containing bleach can be poured on the *chametz* to destroy it. *Chametz* should not be placed into a garbage can owned by a Jew.

Once the *chametz* is prohibited, it is *muktzeh* and may no longer be moved. If *chametz* is found after it becomes prohibited, it is permitted to ask a gentile to flush it.

One should say *kol chamira* (nullification of *chametz*) prior to the conclusion of the fifth *halachic* hour of the day.

Preparing for Yom Tov while it is still Shabbos is forbidden; however, sleeping for the sake of feeling rested for the *seuder* is permitted. Care, though, should be taken not to verbalize the purpose of the nap. One should not change into Yom Tov clothing on Shabbos if this is being done to save time.

Preparations that do not involve *melachos*, including setting the *seuder* table, putting the wine in the fridge and selecting whole *matzahs*, may be performed forty-five minutes after sunset even by those who generally are stringent to wait a full seventy-two minutes.

MOTZAI SHABBOS PESACH NIGHT: The *tefilla* of ותודיענו is added to the *shemonah esrei* of *Maariv*.

Kiddush on *leil seder* includes *havdalah* and is referred to as יקנה"ז (YK"NH"Z). This acronym refers to the order of the *brachos* which are *Yayin* (בורא פרי הגפן), *Kiddush*, *Ner* (בורא מאורי האש), *Havdalah*, *Zman* (שהחיינו). Two candles should be used for the *bracha* of בורא מאורי האש. However, care must be taken not to cause any of the wax to melt and drip off the candles. For this reason, some are careful not to move the candles at all and to use the combined light of two single candles each standing alone. The *bracha* of *havdalah* ends with המבדיל בין קודש לקודש.

Some have the custom on *Motzai Shabbos* to change the order of הפסחים וּמֵן הַזְּבָחִים שֶׁ מֵן הַזְּבָחִים וּמֵן הַפְּסָחִים and instead say שֶׁ מֵן הַפְּסָחִים וּמֵן הַזְּבָחִים and instead say

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top 15 questions

FROM THE  **PASSOVER HOTLINE**



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HERE IS A LIST OF THE MORE FREQUENTLY ASKED QUESTIONS FROM LAST YEAR:

1

Does Redpath and Lantic sugar require Kosher for Passover (KFP) certification?

NO. Redpath white sugar and Lantic white sugar are acceptable for Passover and do not require Passover certification.

All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification.

In general: other brands of brown sugar require Passover certification; however, white sugar does not require Passover certification.



2

Do chicken and meat require KFP certification?

Raw and unseasoned Marvid and Premier chicken are kosher for Pesach even without a KFP certification.

Raw and unseasoned Shefa and Mehadrin meat are kosher for Pesach even without a KFP certification





Does bottled water require KFP certification?

3

If it is just plain water, then it can be used without KFP certification. The same is true if it also contains minerals such as calcium chloride, magnesium chloride, magnesium oxide, magnesium sulfate, potassium bicarbonate, potassium chloride, sodium bicarbonate, or sodium chloride.

If it contains vitamins and/or citrates (e.g., calcium citrate), then it should only be used if certified as kosher for Pesach.

4

Do sliced raw mushrooms need KFP certification? No



Which alcohols that are found in personal care products are problematic on Pesach and which are not?

5

Alcohol that **contains chametz** could be referred to in any of the following ways:

- Ethyl Alcohol
- Ethanol
- Denatured Alcohol
- Alcohol Denat.
- SD Alcohol
- SDA or SDA Alcohol
- Alcohol

The following are **not sourced from chametz**:

1. Benzyl Alcohol
2. Cetyl Alcohol
3. Isopropyl Alcohol
4. Methanol
5. Stearyl Alcohol



7

Does toothpaste need to be chametz-free?

Since toothpaste is used orally, it should be *chametz*-free. All Colgate and Sensodyne toothpastes are *chametz*-free.



8

Do spray & liquid deodorant, hairspray, and perfume need to be chametz-free?

Since it is theoretically possible to distill alcohol found in these products and restore the alcohol to an edible state, they should be *chametz*-free. The same applies to dry shampoo. All stick deodorants, however, are acceptable.



9

Does frozen fruit need KFP certification?

Any frozen fruit, whole or sliced, that is unsweetened and without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C) is acceptable without KFP certification.



6

Do lemon or lime juice products require KFP certification?

YES. But ReaLemon lemon juice and ReaLime lime juice certified by the OU are acceptable for use on Passover even without KFP certification.



Which coffees do and don't require KFP certification?

10

- A.** All regular ground coffees are acceptable for Passover use.
- B.** Decaffeinated coffee generally requires Passover certification. Coffee is often decaffeinated by means of either *kitniyot* or *chametz* derivatives. Folger's and Maxwell House instant decaffeinated coffees are acceptable for Pesach.
- C.** All flavoured coffee requires Passover certification.
- D.** Instant coffees often contain derivatives from either *kitniyot* or *chametz*. Therefore, all instant coffees require Passover certification. Folger's and Maxwell House instant coffees (regular and decaf); and Taster's Choice (regular only) are acceptable even without Passover certification.

Please note: Nescafé Rich Instant Coffee is not acceptable for use on Passover. The two products look similar.



Does frozen salmon require Passover certification?

11

Frozen salmon requires Passover certification. The following frozen salmon products are acceptable even without Passover certification:

1. Kirkland Atlantic Farm Raised Frozen Salmon
2. Kirkland Wild Frozen Salmon



12

Does Tropicana orange juice require Passover certification?

Yes. Tropicana orange juice requires Passover certification. Often there is an inkjetted OKP or KP on the label or carton.



Can I purchase a cup of black coffee at a non-kosher establishment such as Starbucks or Tim Hortons on Passover?

13

Definitely not. These establishments bake items such as muffins and donuts which are *chametz* and as such all of the utensils used are *chametz*.



14

What medications are recommended for children during Passover?

The following are both acceptable on Passover and do not contain non-kosher ingredients:

1. Advil Children Suspension (all flavours), Pediatric Drops
2. Advil Junior Strength Swallow Tablets (NOT chewables)
3. Benadryl Children's Chewables
4. Claritin Kids Syrup
5. Genexa Suspensions
6. Motrin Suspensions and Concentrated Drops
7. Tylenol DYE FREE liquids



15

Is Metamucil suitable for use on Passover?

Only the Metamucil Original Coarse Powder is acceptable. It is also *kitniyot* free. It is also acceptable with Non-Medicinal Ingredient: Sucrose

And Restoralax?

Restoralax is acceptable for use on Passover. Other acceptable laxatives: Life Brand Clearly Fibre, Life Brand Original Texture Fibre Laxative



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THE Mosaic OF Minhagim

CELEBRATING THE RICH TAPESTRY OF PESACH CUSTOMS

BY RABBI YOSEF DOVID ROTHBART

One year on *chol hamoed Pesach*, a *chosid* of Rav Mendele Vorka came to Belz. Rav Yissochor Dov, the Belzer Rebbe, asked him to say over something from his rebbe, Rav Mendele. The *chosid* related the following idea: During *magid*, before we say the paragraph beginning with the words *והיא שעמדה*, we cover the *matzahs*, lift up the cup of wine and then begin *והיא שעמדה*. The *mitzvah* to eat *matzah* is biblical; the four cups of wine are rabbinic. We cover the biblical *mitzvos* (the *matzah*) and pick up the rabbinic one (the cup of wine) and proclaim *והיא שעמדה*. The message: what kept us strong throughout the generations is that we did not just keep the biblical *mitzvos*; we were blessed with rabbinic *mitzvos* as well. We did not only keep what was written; we adhered to what was passed down from our parents; we guarded our *minhagim* (customs), and that ensured our survival. When we refuse to deviate from our traditions—even ones not written—then we will remain steadfast and strong in our Jewishness.

When the Belzer Rebbe heard this, he told his attendant to write it down despite it being *chol hamoed*, “for if we forget this idea, we will have lost a gem. It is a *davar avud*.”

It can be argued that especially during Pesach we see the richness of the various *minhagim*. “Do you eat *kitniyos*?” “Do you *mish*?” “I eat non-*gebrokts* only.” Customs diverge creating a beautiful mosaic formed by the different coloured stones of tradition. Each community with its special emphasis. And I wanted to learn about some of these precious practices. So I decided to visit different communities and learn about their unique customs with that goal.

MEMORABLE MOROCCAN MINHAGIM

Our first journey took us far away from the cold of Canada to the warmer country of Morocco, located in Northern Africa. I spoke with a Rabbi of one of the Moroccan *shuls* and asked whether

the custom in Morocco was to wrap the broken *matzah* and walk around with it, a custom I heard about from a *Sfardi* classmate when I was much younger. This though is an Iraqi or Syrian custom. Jews whose families originated in Iraq have the custom to wrap the broken *matzah* in a scarf and tie it to the back of one of the children like a beggar’s pack. The kids then go outside, knock on the door and pretend that they’re travelling from Egypt to *Yerushalayim*.

In Morocco, I was told, they have the custom before commencing *magid* to wrap the entire *seder* plate together with *matzahs* and wave the bundle (like *kapparos*) over the heads of those participating in the *seder*. For many, this is accompanied by the singing of an old tune creating a yearning for redemption, making this a rich emotional experience.

Another beautiful *minhag* that Moroccans have is to read *Shir Hashirim* after the *hagadah*.

The highlight for many is the celebration after Pesach: *Mimouna*.

The name *Mimouna* comes from the term *emunah* (faith). It represents the *emunah* we have that *Mashiach* will come. It is a reliving of the *seder* but exchanging the *seder* foods for foods that symbolize blessing and success. It had a *seder* plate consisting of flour, eggs, oil, honey, and greens. *Moufleta* is served which is a paper thin wrap made from flour and water. It is eaten dipped in honey and/or smeared with butter corresponding to the *matzah* eaten *seder* night. Whole dates are eaten corresponding to the *charoses* that is made with dates and other ingredients. Instead of dipping in salt water (as is done by the *seder*), they dip in honey. The celebration spills in to other houses as people go from home to home within the community to receive *brachos*, because during Pesach visiting others was not encouraged (due to the stringencies of Pesach). Some even wore traditional Moroccan garbs during this celebration.

Customs diverge
creating a
beautiful mosaic
formed by the
different coloured
stones of tradition.
Each community
with its special
emphasis.



REGAL CUSTOMS FROM RUSSIA

After being warmed by the rich *minhagim* in Morocco, it is time to visit another community, but now to the colder Russian climate. The Chabad community originated in Russia, and like other communities, it boasts unique *minhagim* that make the *seder*, and the entire Pesach a *chag* that is much anticipated.

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In the Chabad community, a tremendous amount of work goes into preparing for Pesach before the *chag* arrives. Processed foods are not eaten; almost everything (besides wine, olive oil and *matzahs* for most people) is made from scratch. Even fruit needs to be peeled before eating. Foods that Rabbeim would not eat are avoided. One example is sugar. The Rashab (one of the Rebbeim of Chabad) avoided sugar as he was concerned that a *chametz* ingredient was used in the boiling process, or alternatively that the workers might dip their bread into it, and there was a chance *chametz* remained in the sugar. I was told that there is a custom to boil sugar before Pesach and create sugar water to use instead of using actual sugar. Some have the custom to filter the sugar water after creating it.

Once Pesach arrives, the stringencies continue. Chabad *chasidim* are very strict with regards to allowing liquids to come into contact with *matzah* (*gebrochts*). When eating *matzah* during the *sefer*, one eats over a bag to capture any crumb that might fall on the table. Others have the custom to eat the *matzah* (over a bag or away from the table) as a separate course. When that course ends, the table is cleared and only then is the rest of the meal served.

The *minhag* in Chabad is not to conclude with "*chasal sidur Pesach*" (we have concluded the *sefer*) for the *sefer* is not an event that happens once or twice Pesach night; it is something that accompanies us the entire year.

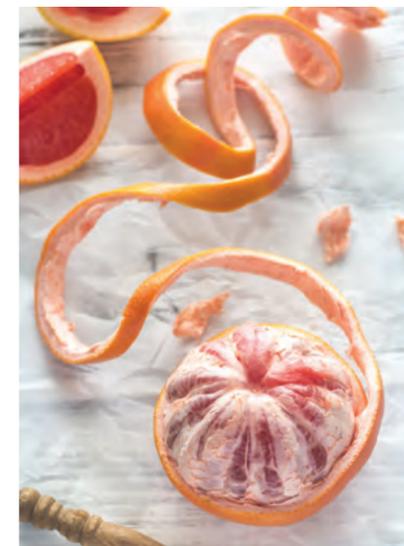
After the *tefilla* of *l'shana haba* is recited, the wine from the cup of Eliyahu is poured back while everyone sings *keili atah* from *hallel* to the tune composed by the Alter Rebbe, Rav Shneur Zalman of Liadi. This, for the family I spoke to, is a highlight.

BEAUTIFUL CUSTOMS OF BOBOV

After being inspired by the fiery passion of Chabad, we have time for one more stop: Bobov. This warm, inviting community originated in Galicia, in southern Poland.

Bobover *chasidim* have a beautiful *minhag* of drawing water for the *matzahs* they will bake *erev Pesach*. The night before, they *daven* a shorter *mincha* and go to a well to draw water that will be used the next

day. After the water is drawn, they bring the water while dancing and singing to where it will be stored until it is time to bake *matzahs*. The *matzahs* are baked the next day after midday.



The pre-Pesach celebrations continue the next morning. *Erev Pesach*, after a *siyum* is made for the first-borns, the *chasidim* have a large meal consisting of fish, meat and *chometz*, a *seudas fang*. By eating *chometz* at this time one fulfills the *mitzvah* of destroying *chometz*. Additionally, this meal celebrates Yaakov receiving the blessings from Yitzchok instead of Esav. On *erev Pesach*, Yitzchok requested that Esav trap an animal to receive the blessings, and that brought about the giving of the blessings to Yaakov.

Finally, we return to our community that

we grew up in. But we are no longer the same; we are richer after seeing the rich customs of those around us.

When we think about a Jewish person's responsibilities, we find three categories: Biblical commandments, Rabbinical commandments and customs. These three categories reflect different levels of relationships we have with Hashem. Imagine a friend has a birthday and you want to buy him a gift. If he asks for something and you get that for him it does not indicate a very deep relationship, since he needed to say what he wants. If the friend had said something that indicates his desire for a certain item and you pick up on that, and that is what you give him as a present that indicates a deeper relationship. The deepest relationship is when the friend does not need to say anything; you know what he is thinking. The different levels of *mitzvos* correspond to these three levels. A Biblical *mitzvah* is something Hashem requested from us directly; a Rabbinic *mitzvah* is something that Hashem hinted to us and the sages picked up on that hint; finally, a *minhag* is an expression of our deep relationship we have with Hashem that allows us (the collective Jewish people) to understand what we can do to make Hashem happy¹. Each *minhag* is precious. It is an expression of the deep bond we have with Hashem. This connection is so deep that we intuitively understand what Hashem wants.

Perhaps it is during the *chag* of Pesach, when we celebrate our being chosen unilaterally by Hashem, that we find *minhag* ubiquitously, for it demonstrates how deep our relationship is. So whatever one's customs are, during *Pesach* we have an amazing opportunity to give over to the next generation how profound our bond is with Hashem. We can do this by passing down our unique *minhagim* to the next generation and explaining the significance of a *minhag*. ■

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Kashrus OF THE Giraffe



BY RABBI MOSHE BILLER

Pass the giraffe meat please.

Is it possible that a kosher meat-board might someday feature meat from a giraffe? There has been much discussion about the *kashrus* of the giraffe. Some of the questions this article will address include whether a giraffe is, in fact, a kosher animal; the proper location to perform shechita along its long neck; and whether it is categorized as a חיה (non-domesticated animal), whose חלב (forbidden fats) are actually permitted, or as a בהמה (domesticated animal), whose חלב is forbidden.

The Torah lists seven kosher non-domesticated animals - חיות - and within the list is the זמר.¹ Rabbeinu Saadya Gaon identifies this animal as the זרמפיה,² which was understood by scholars as a well-known animal whose skin is spotted, whose arms are longer than its legs, whose neck is elongated and whose horns are short.³ Rav Dovid Kimche in his Sefer Shoroshim, in the name of Rabbeinu Yonah, translates the זמר into Arabic as זוראפי"ה.⁴ The Tashbetz calls the זמר אלזרפיה whose neck is long and whose body is huge such that she can be standing inside the "wall" while her head is sticking up outside the "wall".⁵ From these descriptions of the זמר we can easily theorize that the identity of this animal is the giraffe and that it is a kosher animal.⁶

That said, there is an early opinion which calls this theory into question. The Ibn Ezra⁷ says that although we know the identity of two of the חיות mentioned in the Torah; the איל, a gazelle, and צבי, a deer; the identity of the other five, including the זמר, are unknown to us. To consume one of the other five animals, we would need to have a broad consensus, from *shochtim* and *rabbonim*, identifying the animal as one that was *shechted* and consumed by Jewish communities. Since there is no such consensus, we would have to assume that the giraffe is not a kosher animal. This is also the opinion of the Chezkuni.⁸

However, even if we cannot identify the זמר as the giraffe with absolute certainty, perhaps we can still consider it a kosher animal. After all, it is the biggest ruminant that has split hooves.⁹ Rabbi Amitai Ben David, author of *Sichos Chullin*, suggests that the חיה called the *keresh* described

in the Gemara Chullin as a wild deer with a single horn and which is sixteen *amos* (cubits) long¹⁰ and is kosher¹¹, is the giraffe.¹² Rabbi Ben David explains in a beautiful piece that while the giraffe has two ossicones¹³ on its head, the third smaller bump protruding from its forehead is the single "horn" in the Gemara's description of the *keresh*.¹⁴ This theory is substantiated by the suggestion that is found in the Yerushalmi Shabbos¹⁵ that the *keresh* is the same animal as the *tachash* mentioned in the Torah regarding covering of the *Mishkan*. The *tachash*, too, is described as having a single horn aside from two others which protrude from its head.¹⁶ The various characteristics that we find regarding both the *keresh* and *tachash* are strikingly apparent in the giraffe.¹⁷ The *keresh* is described as a gigantic animal.¹⁸ The Gemara in Bava Basra describes the horn of the *keresh* as ugly and blackening in colour.¹⁹ The *tachash* is beautified by its many patterns.²⁰ Indeed, Sefer Divrei Yehosef (Shvartz) testified that in the year 5614 they brought several giraffes to Eretz Yisroel through Egypt and that he inspected them and determined that they contain all the signs that are required in a kosher animal.²¹

Some believe that giraffes are not consumed because we do not know the correct place on their long neck to perform shechita. However, this is far from the truth.

There is a common misconception about the *kashrus* of giraffes that needs to be dispelled. Some believe that giraffes are not consumed because we do not know the correct place on their long neck to perform *shechita*. However, this is far from the truth, as it is clearly stated in the Gemara and Shulchan Aruch that the entire neck is kosher for *shechita*.²²

If the giraffe contains all the signs of a חיה²³ and the entire neck is kosher for *shechita* then what is the reason we do not *shecht* and consume giraffes? Perhaps it is because there is

no "*mesorah*" – tradition – to *shecht* them. When it comes to birds, the Torah does not list *simanai kashrus*. Instead, there is a long list of non-kosher birds while all other birds are kosher. Since we are not sure of the identity of all the non-kosher birds listed in the Torah, we require a *mesorah* to consider a bird kosher.²⁴ However, when it comes to an animal, the requirement of *mesorah* on top of the *simanai kashrus* is the subject of a dispute, and the custom amongst the communities of Lita was to be stringent according to their Posek, the Chaye Odom.²⁵ However, other European communities did not require a specific tradition as long as

the animal contained *simanai kashrus*.²⁶ It would be sensible to say that American communities whose roots are from those communities have the right to be lenient.²⁷ While it is true that there is no tradition to *shecht* the giraffe, this may be because it was not available to Jewish communities in Europe and elsewhere throughout the generations.

So why do we not *shecht* and consume the giraffe? The answer may be as simple as the fact that they are not bred in America and are not economical. If we were to try to *shecht* them it is likely that giraffe meat

would be too costly to offer to the masses. Furthermore, since they did not *shecht* giraffe throughout the generations and there is no tradition, we would not be able to apply the leniency of the חיה to the giraffe and the consumption of its חלב would be forbidden.²⁸ In addition, we would have to act stringently and perform הדם כיסוי which is a requirement for kosher birds and חיות. ■

RABBI MOSHE BILLER

Rav Hamachshir Shechita



1. דברים (פרק י"ד פסוק כ"ג)
2. פירוש רס"ג עה"ת (שם)
3. הרעויות של רבי יהודה קאפח על פירוש רס"ג
4. ד"ק בספר פירוש, ועי' בדפוס ברלין שנת 1847 אות ד' הערה 2 ששם קרא אותה בלטינית בשם Giraffe
5. יבין שמועה להתשב"ץ הלכות טריפות (פרק א' הלכה ד')
6. בתרגום אונקלוס ויתכן בן עזיאל על זמר כתבו שהיא לשון דיטא או דיצין, דהיינו מלשון שמחה. ומבאר הרוקח עה"ת הדטעם שנקרא הגיראף כן הוא משום שיש לו נטיה לזמר. וכשרוצים לתפסו מזמרים לפניו ושני ציידים הולכים לפניו ואחד שר בשירקה והשני מתקרב אליו ותופסו עכ"ל. וכן הוא בסידור רבינו שלמה ברבי נתן והוא אחד מהקדמונים על הלכות שחיטה (פרק כ"ד) כשמבאר הלכות חלב מבאר בפשיטות שהגיראף הוא מהחיות טהורות שאינו צריך ניקור מחלב.
7. פירוש עה"ת (שם) ז"ל והחמשה האחרים צריכים קבלה עכ"ל. דהיינו שכדי לאכול היינו צריכים קבלה איש מפי איזה לדעת על איזה חיה מדברת התורה והרי אין לנו מסורה על הגיראף.
8. ז"ל החזקוני עה"ת זמר לא איתפריש. וכן משמע מרש"י חולין (פ) ד"ה דילמא מיני דאקו ניהו דכי דלא ידעינן מאי ניהו או תאו או זמר דלא בקיאינן בהו ודילמא הני ניהו עכ"ל. משמע דאין אנו ידועים מה היא ועל כן יהיה אסור לנו לאכול.
9. <https://www.kashrut.com/articles/giraffe>
10. חולין (נ"ט:)
11. שו"ע יו"ד (סימן פ' סעיף ד')
12. סופר חולין על מ"ס חולין (עמוד ת"י"ז)
13. <https://en.wikipedia.org/wiki/Ossicone>
14. ז"ל הספר הנ"ל (שם) בסוף פ"ק דבי"ב (ט"ז). משמע שקרנו של הקרש מכותרת. ופירש"י שם שקרניה משחירים כמו צבע. ורבינו גרשום פירש שיש בה כמה גוונים. ותחילה הוקשה לי לשון רש"י שם וקרניה משחירים לשון רבים שהרי יש לקרש רק קרן אחת? ואחר חשבתי ליישב שהרי פירש מהר"ם שיש לקמן גבי שור שהקריב אדרי"ר שגם בו א"ר יהודה קרן אחת היתה לו במצחו. והקשה שאח"כ אמר בלשון רבינו קרניו קודמות לפירסותיו. ויישב שמה שאמר קרן אחת היתה לו במצחו היינו אחת נוספת שלישית בנוסף לשתי הרגילות. והוסיף שכן היה גם בתחש ששם שבת (כ"ח). והביאו חולין (נ"ט: בתוס' ד"ה וקרש. וממה שהקשו בתוס' (שם) מתחש על קרש יצא א"כ שגם קרני הקרש כן הן שתי רגילות ואחת נוספת במצחו. ובפרט לפי"ד ר' אבון בירושלמי שבת (פרק ב' הלכה ג') שתחש הוא קרש, וקרש הוא שם אחר לתחש. ולפי"ז חשבתי לומר שהרי יש חיה כזו גם בימינו שיש לה בראשה שתי קרנים שכלמבצה קרן קטנה שלישית והיא החיה הקרויה גירפה שכל תיאור התחש והקרש מתאימים לה שלירושלמי אחד הם ולבבלי נזכר לומר ששני מינים קרובים הם קרניה נטות, מוכערות ומשחירות. עור גופה היינו בעל גוונים יפים.
15. ירושלמי שבת (פרק ב' הלכה ג') ועי' ברכי יוסף במחזיק ברכה או"ח (סימן תקפ"ו)
16. עי' בהערה 8 ע"פ המהר"ם שייף

17. ומסיים בספר שיחת חולין (שם) שזה הגירפה שכל תיאוריה התחש והקרש יש להם משום שיש לה במצחה קרן קטנה בנוסף להשתי הקרנות שיש לה, ועור של גופה הוא בעל גוונים יפים, והיא גבוהה מאד, ועורה אינה מחזיק את בשרה כצב, וכיון שהיא טהורה ויש לה כל סימני טהורה, והיא מעלת גרה, ואין לה שיניים למעלה, והוא שוטפת ששע פרסות, ובשרה שתחת העוקץ הולכת שתי וערב. וכי שם דהוא בעצמו בדק הגירפה והיה לו את כל סימני טהרה. ובסוף הספר בהערות מביא בשם הרב של עתה היתמנים הרב עזרה בסיס שלתמנים יש להם מסורה על זה.
18. ערוך ערך קרש
19. גמ' ב"ב (ט"ז:). שקרנו של קרש מוכערת ופרש"י (שם) ד"ה קרנא דקרש מין חיה וקרניה משחירין.
20. פירש"י שמות (פרק כ"ה פסוק ה') מין חיה ולא היתה אלא לשעה והרבה גוונים היו לה. לכך מתרגם ססגנא ששש ומתפאר בגוונין שלו עכ"ל. ושמו יש לפרש גוונים כמו תבניות (patterns) ולא צבעים כפשוטו (הגה"ה מ"ר צבי הבר).
21. דברי יוסף (דף קנ"ט) שבשנת תר"ד באו כמה גירפות חיות לארץ ישראל דרך מצרים והוא ראה אותם ובדקו ומצא שיש לו כל סימני טהורות. והבעל שיחת חולין כתב שלפני קצת זמן מתה גירפה באחד מן החיות שבארץ ישראל ובדקו והיה לה כל סימני כשרות וגם היה לה מספר עצמות בצאורה כמו אצל כל חיה. וגם בשרה הולכת שתי וערב כמו שמבאר בגמ' חולין (נ"ט:). ובשו"ע (סימן פ' סעי' ד') כי הקרש אע"פ שאין לו אלא קרן אחת הרי"ה חיה.
22. גמ' חולין (מ"ה). כל הצואר כשר לשחיטה מטבעת הגדולה עד כפי הראיה. וכ"ה בשלחן ערוך (סימן כ').
23. ז"ל שו"ע יו"ד (סימן פ' סעיף א') חיה טהורה חלבה מותר ודמה אסורה וטעון כיסוי. והחכמים נתנו סימנים מפי השמועה בקרנותיה אם הם מפוצלות ודאי חיה טהורה היא ואם אינה מפוצלת אז צריך שיהיה להם שלשה סימנים כרוכות והדורות וחרוקות פירוש כרוכות שקרניה עשויות גלדים כבצלות. הדורות פירוש שהם גללות ולא רחבים. וחרוקות היינו שיש להם חריצים סביבם תכופים ומובלעים זה בזה. ואם חסר אחד מאלו הסימנים חלבה אסור עכ"ל.
24. שו"ע (סימן פ"ב סעיף א"ב) סימני עוף טהור לא נתפסו מן התורה. אלא מנה מינים תמימים בלבד ושאר מיני העוף מותרים. והמינים האסורים ארבעה ועשרים האמורים בתורה. כל מי שהוא בקי באותם מינים ובשמותם הרי"ז אוכל כל עוף שאינו מהם ואינו צריך בדיקה. ועוף טהור נאכל במסורת והוא שיהיה דבר פשוט באותו מקום שזה עוף טהור ונאמן הצייד לומר עוף זה התייר לי רבי הצייד והוא שיוחק אותו צייד שהוא בקי בסימני תמימים האמורים בתורה ובשמותיהם וכו'.
25. עי' שו"ע (סימן פ' ס"ק א') ז"ל ועי' בפירוש הדברים על זה בב"י ולפי שאין לנו עתה אלא מה שקיבלנו במסורת וכדלקמן גבי סימני העוף בסימן פ"ב קצתו עכ"ל.
26. ומה שהבאנו לעיל בשם השיחת חולין ששמע מאזה זקן תימני שיש לו מסורה על הגיראף שזה טהור צ"ע. ומצד שני עי' פרי מגדים שפי"ד (ס"ק א') שחולק על
27. שו"ת שבת הלוי (שם) וכיון שכן דברים עכ"פ בחרים לארץ אמריקה שיש בנוסף להניל עוד סמיכת דעת שא"צ כלל מסורה וכו'.
28. משום שלדברי הכל, כולל הפרי מגדים, צריכין מסורה לאכול חלב של חיה וככל הנ"ל.



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Olive Branch

A FRESH APPROACH TO KOSHER RETAIL

Just as the olive branch in the story of Noah's Ark symbolized a new beginning, Justin Lesnick, founder of Olive Branch in Thornhill, envisions his store as a fresh beginning for kosher retail. Olive Branch, an exclusively kosher retailer operating under COR supervision, represents not just a business venture but a passion project for Lesnick. In an interview with the COR, he shared the story behind the store, the challenges faced, and the vision that has guided its creation.

A JOURNEY TO KOSHER RETAIL

Lesnick, a seasoned veteran of the grocery industry, began his career over two decades ago working at Loblaws. His path led him to franchise No Frills stores, including one at Bathurst and Center Street. It was there, in 2017, that Lesnick was introduced to the Jewish community. "I was warmly welcomed," he recalls. "It became clear to me how essential kosher food was for the Jewish community, and I saw an opportunity to make it more affordable."

In 2019, after two years at No Frills, Lesnick took a leap of faith. Backed by an investment group, primarily from New York led by Henry Kauftheil, he embarked on the ambitious project of creating Toronto's largest kosher grocery store. Five years of planning, designing, and navigating challenges culminated in the opening of Olive Branch at the Promenade Mall.

OVERCOMING CHALLENGES

Building a store of this magnitude was no easy feat. COVID-19, construction

delays, and the intricacies of designing a fully kosher store posed significant hurdles. "The store was supposed to open a couple of years ago," Lesnick explains. "But everything happens for a reason, and we persevered."

One of the key components of the store's success was its partnership with COR, ensuring the highest standards of *kashrut* throughout the store's many departments. From operational decisions to design, COR played an integral role, offering guidance at every step.

A COMMUNITY-DRIVEN APPROACH

Since its opening, Olive Branch has received overwhelming support from the community. Events like menorah lightings during Hanukkah and the innovative "Checkout for Change" program have cemented the store's place as a community hub.

"Checkout for Change" empowers customers to give back to the community. By signing up for a loyalty app, customers can select an organization they wish to support. Olive Branch donates 1% of their purchases to that organization. To date, over 125 charities, schools, and synagogues have joined the program. "It's free for organizations to participate," Lesnick emphasizes, "and it's a way for us to generate hundreds of thousands of dollars for the community."

WHAT SETS OLIVE BRANCH APART

Olive Branch is more than just a grocery store; it's a fully kosher market, closed on

Shabbat, with COR supervision during all operating hours. "Nothing happens in the store that isn't under supervision," Lesnick says. Unlike many stores that merely sell kosher products, Olive Branch is dedicated entirely to kosher food, offering a unique shopping experience.

The store features:

- full-service butcher shop with fresh cuts of meat and custom packaging
- fresh fish market with a wide variety of options
- fully kosher meat kitchen, preparing meals daily from in-store ingredients
- sushi department, bakery, and a soon-to-launch juicing bar

A standout initiative has been Olive Branch's private-label *chalav Yisroel* cheese line. Partnering with COR, the store introduced a high-quality kosher cheese at reduced prices. "This has been a major milestone for us," Lesnick notes. "It's allowed us to make premium kosher cheese more affordable."

TACKLING KOSHER COSTS

One of Lesnick's driving motivations is to make kosher food more accessible. "The high cost of kosher food often stems from limited distributors who dominate the market," he explains. "As an independent retailer, we don't have to feed profits to a large corporation. This allows us to focus on affordability."

This commitment to affordability extends to Olive Branch's service departments, such as prepared foods, fresh meats, and baked goods. "It's

wrong for people to pay more for food because of their religion," Lesnick asserts. "That's why I left No Frills and pursued this venture."

LISTENING TO THE COMMUNITY

Olive Branch's customer-centric model has been key to its success. The store actively solicits feedback from the community, using it to refine its offerings. "Every week, we add new items based on customer input," Lesnick says. "This isn't a top-down store; it's a bottom-up, participative model."

The store's team of over 100 employees shares this commitment to community. "They are the backbone of Olive Branch," Lesnick affirms. "Their dedication has brought this vision to life."

PARTNERSHIP WITH COR

For Justin Lesnick, the relationship with COR has been vital to Olive Branch's success. Whether it is working with Rabbi Tsvi Heber, Richard Rabkin or Rabbi Noam Gottlieb from the head office, or collaborating with the *mashgichim* in the store, including Rabbi Gavriel Zurrugh, the partnership is strong and deeply valued. Lesnick fondly recalls the early days when Rabbi Heber and Richard visited the site during its construction, marveling at how far they have come since then.

"COR is thrilled to see the City of Toronto benefit from an establishment like Olive Branch," said Rabbi Heber. "Their dedication to *kashrus* and commitment to excellence are very much appreciated and we look forward to the continued positive impact Olive Branch will have on the community."

LOOKING AHEAD

The future is bright for Olive Branch. Plans are underway to introduce a "Shop and Walk" program, where customers can shop in-store and have their groceries delivered. An online ordering platform and catering services are also in development. The addition of underground parking will further enhance convenience for shoppers.

"Everything we do is rooted in quality, service, and community," Lesnick says. "This store truly belongs to the community, and we're here for the long haul."

With its innovative programs, unwavering commitment to *kashrut*, and focus on affordability, Olive Branch has already made a significant impact. It stands as a testament to what can be achieved when passion and community come together. ■

"Everything we do is rooted in quality, service, and community. This store truly belongs to the community, and we're here for the long haul."



olive
BRANCH



Meating the Challenge

THE STORY OF SHEFA MEATS

In Toronto's kosher food scene, one name has become synonymous with kosher meat: Shefa. From its origins as a small butcher shop on Wilson Avenue, Shefa Meats has grown into a cornerstone of the Jewish community, serving not only the Greater Toronto Area but many Jewish communities across the country.

"We started in the 1990s with a small storefront," recalls Yaakov Luss, owner of Shefa Meats. "Tzvi Hirschman bought the shop from Mr. Goldstein, and I joined about a year later. I had worked in my father's butcher shop in Detroit after getting married, so I brought that experience with me when my wife and I moved to Toronto."

As the kosher meat market evolved, so did Shefa. In the late 1990s, the team recognized that consumer habits were shifting away from specialty shops toward supermarkets. "We realized that the future of the kosher meat business was in supermarkets," explains Luss. This led to the construction of a federally inspected facility in 1999, a move that allowed Shefa to expand its reach to nursing homes, hospitals, and institutional clients while continuing to cater to local consumers.

By 2006, Shefa Meats had outgrown its initial space and expanded to occupy its entire facility. This allowed the company to process a wider range of meats, introduce new products, and even venture into exports.

THE CHALLENGES OF THE KOSHER MEAT BUSINESS

While Shefa Meats has thrived, the kosher meat industry as a whole has faced significant challenges. "Initially, there were multiple *shechitas* in town," Luss recalls. "Over time, many closed due to various reasons. Some were family businesses run by older generations whose children chose other careers, while others faced financial difficulties or unfortunate circumstances, like fires."

The meat business is tough, and kosher adds an extra layer of complexity. "Kosher meat is expensive because the process is so labour-intensive and highly selective," Luss explains. "Only about 20–30% of the cattle meet kosher standards, and even then, we only use the forequarters, which further reduces the yield. Add to that the requirements of kosher slaughter such as having qualified *shochtim* and *mashgichim*, and you understand why the cost is higher."

The regulatory environment has also added complexities. Because of the Canadian Food Inspection Agency's onerous restrictions, many slaughterhouses closed their doors to kosher. In addition, large-scale meat producers that have economies of scale and historically carved out space for faith-based communities are moving towards Halal because of the growing market. "By contrast, we do everything under one roof—poultry, beef, veal, and more. It's a smaller scale with fewer resources and higher costs," Luss says.

UPHOLDING KASHRUT STANDARDS

Despite the challenges, Shefa Meats has remained steadfast in its commitment to *kashrut*. The company works closely with COR's Rav HaMachshir for Shechita, Rabbi Moshe Biller, to maintain the highest standards. "COR values our longstanding relationship with Shefa," says Rabbi Biller. "I enjoy working with Mr. Luss to ensure Shefa provides kosher meat of the highest standards that can be relied upon by all of the groups in our community. We appreciate their dedication to the community and to *kashrus*."

For Luss, this commitment is deeply personal. "I grew up in this business. My father ran a local *shechita*, and it was always important to know and trust the people involved," he says. "I rely on our *shochtim* and *mashgichim*, and they rely on me. Selling a product I believe in is a responsibility I take very seriously."

Local *shechita*, in Luss's view, offers significant advantages. "Having a local operation means greater oversight," he explains. "*Rabbonim* can visit regularly to inspect the process, and the *shochtim* can work closer to home and their families. It's also better for quality—we know exactly where the meat is coming from, and Canadian and American beef standards are often higher than elsewhere." Luss adds that Canadian beef even has advantages over American beef. "The regulatory agencies in Canada are strict and they don't allow

certain preservatives at the same levels as they do in the United States so the Canadian product itself is superior."

INNOVATIONS FOR MODERN FAMILIES

Recognizing the changing needs of today's consumers, Shefa Meats has introduced a range of ready-to-cook and affordable products, including pulled beef, pulled chicken, deli rolls, and gourmet hamburgers. These offerings save time and effort while maintaining Shefa's signature quality.

"My sons, Ephraim and Shlomie, have brought fresh ideas to the table," says Luss. "It's been rewarding to see their innovations succeed. The younger generation has a different perspective, and sometimes, as a parent, you need to step back and trust them."

SUPPORTING SMALLER JEWISH COMMUNITIES

While Shefa Meats is firmly rooted in Toronto, its impact extends far beyond the city. The company has made it a priority to support smaller Jewish communities across Canada, from Halifax to towns out west.

"Shipping to these areas can be expensive, but it's important to make kosher meat accessible to Jews everywhere," Luss explains. "We've worked on packaging that lasts longer in freezers, so families in remote areas can stock up when they do get shipments. It doesn't always make financial sense, but serving these communities is something we take pride in."

A VISION FOR THE FUTURE

Looking ahead, Luss envisions a continued focus on convenience and quality in the kosher meat industry. "Ready-made and quick-to-prepare meals will likely dominate," he predicts. At the same time, the availability of kosher food in major supermarkets like Sobeys, Costco, and Loblaws has already transformed the landscape, making kosher meat more accessible than ever before.

"Today, you can walk into a supermarket and find a wide variety of kosher cuts,"

Luss says. "That wasn't the case 30 years ago, and it's a testament to how far the industry has come."

A LEGACY OF DEDICATION

For Luss, Shefa Meats is more than a business—it's a legacy. "When you sell a product, you have to believe in it fully," he says. "That's why we work so hard to uphold the standards that our customers rely on."

From its humble beginnings on Wilson Avenue to its role as a leader in the kosher meat industry, Shefa Meats exemplifies dedication, innovation, and community. As Luss puts it, "It's not just about meat—it's about ensuring that every family, not just in Toronto but across the country, can access kosher food they trust." ■

"It's not just about meat—it's about ensuring that every family, not just in Toronto but across the country, can access kosher food they trust."





Beyond Delish

KOSHER CATERING WITH CREATIVITY AND CARE

Kosher food lovers in Toronto have a new go-to destination that combines creativity, quality, and affordability: Beyond Delish. Situated just below Bathurst & Steeles, this culinary gem is raising the bar for kosher dining with a unique mix of artistic presentation, high *kashrut* standards, and mouthwatering flavours. Whether you're planning a Shabbat dinner, need event catering, or want corporate meals delivered to your workplace, Beyond Delish is adding its new take on what it means to serve the kosher community with excellence.

FLAIR AND CRAFTMANSHIP

Beyond Delish isn't just a catering company; it's a culinary experience. Known for their premium takeout, Shabbat meals, and event catering, they pride themselves on offering dishes that delight not just the palate but also the eyes. Every meal is thoughtfully crafted, blending high-quality ingredients with an artistic flair that transforms everyday dining into something truly special.

INNOVATION FOR THE ADVENTUROUS PALATE

What sets Beyond Delish apart is their dedication to creating unique and exciting kosher dishes. "We are a team of chefs and restaurant innovators who had a dream," Jeff and Rita Yusuf, owners of Beyond Delish, explain. "We wanted to create a catering company that would satisfy even the most demanding foodies." This vision has translated into a menu full of bold, original flavors and dishes that push the boundaries of traditional kosher offerings. For kosher diners craving variety and innovation, Beyond Delish is a culinary experience.

AFFORDABLE INDULGENCE

Dining out can sometimes come with a hefty price tag, but Beyond Delish wants to change that narrative. One of their core missions is to make delicious, high-quality kosher meals accessible to everyone. "We pride ourselves on pleasing the most diverse and picky palates on a budget," the Yusufos share. By offering

affordable options without compromising on quality, Beyond Delish ensures more families can enjoy their innovative cuisine without breaking the bank.

KOSHER OPTIONS AT WORK

For those who work outside Toronto's Jewish neighborhoods, finding kosher meals during the workday can be a challenge. Beyond Delish has stepped in to fill that gap with corporate catering services available across the Greater Toronto Area. Whether it's for an office lunch or a professional event, Beyond Delish delivers cost-effective kosher meals directly to your workplace.

COR CONNECTION

For Jeff and Rita Yusuf, owners of Beyond Delish, working with COR has been an invaluable part of their journey. "Our relationship with COR has been truly amazing," says Jeff Yusuf. "Whether it's Rabbi Heber or the dedicated *mashgichim* who work with us daily, they've always been there to help, guide, and support

us. Their expertise and commitment have given us the confidence to serve the kosher community with the highest standards."

Rabbi Tsvi Heber, COR's Director of Community Kosher, shares the same appreciation for Beyond Delish. "It's been a pleasure to work with Jeff and Rita," says Rabbi Heber. "Their passion for their food, dedication to *kashrut*, and unwavering commitment to serving the kosher community are evident in everything they do. We look forward to seeing their continued growth and the impact they will undoubtedly make."

ACCOMMODATING DIETARY NEEDS WITH CARE

Beyond Delish understands the importance of catering to individual dietary sensitivities and allergies. Especially at events or corporate gatherings, they ensure that no guest is left without a safe and satisfying meal. "Our team is committed to helping you every step of the way," they explain. "We are happy to accommodate any allergy or dietary requirement you or your guests may have." This personalized

approach has earned Beyond Delish a loyal following among those seeking inclusivity in their dining experience.

From Shabbat dinners to workplace meals, Beyond Delish is adding to the kosher catering landscape with their unique blend of artistry, innovation, and care. ■

Beyond Delish can be reached via their website: www.beyonddelish.ca

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Kvas

A UNIQUE, ALL-NATURAL
BEVERAGE WITH 600
YEARS OF TRADITION



In a world saturated with artificial ingredients and mass-produced beverages, Kvas, a traditional carbonated drink with a 600-year history, is bringing a refreshing taste of authenticity to North America. Produced by All Stars Beverages, Kvas stands out not just for its rich history rooted in Russian tradition but also for its commitment to using only natural ingredients. As the only company in North America to produce this unique beverage according to its founder Yafim Kaplan, All Stars Beverages is revitalizing an ancient recipe while offering a healthier alternative to sugary sodas.

A DRINK BORN FROM BREAD

The story of Kvas began with Yafim's passion for producing high-quality rye bread, a staple in Russian culture. Traditionally, Kvas is made using old rye bread that has passed its prime, combined with additional natural ingredients. The recipe, a closely guarded secret, transforms these simple components into a one-of-a-kind beverage. What sets Kvas apart is its dedication to simplicity and health, ensuring the drink remains free from artificial additives and preservatives.

FROM TRADITION TO INNOVATION

Inspired by the age-old practice of turning bread into Kvas, Yafim saw an opportunity to bring this historic drink to North America. "Kvas is more than just a beverage," Yafim shares. "It's a connection to tradition and a healthier way to enjoy a refreshing drink." The production process reflects this respect for tradition and quality: a two-hour carbonation process followed by a three-day maturation period allows the

flavours to develop fully. The result? A non-alcoholic drink that's not only delicious but also beneficial for digestion, thanks to its natural ingredients and fermentation process.

A WARM WELCOME IN NORTH AMERICA

Despite being a novel product for North American consumers, Kvas has quickly found its footing. Its commitment to natural ingredients and traditional methods resonates with customers seeking healthier beverage options. Many have embraced Kvas for its unique taste and health benefits, helping it carve out a niche in the competitive beverage market.

Kvas is more than just a beverage, it's a connection to tradition and a healthier way to enjoy a refreshing drink.

KOSHER CERTIFICATION: A PERSONAL JOURNEY

A significant milestone for Kvas was achieving COR kosher certification. Yafim's personal journey to keeping kosher, inspired by his rabbi, Rabbi Levi Jacobson, and synagogue community, played a pivotal role in this decision. Today, Kvas proudly displays its kosher certification and is enjoyed by a wide audience, including those in Toronto's

kosher community. It's even sold at local kosher retailers like **Olive Branch**, further solidifying its place in the market.

A TRADITION WORTH TASTING

Kvas is more than a drink—it's a celebration of heritage, quality, and health. In an industry dominated by mass production, All Stars Beverages has shown that tradition and natural ingredients can still make waves. For anyone seeking a healthier alternative or a taste of something truly unique, Kvas is a must-try. As the only producer of this centuries-old beverage in North America, All Stars Beverages is bringing a slice of history to modern consumers, one refreshing sip at a time.

DISCOVER KVAS

Available at local kosher retailers and select stores, Kvas invites you to experience a drink that's as rich in history as it is in flavour. Try it and see why this 600-year-old tradition is still going strong. ■



Ela's Tea

SIP WITH A CONSCIENCE

In a world where consumers are increasingly seeking natural and sustainable products, Ela's Tea is making a name for itself as a company that prioritizes simplicity, quality, and social responsibility. Founded by a seasoned industry expert with 35 years of experience, Ela's Tea is on a mission to deliver all-natural products to consumers while providing living incomes for the farmers who produce the ingredients.

Originally founded in 2019, the pandemic forced Ela's Tea to adapt quickly to the changing market landscape. By partnering with online brands and becoming organically certified, Ela's Tea was able to stay relevant and thrive in the new digital landscape.

One of the key factors that sets Ela's Tea apart from its competitors is its commitment to sustainability. The company uses fresh, direct-sourced ingredients and biodegradable teabag filter paper, and is working to reduce its packaging footprint even further. In fact, Ela's Tea is planning to remove the string and tag from its products, making them fully compostable!

But what drives the team at Ela's Tea? According to the company's founder, John Snell, it's the positive feedback from both ends of the supply chain. "There's no greater pleasure than hearing from customers and farmers that our products are making

"There's no greater pleasure than hearing from customers and farmers that our products are making a difference... it's a reminder that we're on the right path, and that our hard work is paying off".



a difference," he says. "It's a reminder that we're on the right path, and that our hard work is paying off."

Ela's Tea has also made a commitment to quality and safety, becoming kosher certified with the COR. This certification not only opens up new markets for the company but also demonstrates its dedication to meeting the highest standards of quality and *kashrut*.

"I really enjoy working with John and his team at Ela's Tea," says Rabbi Dovid Rosen, COR's Director of Industrial Kosher and the Rabbi responsible for the Ela's facility. "They are an organized and innovative company, and always eager to learn how they can follow and even improve their adherence to their kosher program."

So what can consumers expect from Ela's Tea in 2025? The company is planning to introduce new flavours and expand its processing capacity, with a goal of doubling its production by June. Ela's Tea is also continuing to innovate, with the launch of its "Great Canadian 24" pick-and-mix tea pack, which allows customers to create their own custom tea blends.

As the company looks to the future, it's clear that Ela's Tea is committed to making a positive impact on the environment and the communities it serves. With its focus on sustainability, quality, and social responsibility, Ela's Tea is a company to watch in the years to come. ■

Rising to the Occasion

BACKERHAUS VEIT'S LEGACY OF BREAD AND TRADITION



When you pick up a loaf of bread at your local supermarket, you might not just be grabbing a staple for your next meal—you may be holding a slice of history, tradition, and craftsmanship. For over 90 years, Backerhaus Veit has been delivering high-quality baked goods that have become a beloved choice for many families, including those who keep kosher. With its COR certification and a commitment to blending time-honoured recipes with modern innovation, Backerhaus Veit has earned its place as a trusted name in the world of baking.

A FAMILY LEGACY

What keeps a bakery thriving for nearly a century? For Backerhaus Veit, the answer lies not just in their exceptional breads and baked goods but also in their deep-rooted family traditions. Founded on recipes passed down through generations, Backerhaus combines love, care, and unparalleled attention to detail in every loaf they produce. Their dedication to preserving these time-tested recipes has helped them perfect their craft and stand out in a competitive market.

SOURDOUGH: A SHABBAT FAVORITE

Sourdough bread has taken the culinary world by storm, and its popularity has firmly found its place at many Shabbat tables. Loved for its rich flavour and natural fermentation process, sourdough is not only delicious but also gut-friendly. However, crafting a perfect loaf of sourdough requires patience,



Founded on recipes passed down through generations, Backerhaus combines love, care, and an unparalleled attention to detail in every loaf they produce.

skill, and time—luxuries that many busy families can't afford. That's where Backerhaus Veit comes in, offering expertly crafted sourdough loaves with COR certification, ensuring kosher consumers can enjoy this artisanal treat with confidence.

BLENDING INNOVATION WITH TRADITION

Backerhaus Veit may be built on tradition, but it's far from stuck in the past. The bakery is known for balancing its classic family recipes with cutting-edge innovation. Whether you're savouring one of their timeless loaves or trying a unique, modern creation, Backerhaus seamlessly blends the old with the new. Their commitment to staying ahead of trends ensures there's always something exciting and fresh to discover in their lineup.

BEYOND THE BREAD

While Backerhaus Veit made its name as a master of bread baking, they've expanded far beyond their original offerings. Today, they're leaders in crafting a wide variety of baked goods, including pretzels, gourmet buns, sandwich breads, rolls, and artisanal craft loaves. Each product is made with the same dedication to quality and flavour that has defined their brand for decades.

THE PERFECT BLEND

Backerhaus Veit isn't just a bakery; it's a testament to what happens when passion, tradition, and innovation come together. For kosher consumers and bread lovers alike, this family-founded business continues to rise to the occasion, one loaf at a time. Whether you're indulging in a classic sourdough or exploring their gourmet creations, Backerhaus Veit promises to deliver quality you can taste and history you can feel in every bite. ■



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Mushrooms Reimagined

HEARTEE FOODS IS CHANGING THE FOOD INDUSTRY, ONE MUSHROOM AT A TIME



Heartee Foods is pioneering a new approach to mushroom agriculture. This innovative company is dedicated to cultivating premium, hyperlocal mushrooms using controlled environment agriculture, a method that not only ensures consistent quality and freshness but also supports sustainable food systems with minimal environmental impact.

At the heart of Heartee Foods' mission is a passion for the transformative power of fresh, nutritious food. The company believes that food has the ability to unite communities, combat climate change, and foster healthier lifestyles. By providing high-quality, locally grown mushrooms, Heartee Foods is empowering consumers to make informed choices about the food they eat and the impact it has on the planet.

OVERCOMING CHALLENGES AND EMBRACING INNOVATION

As a pioneering venture, Heartee Foods faces ongoing challenges in meeting the evolving demands of the market and expanding its farming operations to reach a wider audience. However, the company is proactively addressing these challenges by building strong relationships with stakeholders, prioritizing product integrity, and embracing innovation.

One key aspect of Heartee Foods' approach is its commitment to education and community engagement. The company works closely with customers and partners to educate them about its products, unique qualities, and considerations like shelf life. This proactive

approach ensures that consumers have access to the highest quality and freshest mushrooms possible.

By providing high-quality, locally grown mushrooms, Heartee Foods is empowering consumers to make informed choices about the food they eat, and the impact it has on the planet.

A PASSION FOR CULINARY CREATIVITY & SUSTAINABLE FOOD

Heartee Foods takes immense pride in witnessing how its mushrooms inspire culinary creativity across diverse communities. From renowned chefs to home cooks, the company's products serve as a source of inspiration for dishes that are both delicious and nutritious. By providing a wide range of mushroom varieties, Heartee Foods is empowering consumers to explore new flavours and recipes while promoting sustainable food systems.

KOSHER CERTIFICATION: A COMMITMENT TO INCLUSIVITY

Achieving kosher certification is a testament to Heartee Foods' commitment to providing the highest

quality mushrooms that cater to a wide range of dietary preferences and cultural values. This certification not only expands accessibility to the company's products but also highlights its dedication to quality, safety, and pest-free growing practices. "Heartee Foods has brought a very unique, new offering to the kosher market," says Rabbi Tsvi Heber, COR's Director of Community Kosher. "We hope kosher consumers will enjoy what they have to offer."

EXCITING DEVELOPMENTS IN 2025

In 2025, Heartee Foods is poised for significant growth, with key focuses on expansion, product innovation, and community engagement. Additionally, Heartee Foods will introduce new and exciting mushroom varieties to further enhance the culinary experience. Through its commitment to sustainable and community-driven practices, Heartee Foods is inspiring a brighter future for food and for the planet. If you like mushrooms and are interested in something new and visually appealing, look out for Heartee Foods with the COR in a grocery store near you. ■

heartee





2024–2025 COMPANY UPDATES

NEW COMPANIES

All Star Beverages

Woodbridge, ON
allstarsbeverages.com

Atlas Food and Beverage

Toronto, ON
atlasfood.ca

Avenco

Bowmanville, ON
www.avenco.us

Baxter's Bakery

Cobourg, ON
www.baxtersbakery.ca

BVL Transports & Logistics

Terrebonne, QC

Canada Smoked Fish

Mississauga, ON
www.canadasmokedfishco.ca

Charlie-Bee Honey

Lincoln, ON
www.charlie-bee.ca

Concept Chocolat

Lasalle, QC
conceptchocolat.com

Daboom

St Laurent, QC
daboomdesserts.com

Ela's Tea

Toronto, ON
www.elastea.ca

Gala Bakery

Hamilton, ON
thegalabakery.com

Groupe Geloso

Laval, QC
groupegeloso.com

Gubersky Gluten Free Organics

Lamont County, AB

Handi Foods

Brampton, ON
handifoods.com

IGY Life Sciences

Airdrie, AB
igylifesciences.com

Invigo Coffee

Vaughan, ON
invigocoffee.com

Jovan Transport Inc.

Saint-Eustache, QC
groupejovan-mcdk.com

LF Mattice

Hagersville, ON

Lucid Corp

Brampton, ON
www.lucidcorp.com

Mega Lab Manufacturing

Concord, ON
www.mega-lab.com

Moulin d'or Bakery

Montréal, QC
moulinorbakery.ca

Moulin Lacoste

Sainte-Claire, QC
moulinlacoste.com

Myzel Organics

Wainfleet, ON
myzelorganics.com

Nature's Touch

Jacona, Mexico
www.naturestouchfrozenfoods.com

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Edwardsville, KS
www.naturestouchfrozenfoods.com

Niche Bakers

Brampton, ON
nichebakers.com

NL and Labrador Dairies

Mount Pearl, NL
nldairy.ca

PepsiCo Beverages Gatorade

MountainTop, PA
www.pepsico.ca/our-brands

Procor Limited

South of Didsbury, AB
www.procor.com

Quadra Chemicals

Edmonton, AB
quadragroup.com

Quality Natural Foods Canada Inc.

Vaughan, ON
www.qualitynaturalfood.com

Richardson Oilseed

Foothills (co-pack), Calgary, AB
www.richardson.ca/richardson-oilseed

RST Industries

Saint John, NB
www.rsttransport.com

Silicycle

Quebec City, Quebec
www.silicycle.com

Sonic Milling Systems Ltd.

Saskatoon, Saskatchewan
pacificridgecorp.com

St. Davids Chocolates (Formerly named: CFX Chocolate Factory Experience)

St. Davids, ON
www.chocolatefx.ca

Think New Foods

Burlington, ON
www.thinkingredients.com

We Love Van Foods Inc

North Vancouver, BC
www.welovevan.com

Wonder Brands

Amherst, NS
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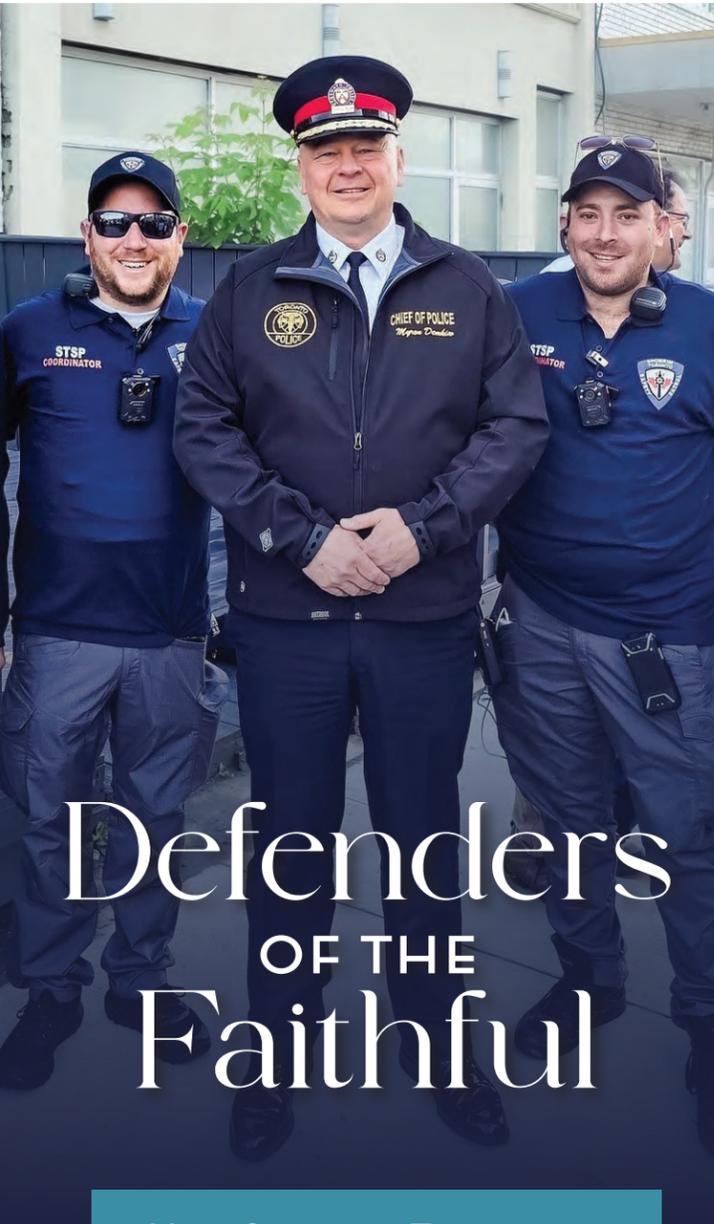
inspiration CORNER

Passover is a time when we come together as one people, united by our shared history and enduring values. It's a celebration of freedom, faith, and the bonds that connect us as *Acheinu*—one family.

This year, the COR Passover magazine is proud to highlight extraordinary organizations that embody this spirit of unity and care, serving as shining examples of how we take care of one another.

In this section, we profile five remarkable organizations: four based in Toronto and one in Israel. Each of them has demonstrated unwavering commitment to supporting the Jewish community. Whether locally or in Israel, their work inspires us to reflect on what it means to truly be *Acheinu kol beit Yisrael*. Let's explore the stories of these organizations and celebrate the profound impact they have on our people—here in Toronto and beyond.





Defenders OF THE Faithful

HOW SHOMRIM TORONTO IS
PROTECTING THE COMMUNITY
IN UNCERTAIN TIMES

is one of the organization's directors along with Avi Grimberg and Kyle Klein. "Ultimately, our streets are safer, our schools, our roads, and our houses. That's the ultimate mission and purpose of what Shomrim Toronto is." Similar to groups like Hatzoloh, which provide emergency medical services within the Jewish community, Shomrim Toronto operates with a clear objective: to create a system of safety and security from within.

GROWING NUMBERS AMID GROWING CONCERNS

While formed in 2021, the tragic attacks of October 7th in Israel served as a turning point for the organization. The vulnerability felt by Jewish communities worldwide, including Toronto, pushed many to look for ways to contribute. As antisemitic incidents surged, so did the resolve of community members to take action.

"Since October 7th, the organization has grown rapidly," Silver explains. "We currently have around 40 to 50 volunteers, and it's growing quickly. People want to help. They want to feel like they're doing something tangible to keep our community safe." Since October 7th, call volume has increased by a staggering 1400%.

The process to join Shomrim Toronto is straightforward but thorough. Interested individuals fill out an application, which is reviewed internally. Interviews are conducted to ensure that volunteers align with the organization's values and purpose. Safety and professionalism are paramount; Shomrim Toronto's volunteers are not vigilantes but committed community members dedicated to proactive security.

FUNDRAISING TO MAKE A DIFFERENCE

While all Shomrim Toronto members are volunteers, running a safety organization comes with significant costs.

"It's a nonprofit organization, but expenses are high," says Silver. Vehicles need to be equipped with cameras, license plate readers, and centralized software systems to track and report incidents effectively. This technology not only enhances their work but also supports collaboration with local police when necessary.

Fundraising and donations are the lifeblood of the organization. Community events often feature a Shomrim Toronto presence, and some organizations provide donations in exchange for these services. However, the bulk of the funding still relies on community generosity.

A COLLABORATIVE EFFORT

Shomrim Toronto works closely with other Jewish security organizations, most notably the Jewish Security Network (JSN), which operates under the broader umbrella of the UJA.

"JSN isn't a security organization with boots on the ground," Silver explains. "They are centralized intelligence, and they can leverage Shomrim Toronto as the dispatch and volunteer core for events." This partnership allows for greater coordination and ensures that resources are used efficiently.

While the collaboration is strong, Silver is clear that partnerships must align with Shomrim's values. The organization is focused on professionalism and accountability, steering clear of any group that veers toward intimidation or vigilante-style behaviour.

ANSWERING THE CALL

Since its founding, Shomrim Toronto has made a significant impact. Silver shares stories that underscore the organization's effectiveness.

"We've been called for multiple missing children," he says. "The hotline gets a call, and volunteers respond immediately. While police response can take hours, we act right away. We've had parents crying tears of gratitude when their children are found."

Another incident involved a car theft. A community member's vehicle was stolen, along with their tefillin. Shomrim Toronto volunteers quickly tracked the car using a third party tracker and recovered both the vehicle and the tefillin.

"The police wouldn't have prioritized it," Silver says. "But for us, it's a priority because it matters to our community."

EMPOWERING A COMMUNITY

For Silver and other Shomrim Toronto volunteers, the motivation to serve comes from a deep desire to empower the Jewish community and take control of their own safety.

"We're tired of relying on government bodies to act," Silver states. "The police respond *after* something happens. We want to prevent it from happening in the first place."

Seeing the Shomrim patrol car drive by brings comfort to many community members. "Even if nothing happens, that visibility alone is a success. People see that we're not sitting quietly—we're taking action."

OVERCOMING FEAR WITH ACTION

In a time of increased fear and uncertainty, Shomrim Toronto offers a sense of security and empowerment.

"The fear people feel is valid," Silver acknowledges. "There are agitators who come into our communities trying to intimidate us. But we're here to channel that fear into courage. We won't let it play out. We will take action."

Through collaboration, professionalism, and the dedication of its volunteers, Shomrim Toronto is proving that a united community is a strong community. As antisemitism continues to rise, their work is not just necessary—it's essential.

"The more unity and community support we have, the safer we'll all be," says Silver. "That's the only way forward."

For Toronto's Jewish community, Shomrim Toronto is more than just a security organization; it is a powerful statement of resilience, unity, and hope. ■

"We currently have around 40 to 50 volunteers, and it's growing quickly. People want to help. They want to feel like they're doing something tangible to keep our community safe."





THE BIRTH OF HATZOLOH TORONTO

In the late 1990s, a small group of community members in Toronto saw a critical gap in emergency medical care. Inspired by the Hatzoloh model in New York City, they envisioned a local first response team that could provide faster, culturally sensitive medical assistance.

“Hatzoloh Toronto was started in 1999 by a group of individuals who wanted to improve emergency response times within the Jewish community,” explains Moshe Joseph, one of Toronto’s directors. “We underwent extensive training and built the foundation of what Hatzoloh is today.”

The organization owes much of its early success to Shloimy Kreindler, who spearheaded its launch. While he has since relocated, his vision lives on through the dedication of current volunteers and leaders.

HOW IT WORKS

At its core, Hatzoloh Toronto operates on the principle of speed and compassion. Volunteers, known as responders, are strategically located within the community to ensure rapid response times—often within one minute but usually within three minutes. The organization focuses on the Bathurst corridor from south of Eglinton to north of Major Mackenzie Drive, and they are expanding their coverage area to meet the needs of the growing Jewish population.

The team includes 70 active responders, 12 trainees, and 15 dispatchers. Every responder undergoes rigorous training, including eight months of coursework and a six-month observational period. This ensures that every member is prepared for the wide range of emergencies they encounter.

“Our volunteers are available 24/7, fully equipped to handle anything from light trauma calls to choking incidents and cardiac arrests,” says Shami Reichmann, another director. “They carry trauma bags, defibrillators, and advanced life-saving medications to provide the best possible care.”

Hatzoloh’s operations also extend to non-Jewish individuals in need. While the organization primarily serves the Jewish community, responders assist anyone in their coverage area, particularly in emergencies involving motor vehicle accidents.

STORIES OF IMPACT

Hatzoloh’s impact is best understood through the lives it saves. Moshe recounts one recent example involving a community member who suffered a cardiac arrest.

“A man had just returned home from playing basketball when he started experiencing chest pain. His wife called Hatzoloh, and we were there in under two minutes. While talking to our responders, he collapsed and went into cardiac arrest. We immediately performed CPR and used a defibrillator. By the time the ambulance arrived, he was conscious and talking.”

Another case involved a choking infant. “Seconds matter in these situations,” Shami emphasizes. “A baby has less than six

minutes before a lack of oxygen can cause irreversible damage. Thanks to our quick response, the obstruction was cleared, and the baby was breathing again before paramedics arrived.”

These stories are not uncommon. The organization’s commitment to rapid response has consistently proven to be the difference between life and death.

CHALLENGES AND GROWTH

While Hatzoloh Toronto is incredibly effective, it faces significant challenges, particularly as the city grows. One pressing issue is the increasing delay in municipal ambulance response times. This has prompted Hatzoloh to explore purchasing ambulances to provide patient transport.

“During a recent incident, an elderly patient with a broken hip waited over two hours for an ambulance,” Moshe recalls. “Eventually, we had to transport the patient ourselves in a private vehicle. These delays are unacceptable, and we’re working to address them by expanding our capabilities.”

This initiative will require substantial funding, as ambulances, equipment, and additional training come with high costs. However, Hatzoloh Toronto sees it as a necessary step to continue meeting the needs of the community.

FUNDING THE MISSION

Despite being entirely volunteer-based, Hatzoloh Toronto’s operational costs are significant. Training, equipment, communication systems, and medications all contribute to its budget. For example, every responder carries a full trauma bag, defibrillator, and a medication kit with items that must be replaced regularly, even if unused.

“Our equipment is more advanced than most 911 services in Canada,” says Moshe. “We invest in state-of-the-art tools to ensure our responders are prepared for any scenario.”

The organization relies entirely on donations from the community. However, a common misconception has led some donors to mistakenly give to United Hatzoloh of Israel, rather than Hatzoloh Toronto. “We are not affiliated with United Hatzoloh,” Shami clarifies.

WHAT SETS HATZOLOH APART

Hatzoloh Toronto’s approach is deeply rooted in Jewish values. The principle of *Ahavat Yisrael*—love for one’s fellow Jew—is at the heart of everything they do. This extends to their culturally sensitive care, which considers the unique needs of religious patients, such as kosher food availability, Shabbos observance, and other halachic considerations.

“There’s a level of comfort in seeing a familiar face during an emergency,” Moshe explains. “Whether it’s reassuring someone that they’re permitted to go to the hospital on Shabbos or understanding the importance of specific hospital choices, our responders bring a sense of familiarity and trust that’s invaluable.”

This ethos has inspired admiration from government officials

and other communities. “Whenever we meet with officials, they’re amazed by what we do and often ask why this model hasn’t been adopted elsewhere,” Shami says. “We’re always happy to help others replicate it, but the level of care and unity in the Jewish community is truly unique.”

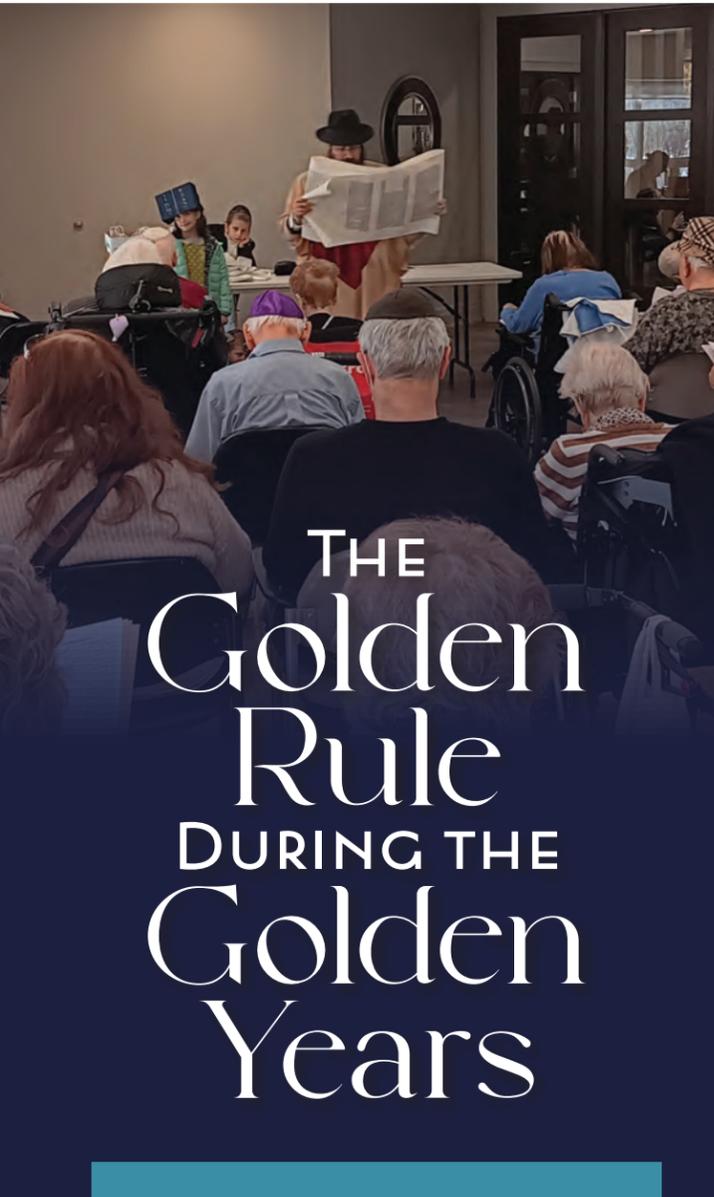
LOOKING AHEAD

As Hatzoloh Toronto continues to grow, its leaders remain committed to adapting to the community’s evolving needs. From expanding their geographic coverage to introducing ambulances, the organization is always striving to improve.

“Hatzoloh Toronto is more than just an emergency service—it’s a lifeline,” Moshe reflects. “Every day, we work to ensure that no one in our community is left without help when they need it most.” ■

Hatzoloh Toronto’s approach is deeply rooted in Jewish values. The principle of *Ahavat Yisrael*—love for one’s fellow Jew—is at the heart of everything they do.





THE Golden Rule DURING THE Golden Years

THE JEWISH SENIORS NETWORK OF TORONTO

In Toronto's diverse Jewish community, one organization has taken upon itself to care for a cherished yet often overlooked segment of the population: Jewish seniors living in retirement homes and long-term care facilities. The Jewish Seniors Network, under the leadership of Rabbi Boruch Landa, works tirelessly to ensure that elderly Jewish residents remain connected to their faith, traditions, and community.

A PERSONAL JOURNEY

Rabbi Boruch Landa's journey to this mission began far from Toronto, in the heart of Jerusalem. "I was a student in yeshiva,"

Rabbi Landa recalls, "and my grandmother was in a retirement home close by. I would visit her, and I saw how much she valued visitors, especially rabbis. She would quote what they said and really looked forward to their visits. That left a deep impression on me."

In 2007, Rabbi Landa, a native of Brooklyn, NY, married Bracha Zaltzman, the second daughter of Rabbi Yoseph Zaltzman. The couple initially settled in Crown Heights, where Rabbi Landa studied in Kolel for two years. In 2009, they relocated to Toronto to engage in Jewish outreach in the Greater Toronto Area.

Rabbi Landa began his involvement with the Jewish Senior Circle, founded in 2009 by Rabbi Dov Ber Marshall. Initially a volunteer, Rabbi Landa became increasingly involved in the organization, which was inspired by the teachings of the Lubavitcher Rebbe. The Rebbe emphasized that the later years of a person's life are a time to invest in Torah learning, spiritual development, and community. This philosophy, rooted in interpretations of the verse "*Vayechi Yaakov*" (explained by the Alshich and other commentators), became the foundation of the organization for Jewish seniors.

In 2018, Rabbi Landa took over leadership of the organization, now known as the Jewish Seniors Network. "While the organization initially focused on pairing volunteers with seniors for visits," Rabbi Landa explains, "it has since evolved to focus more on structured programming—bringing Jewish residents together for specific events and initiatives."

MEETING A CRITICAL NEED

The Jewish Seniors Network currently serves 18 locations across the Greater Toronto Area. Despite Toronto's sizable Jewish population, only a few facilities, such as Baycrest, Kensington Place, and One Kenton, are fully kosher.

"Many other homes claim to be 'kosher style,'" Rabbi Landa says. "They serve matzo ball soup or brisket, but it's not kosher. Some even say they have kosher meat, but there's no verification. For residents who have kept some level of *kashrut* their whole lives, it's heartbreaking. I've had seniors tell me, 'We just eat vegetables and fish because we don't have any other option.'"

To address this issue, the organization has implemented specific initiatives, particularly during Pesach. "For many seniors, even those who may not keep kosher year-round, Pesach is different," Rabbi Landa explains. "For the past several years, in partnership with Bikkur Cholim, we've provided kosher-for-Pesach meals. The seniors are so grateful, with many saying, 'We don't know how we could keep Pesach without it.'"

BEYOND KOSHER FOOD

The organization's impact goes beyond providing food. One cornerstone initiative involves providing *mezuzot* for residents. "Many residents had *mezuzot* at home but don't have them in their rooms," Rabbi Landa explains. "Since COVID, the price of *mezuzot* has risen dramatically, making it hard for seniors to afford them. We collect donated *mezuzot*, have them checked by a *sofer*, and provide them at little to no cost."

Volunteers personally install the *mezuzot* on residents' doors, offering a spiritual connection with minimal effort from the seniors. "It's like a constant reminder of their Jewish identity," Rabbi Landa says. "A *mezuzah* is a spiritual security system that makes them feel safe and proud of who they are."

The network also organizes pre-Shabbat programs that include singing, Torah learning, and *davening*. These gatherings have a profound impact, particularly on residents suffering from dementia. "Hearing a familiar *niggun* or tune can light them up," Rabbi Landa shares. "It's as though their mind reawakens for a moment. The Lubavitcher Rebbe once shared a story about someone with dementia holding a *lulav* and *etrog*. For that moment, they were fully present. We see this all the time during our programs."

DAY-TO-DAY OPERATIONS

The Jewish Seniors Network operates through a combination of leadership and volunteer effort. Each volunteer "adopts" a retirement home or long-term care facility, becoming the "Rabbi" for that location.

"From the office, I handle the logistics," Rabbi Landa explains. "We arrange Yom Tov programming, concerts for Chanukah, clown shows for Purim, Yiddish language programs, and more. I visit several homes myself, but our volunteers are the real backbone of the organization."

The volunteers' personal connections with residents are a cornerstone of the network's success. "We see them weekly at programs, and they know they can call us if they need something," Rabbi Landa says. "Sometimes it's for pastoral visits when someone is unwell. Other times, family members reach out to arrange a *halachic levaya*. Unfortunately, we also encounter difficult situations like residents considering MAiD (Medical Assistance in Dying). It's tragic how quickly that process can happen, and we try to counsel residents and their families to think carefully."

A PASSION FOR EMPOWERMENT

Rabbi Landa's dedication stems from a desire to empower seniors to see the value in their lives. "I often bring a *tzedakah* box to our programs," he shares. "I explain to residents that the Rambam teaches us to view the world as a balanced scale. One *mitzvah*, one act of goodness, can tip the scale and bring salvation to the entire world. I give them a coin and say, 'Your *mitzvah* today could be the one that tips the scale.'"

This message resonates deeply with seniors. "Even in a long-term care facility, their actions matter," Rabbi Landa emphasizes. "They're still part of the Jewish community, and they still have an incredible impact. Seeing that realization light up their faces is what drives me. It's a privilege to empower them to recognize their importance."

LOOKING AHEAD

The Jewish Seniors Network is a not-for-profit organization that relies on community support. "If anyone wants to get involved, we always have volunteer opportunities," Rabbi Landa

says. "It's incredibly rewarding work. We're giving these seniors something to live for, something to look forward to, and keeping them connected to their Jewish identity."

In a world that often overlooks the elderly, the Jewish Seniors Network stands as a beacon of care, compassion, and continuity. Through Shabbat and holiday programs, personal visits, *mezuzot*, Pesach meals, Yiddish programs, and more, they ensure that every senior feels the warmth of their community and the strength of their faith—no matter where they live.

"It's a privilege to do this work," Rabbi Landa concludes. "We're making a difference, one *mitzvah* at a time." ■

"They're still part of the Jewish community, and they still have an incredible impact. Seeing that realization light up their faces is what drives me. It's a privilege to empower them to recognize their importance."





Feeding THE Frontline

KASHRUT LOGISTICS IN THE IDF

BY JUDY PISTER

The atrocities of October 7th are forever etched in our hearts and minds. The entire Jewish nation was and continues to be affected by the heinous attack and its ongoing consequences. Across Israel and Jewish communities worldwide, extensive efforts were immediately deployed to support those impacted, including displaced individuals, bereaved families, and soldiers.

Among the immediate priorities was the Israel Defense Forces (IDF). Naturally, an army requires manpower, weapons, vehicles,

ammunition, proper clothing, and other logistical essentials. Yet, one critical need that might not come to mind immediately is food.

THE IDF'S KASHRUT EFFORTS: ENSURING KOSHER MEALS AT SCALE

Recently, I had the unique opportunity to interview Rabbi Neria Rosenthal, the recently retired Director of IDF Kashrut. With the assistance of COR Rabbinic Administrator Rabbi Dovid Laufer, we gained a firsthand account of the extraordinary efforts by the IDF Rabbinate to source and ensure kosher food of the highest standard during this time of crisis.

Starting on *motzei Shabbat*, October 7th, the army faced the daunting task of arranging 500,000 meals three times a day—a staggering total of 1.5 million meals daily. It quickly became evident that the existing food supply systems were insufficient. Since the army's needs take priority, resources were being drawn from the general population, creating an urgent need to expand capacity without disrupting civilian food supplies.

EXPANDING MEAL SUPPLY CHAINS

In normal times, the IDF relies on nine external catering facilities in addition to the kitchens on its bases. However, it became clear that this number was woefully inadequate. The IDF rose to the challenge, expanding its external catering suppliers to 42—a fivefold increase. Each new supplier had to meet specific IDF kosher requirements to accommodate as many soldiers as possible.

These stringent kosher standards include *Beit Yosef* kosher meat (*glatt*) and *Beit Yosef*-level cooking. The *mashgiach temidi* (full-time supervisor) must not only ignite the fire but also place the pot on it to ensure compliance with *halacha*.

LOCAL SUPPLIERS AND VOLUNTEERS

IDF *kashrut* rabbis and *mashgichim* worked diligently with local suppliers to meet these elevated needs. For example:

- In Tel Aviv, restaurants requested and received kosher certification to contribute.
- In Ofakim, a non-kosher cooking center transitioned to *glatt* kosher operations.
- At the Gilat Junction complex, thousands of soldiers are looked after and provided with meals daily by an army of volunteers.
- Even McDonald's *kashered* some of its venues to meet IDF *mehadrin* kosher standards.

Civilian volunteers also played a vital role, assisting with cooking, packaging, and transporting food to ensure a seamless food supply chain.

PAREVE AND MEAT MEALS: A HISTORICAL RULING

Interestingly, the IDF primarily provides pareve and meat meals, following a ruling by Rabbi Shlomo Goren, the IDF's first Chief Rabbi and a legal authority on *halacha*. In 1948, Rabbi Goren ruled against dairy cooking on army bases to avoid potential

halachic errors that could require *kashering* a kitchen. Non-cooked dairy items, such as milk, cheese, and yogurt, are permitted. Today, only a few separate IDF kitchens prepare dairy meals like pizza and bourekas.

SOURCING FOOD FROM ABROAD

To supplement local efforts, the IDF turned to major *kashrut* agencies to source individually wrapped, shelf-stable items like energy bars and cookies. This global collaboration highlighted the commitment to maintaining high *kashrut* standards. In fact, last year, the executive members of the Association of Kashrus Organizations (AKO) travelled to Israel and met with a number of different *kashrut* experts including Rabbi Rosenthal of the IDF Rabbinate. COR's Rabbi Yacov Felder was part of the delegation and commented, "The AKO *Rabbonim* were very impressed with the care and dedication that the IDF Rabbinate pays to their standards of *kashrus*. Providing food for an army is no easy feat, but the IDF Rabbinate does not cut corners. They ensure that the *kashrus* is administered at a high standard which is no doubt a benefit to all of the soldiers who so selflessly serve to protect *acheinu kol beis Yisroel*."

AGRICULTURAL CHALLENGES AND VOLUNTEER EFFORTS

The evacuation of southern Israel, particularly areas near the Gaza border, left many farms untended during the early months of the war. This posed a significant challenge, as three-quarters of Israel's vegetables are grown in this region. Volunteers stepped in to harvest crops, while *mashgichim* ensured adherence to *terumot* and *maasrot*, preserving *kashrut* standards. These efforts saved the country tens of millions of dollars in produce, though recovery remains an uphill battle.

COMMUNICATION AND SOLDIER CONFIDENCE

A significant aspect of this operation was effectively communicating the *kashrut* efforts to soldiers, ensuring they felt confident eating the provided meals. IDF rabbis implemented weekly visits to soldiers, strengthening trust and morale. Meetings and WhatsApp groups further streamlined communication between rabbis, commanders, and soldiers.

FEEDING SOLDIERS ON THE MOVE

Soldiers require a high-calorie diet to meet their physical and mental demands. When on the move, they rely on *Manot Krav* (Military Ready-to-Eat meals, or MREs). These shelf-stable cartons typically contain enough food for 4-6 soldiers and include items like tuna, olives, corn, hummus, halva, energy bars, and more.

Other meal options include:

- Cold meat wraps with temperature-preserving packaging
- Protein powders, energy gels, and single-serve snacks
- Cartons with disposable pots, water, pasta or *ptetim*, pasta sauce, and a portable gas heat source called a *gazzia*
- Shabbat kits containing wine, two loaves of bread, and cake for *Kiddush*, providing a heartwarming connection to Shabbat

RAISING KASHRUT STANDARDS NATIONWIDE

The rapid mobilization of food logistics for the army had an unexpected side benefit: it elevated *kashrut* standards across the country. This extraordinary effort exemplifies the deep care and unity within the Jewish people, ensuring that the IDF soldiers' physical and spiritual needs are met during this challenging time. ■

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Richard Rabkin: Amiel, can you start by telling us some background about One Toronto?

Amiel Diamond: Sure. One Toronto began in 2015, founded by a few of the most generous *baalei tzedakah* in the community. They wanted to find a more efficient way to respond to the countless requests for help they were receiving—calls and emails from individuals needing support for various reasons. They decided to pool their resources into a professionally run fund with transparency and governance to help more people more effectively.

For many years, the organization operated quietly, without advertising or fanfare, and distributed substantial funds—\$700,000 in the first year, growing to over \$1 million annually. Then, during COVID-19, the needs skyrocketed, and the organization stepped up by launching a COVID Relief Fund. It was remarkable. Over 16 months, they distributed \$3.8 million to over 300 families, providing \$5,000 monthly to families facing economic challenges. Today, only two of those families remain on the fund—everyone else is back on their feet, which is a significant achievement.

Richard Rabkin: That's incredible. How does One Toronto function day-to-day, and what are its primary funds?

Amiel Diamond: One Toronto operates three distinct funds to address different needs within the community:

- 1. The Toronto Care Fund:** This is our flagship fund, providing monthly stipends to families struggling to cover basic living expenses like food, clothing, and shelter. Currently, we assist around 165 families per month across 58 shuls and 25 schools. The reasons vary—job loss, illness, or simply the rising cost of living. While we meet immediate needs, we also focus on helping recipients get back on their feet by connecting them with other organizations for job placement, resume help, or financial planning.
- 2. The Chasdei Rivka Fund:** This fund supports widows and their families. It's deeply emotional work. When someone loses a spouse, their world can crumble, and the need goes far beyond financial support. We help with practical needs like managing bills and budgets, but we also act as a support system. We have about 25 widows on the fund right now, and while we hope this number doesn't grow, when tragedies occur, people know we're here to help.
- 3. The SET Fund (Supporting Effective Therapy):** This fund began after COVID to address mental health challenges. Many families who can't afford therapy for their children let issues go untreated, leading to more significant crises. We work with schools, families, and therapists to cover 80% of therapy costs, ensuring that children get the help they need. So far, we've supported over 300 cases, with many children successfully meeting their therapy goals.

One Toronto is a community fund dedicated to supporting those in need within Toronto's religious community. Recently, Richard Rabkin sat down with Executive Director Amiel Diamond to discuss the organization's mission, its impact, and the challenges it faces in addressing growing needs in the community.

Richard Rabkin: That's a wide range of services. Who are the people behind One Toronto, and what drives their generosity?

Amiel Diamond: One Toronto was founded by four families: Mr. and Mrs. Bentzy Friedman, Mr. and Mrs. Barry Reichmann, Mr. and Mrs. Jack Eisenberger, and Mr. and Mrs. Benzion Heitner. They are pillars of the community, involved in countless organizations and initiatives. Their generosity is awe-inspiring.

As the organization grew, so did our donor base. Other generous families were inspired by the incredible impact of One Toronto and wanted to be part of this initiative. Their involvement reflects the shared vision of a community coming together to support and uplift one another, making an even greater difference in the lives of those in need.

Richard Rabkin: You recently ran a campaign to raise awareness. How did you go about introducing One Toronto to the community?

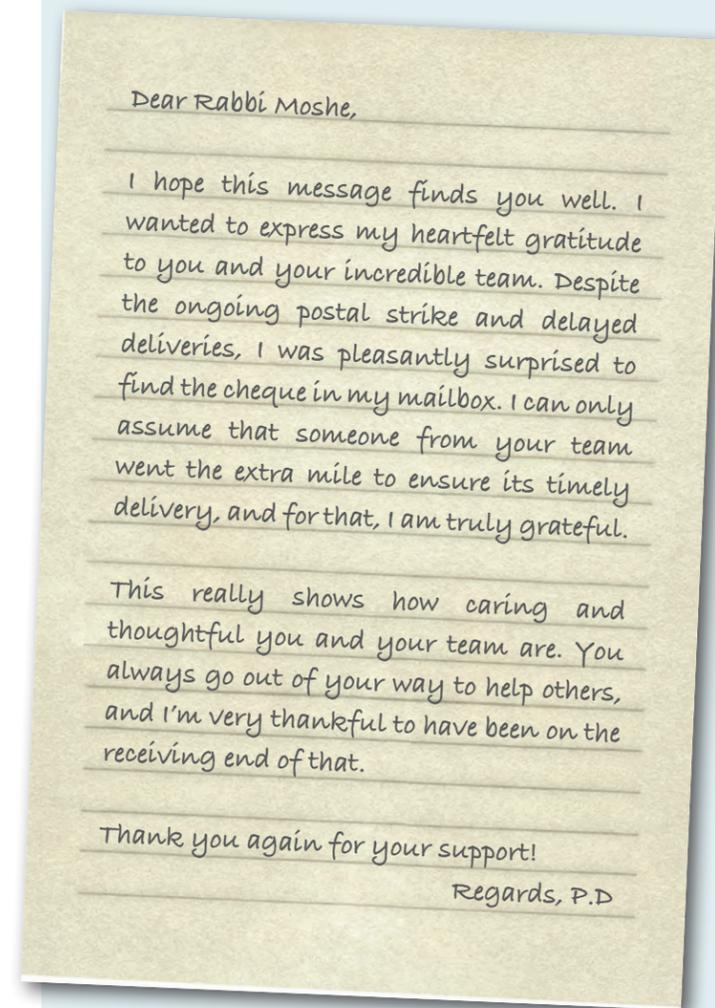
Amiel Diamond: Building awareness for an organization that had operated quietly for years was a challenge. We developed a multi-pronged approach: committees for each fund, marketing materials like brochures and videos, and even lawn signs. We also engaged local rabbis, who spoke about the organization in their *shuls*. The response was incredible. People who had never heard of us became inspired to give or get involved in other ways, like donating products or services. It's a testament to the community's willingness to come together for a good cause.

Richard Rabkin: Can you describe the day-to-day operations and who oversees the intake process?

Amiel Diamond: Our intake process is managed by Rabbi Moshe Rubelow, who has been with the organization for years. Initially part-time, he transitioned to a full-time role as the need grew. He's the fund manager and intake coordinator, personally interviewing every family that applies. Rabbi Rubelow handles all the applications, follow-ups, and evaluations with remarkable dedication.

When someone applies, they typically come through a referral from a rabbi, community leader, or a friend. Applicants fill out a form on our website, and Rabbi Rubelow takes it from there. He ensures that the process is compassionate and dignified, often working with families to understand their unique situations. For example, he recently helped a family whose primary breadwinner was unable to work due to illness. Rabbi Rubelow coordinated immediate support while exploring long-term solutions like job retraining and financial planning.

Their involvement reflects the shared vision of a community coming together to support and uplift one another, making an even greater difference in the lives of those in need.



What makes him exceptional is his availability and empathy. Whether it's a widow calling late at night or a struggling parent seeking advice, he answers every call. He's the heart of the organization's operations, ensuring we maintain a personal touch despite the growing scale of our work.

Richard Rabkin: You've mentioned the importance of fundraising for the organization. Can you share what it's like to take on that role?

Amiel Diamond: Fundraising is a unique challenge, and honestly, it's not something I ever thought I'd be doing. A few years ago, if you had told me I'd take this job, I'd have laughed—I'm not naturally a salesman or a particularly good schmoozer. But I've learned that fundraising isn't about selling. It's about giving people the opportunity to partner in something meaningful.

I'll admit, the first *no* I received was tough. I approached someone I thought would be a sure thing, someone I was close to, and they turned me down flat. It was dejecting. But I've also had incredible moments, like meeting someone who initially seemed disinterested but later pledged \$50,000 after seeing the impact of our work which is now helping hundreds of families. Those experiences teach you that it's not about you—it's about helping Hashem's children. When you focus on the mission, you see incredible things happen. For example, during a particularly tough week, someone unexpectedly walked into *shul* and handed us a check for \$36,000, saying they wanted to give *maaser* from a recent business deal. It's those moments that keep me going.

Richard Rabkin: Why do you think the financial need has increased so significantly over the last number of years?

Amiel Diamond: This is a difficult question. There are a lot of economic reasons including inflation and the cost of living in Toronto which seem to have spiralled out of control. The cost of living an observant Jewish lifestyle is also very expensive when looking at Jewish school tuition, camps, and other such expenses.

But if I may, I think it is important to recognize the families who live the daily struggle of managing the immense financial pressures of life in our community. They may not drive the latest model car, and they don't go on exotic vacations, but they live rich lives that their families cherish. They take their tuition bills seriously, they work hard, and they figure out their finances with resilience and dignity. These families are the unsung heroes of our community and we need to celebrate them.

But it is not always easy, and if it ever becomes too difficult, we want people to know that we are here to help.

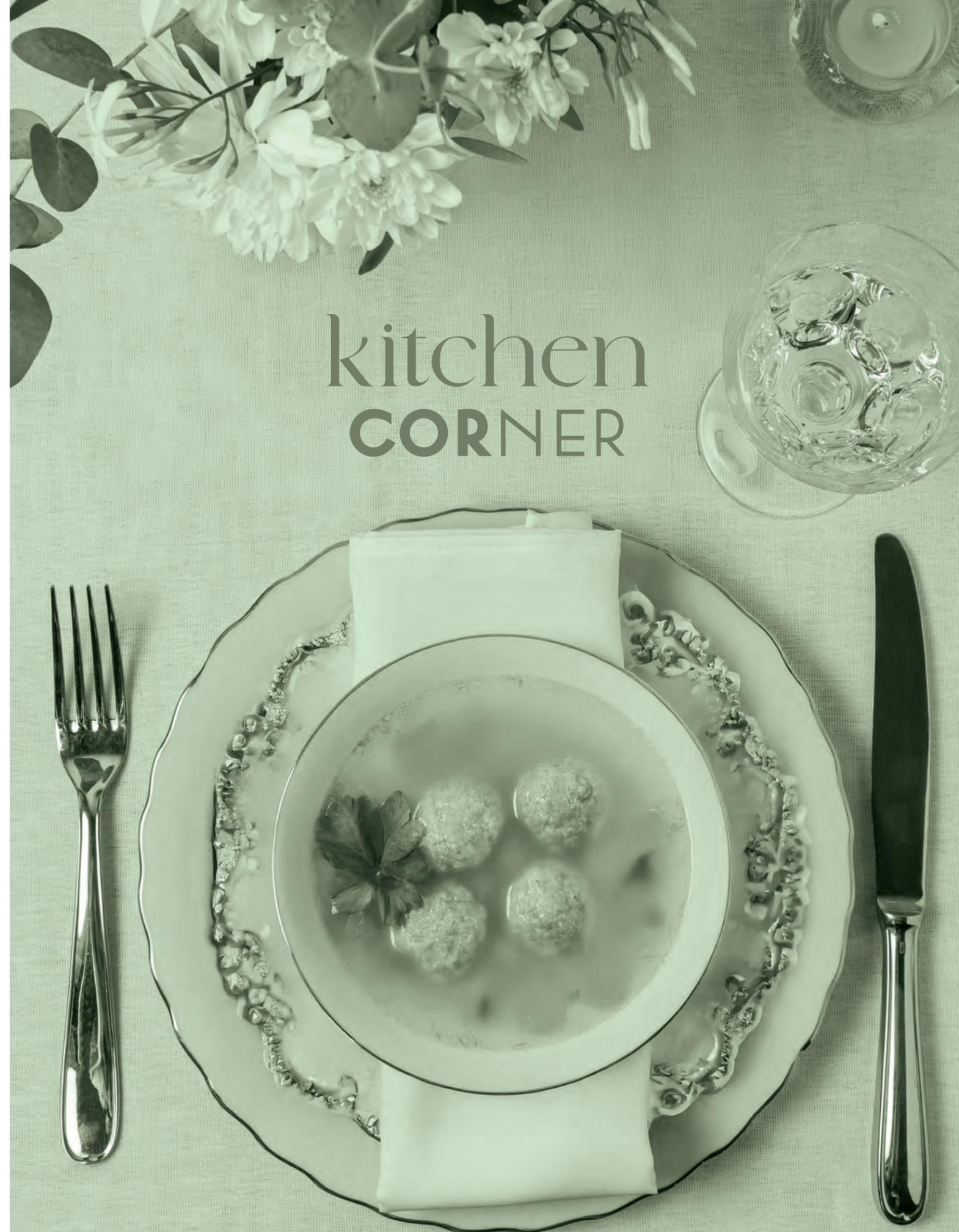
Richard Rabkin: That's inspiring. What makes the Jewish community so uniquely committed to creating organizations like One Toronto?

Amiel Diamond: It's deeply ingrained in our values. When one Jew is in pain, others feel it. This is who we are. There's a *pasuk* in the Torah where Pharaoh's daughter finds Moshe in the basket. The *pasuk* describes him as a crying *yeled* (child) and then as a *naar* (youth). The *Baal HaTurim* explains that it's because *yeled* referred to Moshe but *naar* referred to Aaron. When Aaron heard his brother crying from afar, he began to cry. Pharaoh's daughter heard this and immediately understood: this must be a Jewish child. Why? Because compassion—feeling another's pain as one's own—is the defining trait of the Jewish people. That's the same drive behind organizations like One Toronto, where the community rallies together to support those in need, embodying the Jewish trait of shared compassion and responsibility.

Richard Rabkin: Finally, what do you want people to know about One Toronto?

Amiel Diamond: One Toronto represents the *achdus* of our community. We work with people from all backgrounds, across 58 *shuls* and 25 schools. It's not about politics or divisions—it's about *tzedakah* in its purest form. Our community should be proud of this initiative, and I hope it inspires others to create more inclusive, impactful organizations.

Richard Rabkin: Thank you, Amiel, for sharing the incredible work of One Toronto. It's truly inspiring. ■



kitchen CORNER



Baked Potatoes

WITH ONIONS AND MUSHROOMS

By Judy Pister

INGREDIENTS

- 4 medium Yukon gold potatoes
- 1 tablespoon olive oil
- 1 onion, finely chopped
(or 3-4 shallots or 1 leek)
- 6-8 mushrooms,
sliced or chopped
- salt and pepper to taste

DIRECTIONS

1. Wash and scrub the potatoes well, then cut each in half lengthwise. Shave off a thin slice off the rounded bottom so the potato halves do not roll around.
2. Rub each half with olive oil and season with salt and pepper.
3. Use a spoon to gently scoop out some of the potato flesh from the center of each half, creating a small well (*note: add the scooped flesh to a soup or another dish*).
4. Heat olive oil in a skillet over medium heat. Add the chopped onion and sauté until translucent and slightly browned. Set aside.
5. Repeat for the sliced mushrooms, then combine with the onions and season with salt and pepper as desired.
Optional: add a favorite herb such as oregano, thyme, garlic powder etc.
6. Fill each potato well with the sautéed onion and mushroom mixture.
Optional: Sprinkle with paprika
7. Preheat oven to 400°F. Place the stuffed potato halves on a parchment-lined baking sheet and bake uncovered for 45 minutes, or until tender.

Variations:

- Top each potato half with cheese and return to the oven for a few minutes
- Add finely chopped red pepper and or grated carrots to onion/mushroom
- Use Russet potatoes - increase amount of filling and baking time



Sweet Potato Casserole

INGREDIENTS

POTATO

- 6 medium sweet potatoes
- 1 teaspoon salt
- ½ cup chicken stock, hot
- 2 eggs, beaten
- ¼ teaspoon pepper
- 2 tablespoons margarine

FILLING

- 2 tablespoons oil
- ½ lb mushrooms, sliced
- ½ cup celery, chopped
- ½ cup red or green pepper, diced
- 1 garlic clove, minced (optional)

GARNISH

- chopped fried onions.

DIRECTIONS

1. Boil sweet potatoes in their skins in a pot of salted water until tender. Drain.
2. Peel and mash potatoes with potato masher or mixmaster on the lowest speed.
3. Gradually add chicken stock as needed and continue beating until light and fluffy; add eggs, pepper and margarine.
4. Prepare the filling: Heat oil in a frying pan, and sauté the mushrooms, celery, pepper and garlic for 10 minutes.
5. Preheat oven to 350°F. Lightly grease an 8"x8" baking pan or pie plate.
6. Spread half of the potato mixture in the pan. Layer the vegetable mixture on top and then cover with remaining potato mixture. Sprinkle top with chopped fried onions.
7. Bake for half an hour.

Serves 6-8. *note: can be prepared in the morning. Cover with plastic wrap, leave at room temperature until ready to bake.*

Variations:

- Yukon Gold potatoes are nice if you don't like sweet potatoes



Pineapple Avocado SALAD

By Barbara Bar-Dayan

INGREDIENTS

- 1 large red pepper
- 1 small red onion
- ¼ teaspoon chili flakes
- 2 tablespoon olive oil
- 1 tablespoon fresh lime juice or lemon juice
- ¼ tablespoon sea salt
- 1 small pineapple
- 2 avocados

DIRECTIONS

1. Chop the red pepper, and red onion, and place in a large bowl.
2. Add in the chili flakes, oil, lime juice, and salt, and mix well.
3. Cube the pineapple and avocado.
4. Add to the bowl and gently toss to combine.



Matzah KUGEL

By Barbara Bar-Dayan

INGREDIENTS

- 1 cup celery, diced
- 1 cup onion, diced
- 6 matzahs
- 2 eggs, beaten
- paprika, pepper & salt to taste
- 1¼ cup boiling water
- 1 can clear chicken soup

DIRECTIONS

1. In a frying pan, sauté the celery and the onion in oil.
2. In a large bowl, break up the matzah into pieces.
3. In a separate bowl, mix together the eggs, spices, water, and chicken soup.
4. Pour the mixture over the matzahs, add the sautéed vegetables and mix.
5. Pour into a greased square pan, and bake at 350°F for 30 minutes.



Spaghetti Squash KUGEL

INGREDIENTS

- 1 spaghetti squash, *approximately 4 cups cooked*
- 2 tablespoons extra virgin olive oil
- salt & pepper to taste
- 3 eggs
- ½ cup caramelized onions
- 1 teaspoon kosher salt
- ½-1 teaspoon freshly cracked black pepper

DIRECTIONS

1. Preheat oven to 375°F (190°C).
2. Cut the spaghetti squash in half lengthwise and scoop out the seeds.
3. Drizzle the cut side with 2 tablespoons extra virgin olive oil, and season with a sprinkling of salt and pepper. Place cut-side down on a parchment-lined baking sheet.
4. Roast in the oven for 30 to 40 minutes, or until a knife can be inserted with no resistance.
5. Let the squash cool, then using a fork, gently scrape the fragile squash strands into a mixing bowl.
6. Add eggs and onions and beat well. Mix in 1 teaspoon of salt and ½ teaspoon of pepper.
7. Lightly oil a 9-inch square or round casserole dish. Pour into prepared dish and bake for 1 hour.

Prep Time: 15 mins | Cook Time: 90 mins | 6 Servings



TART AND TANGY Apple Kugel

INGREDIENTS

9 Granny Smith apples, peeled
1 12-oz (340g) jar apricot preserves
cinnamon

BATTER

½ cup sugar
½ cup potato starch
3 eggs
¾ cup oil
1 teaspoon baking powder
2 tablespoon vanilla sugar

DIRECTIONS

1. Preheat oven to 350°F (180°C).
2. Slice apples very thinly and place in a 9x13-inch pan.
3. Spread apricot preserves over apples. (You may need to first heat preserves to soften.) Sprinkle generously with cinnamon.
4. Mix batter ingredients well by hand to form batter. Spread over preserves.
5. Bake, uncovered, 1¼ hours, or until golden brown.

8-10 Servings

kids CORNER



DIGITAL DARKNESS

By: Richard Rabkin

TROUBLE IN WASHINGTON

“Why can’t I take Canada?”

Donald Trump demanded, slamming his hand on the gold-plated desk in his Mar-a-Lago office. “It’s right there, sitting on top of us, so big and cold and polite, just begging to be the 51st state. Believe me, everyone agrees—it’s the greatest idea ever.”

His advisors exchanged nervous glances. “Well, Mr. President,” one of them ventured, “there are... treaties, international laws, and, uh, Canadians.”

Trump waved him off. “Canadians! A bunch of sad, maple syrup-loving weaklings. They’ll thank me once I make Canada great again. But first...” He leaned

back, a smirk forming. “Activate the MegaHugeHumongous Super Satellite Jammer Thingy. Shut down all their

phones. No Twitter, no TikTok, no Instagram, no... whatever else they stare at. They’ll crumble in days.”



Another advisor cleared his throat. “You want us to cut off Canada’s smartphone access?”

Trump nodded. “Exactly. I’ll announce it on Truth Social: ‘Canada: Welcome to the Stone Age! #51stState #MegaHugeJammer’. It’ll be HUGE.”

THE DAY THE PHONES WENT DARK

It was a week before Pesach. In an instant, every cell phone in Canada went dark. Texts failed, apps froze, and screens displayed nothing but ominous error messages. Across the country, panic spread like wildfire.

Richard Rabkin, Managing Director of COR, stared at his lifeless phone in disbelief. “Rabbi Rosen!” he called out to his colleague Rabbi Dovid Rosen in the neighbouring office, “are you seeing what I am seeing!?”

“I don’t know, what are you seeing?” Rabbi Rosen asked. “I am seeing

Hashem sending us all a message. And He didn’t send that message via SMS or WhatsApp! Well actually, he kind of did!” Rabbi Rosen chuckled.

But Richard wasn’t laughing. Reports flooded in from Jewish communities across the country. And teenagers seemed to be the hardest hit. At home, Richard’s 11-year-old daughter Adina was equally concerned—not about the phones, but about her high school friends Tamar, Shira, Rivkah, and Shoshana. She called her father on his office phone. “Abba, you have to come home right now!” Adina ordered. “It’s an emergency!”

“Is this an emergency like when you called me to tell me that we were out of Wacky Mac?” Richard asked.

“No!” Adina barked. “A REAL EMERGENCY!”

Richard rushed home to find a living room full of lifeless teenagers. They

were just staring at their useless devices with glazed eyes. Occasionally, one would moan.

“Abba,” Adina whispered, “I think they’ve turned into zombies.”

“What makes you think that?” Richard sighed.

“They aren’t talking, and their eyes look all weird, and I think Rivkah is foaming at the mouth.”

Richard waived his hand in front of Tamar’s eyes, trying to get in between her and her phone. Nothing. Just a loud, frightening groan.

“What was that?!” Adina asked. “Was that a cow?”

“Tamar will never forgive you for calling her a cow.”

“Abba, this is serious! We need to do something.”

A CALL TO OTTAWA

Meanwhile, in Ottawa, the Prime Minister was pacing the floor of his office.

“Mr. Prime Minister,” an aide said nervously, “Trump has taken credit for the phone outage. He’s claiming it’s a move to try and take over Canada.”

The Prime Minister sighed, adjusting his signature socks. “We can’t respond with aggression. Canadians are polite! But perhaps we can... write him a strongly worded letter?”

“With respect, sir,” another aide interjected, “a letter may not be sufficient.”

“What about a sternly worded tweet?” the Prime Minister suggested.

“Unfortunately, social media isn’t working either,” the aide reminded him.

“Well, then... let’s host a roundtable discussion,” the Prime Minister said with determination. “We can do it at the United Nations? They’re great – I am sure they will be able to help!”

A CALL TO ACTION

Back in Toronto, the situation was getting worse. With the kids incapacitated, Pesach preparations across the city ground to a halt. Parents were overwhelmed without the kids to help them, not to mention having to deal with their new zombie children. The senior rabbis of the city held an emergency meeting, and Rabbi Rosen was appointed to bring the news to Richard.

“Richard,” he said gravely, “the rabbis have asked me to give you a message. You have to save Pesach.”

Richard blinked. “Me? Again?”

Rabbi Rosen shrugged. “Well, you’re so good at it.”

“I am also good at eating cookies, why don’t they officially appoint me to do that?”

“Richard,” Rabbi Rosen replied, “Like they say in the Miami Boys Choir song, ‘this is your moment, so make sure to

own it. I believe in you. Do you believe it too?”

ZOMBIE APOCALYPSE

Back at home, Richard and Adina were in the living room with her zombie high school friends who hadn’t moved in a day.

“Abba, what are we going to do!?” Adina asked. Richard grabbed his son’s Rubik’s Cube from the shelf and started playing with it.

“Abba, now is not the time for Rubik’s Cubes! It’s the time for action!”

“It helps me think OK!” Richard snapped back. Then suddenly, Shira sat up, “What’s that?” she asked, her eyes returning back to normal.

“It’s a Rubik’s Cube!” Richard replied incredulously. “It’s a toy from the 1980s.”

“It looks cool,” Shira replied. “Can I try it?” Richard gave it to her. Adina and Richard looked at each other.

“Abba, quick get something else from the olden days!” Adina said.

“Um...I don’t like your use of the term ‘olden days’ to describe the 1980s...”

“Abba!”

“Fine!” Richard ran to the basement and dug out a few things. “This is called a slinky. You make it go down the stairs and it looks like it’s walking.”

Rivkah’s eyes opened. “Slinky?”

“Abba, it’s working, keep going!” Adina cheered.

“This is a game called Twister,” Richard said as he put out a board game. Shoshana’s eyes opened. “That looks like fun.” Soon, all of the girls were breaking out of their zombie spell and playing Twister together and laughing and actually looking at each other in the eyes.

“Abba, the olden days are saving them!” Adina cheered.

“Great!” Richard replied. “I still don’t like it when you call it that...”

PIECING TOGETHER THE MYSTERY

That night, Richard and Adina were brainstorming.

“Abba,” Adina began, “we saved my friends, but we can’t do that for the whole country one teenager at a time. That would take, like 10 million Rubik’s Cubes.”

“OK let me do some research,” Richard replied.

“With what?” Adina asked. “Phones are broken remember?”

“On my laptop?”

“Riiiiight,” Adina remembered. “*Baruch Hashem* for things from the olden...”

“Don’t say olden days!” Richard interrupted. “I bought this laptop new last year!”

Richard logged on to Truth Social to read President Trump’s newest post:

“CANADA: You’re welcome for the MegaHugeHumongous Super Satellite Jammer Thingy. Now you’re sad, weak, and phoneless. Perfect for becoming the 51st state. #TrumpWins #NoMoreMaple”

Adina read the post aloud, incredulous. “He’s trying to take over Canada by shutting off our phones?”

Richard nodded grimly. “If Trump’s satellite jammer stays up, Pesach—and Canada—are doomed.”

Adina furrowed her brow. “Why can’t we just blow the jammer out of the sky?”

Richard sighed. “To do that, we’d need a tremendous force of energy... like the 1.21 gigawatts produced by a bolt of lightning.”

Adina’s eyes widened. “Wait! Isn’t that from that old movie from the 1980s you liked when you were a kid? ‘Back to the Future?’”

Richard grinned. “Exactly! If we can harness that kind of energy, we might just be able to disable the satellite.”

“But how?” Adina asked.

Richard leaned forward. “We use the greatest source of power known to mankind: 1980s technology.”

PROJECT EXODUS 2.0

The next day, Richard and Adina began gathering supplies. They scoured basements, thrift stores, and even the COR’s storage closet for anything that screamed ‘80s and ‘90s. They emerged with a plan: build a makeshift lightning generator powered by nostalgic tech.

First, they gathered cassette tapes and boom boxes. Then came the neon scrunchies, Cabbage Patch dolls, and a giant disco ball. The centerpiece of their contraption? An Atari game console hooked up to a car battery.

“This is either brilliant or ridiculous,” Adina said while rocking a hula hoop.

“Why not both?” Richard replied.

As they worked, Adina’s high school friends showed up, happy as ever. Tamar had mastered a yo-yo, while Shira learned how to roller skate. Shoshana and Rivkah were playing with My Little Ponies.

“Mr. Rabkin, you mean you actually had to *develop* photos?” Tamar asked incredulously, holding a disposable camera.

“And you’d have no idea how they turned out until you picked them up from the store,” Richard explained, grinning.

“That sounds... kind of exciting,” Rivkah admitted.

By the time their lightning generator was ready, the teens weren’t just helping; they were leading the charge.

A SHOWDOWN IN THE SKY

On the day before Pesach, Richard and Adina hauled their contraption to a hill overlooking Toronto. The sky was dark, heavy with the promise of a storm. They aimed their makeshift generator at Trump’s MegaHugeHumongous Super Satellite Jammer Thingy.

“All systems go?” Richard asked.

Adina nodded. “Ready! But why are you wearing ski goggles?”

“I don’t know,” Richard answered. “For some reason they get me into the mood

to save Canada.”

“Weird. OK, what are we calling our machine by the way?” Adina asked.

“The Flux Capacitor?” Richard suggested.

“The Flux ca-what?” Adina retorted. “Terrible name. How about the Die-yenu. Get it ‘die’?”

“I get it,” Richard agreed. “I like the Pesach theme.”

As the first crack of lightning lit up the sky, Richard flipped the switch of the Die-yenu. The Atari console hummed to life, powering the disco ball, which reflected the lightning into a focused beam. The cassette tapes spun furiously, amplifying the charge.

“It’s working!” Adina shouted as the beam shot skyward, striking the satellite jammer.

Trump, watching the event on TV from Mar-a-Lago, was furious. “FAKE NEWS! My satellite jammer





was perfect. Then Canada's weird disco ball thing ruined it. Very unfair. #SadWeaklingsAreBack"

As the satellite fizzled and died, phones across Canada buzzed back to life. The teenagers cheered, breaking into spontaneous renditions of "Dayenu" while parents scrambled to finish Pesach preparations in record time.

FREEDOM AT THE SEDER TABLE

That night, as the Rabkins gathered for the seder, Richard raised his glass of wine. "To freedom," he declared. "Freedom from physical slavery and digital slavery!"

Adina grinned. "And from Trump's

satellite jammer thingy."

The teenagers joined in the singing throughout the seder. Tamar brought her Slinky, Shira her Rubik's Cube and Shoshana and Rivkah, their My Little Ponies.

When the afikomen was found, Richard asked, "Girls, what do you want for afikomen presents?"

"OK don't laugh," Rivkah offered, "but what do you think about getting us kosher phones? We kind of like the '80s vibe."

"Consider it done!" Richard said. But if we are going back to the 80s then we're bringing it all back! Can I show you my

breakdancing moves?"

"No!" the kids screamed in unison.

Richard got up from his chair. "How about my robot dance?"

"Abba, some things were meant to stay in the 1980s!" Adina said. The rest of the girls laughed. Richard sat back down, leaned back and smiled.

"Well, there are some things that never go out of style," Richard said. "Like the Pesach seder!"



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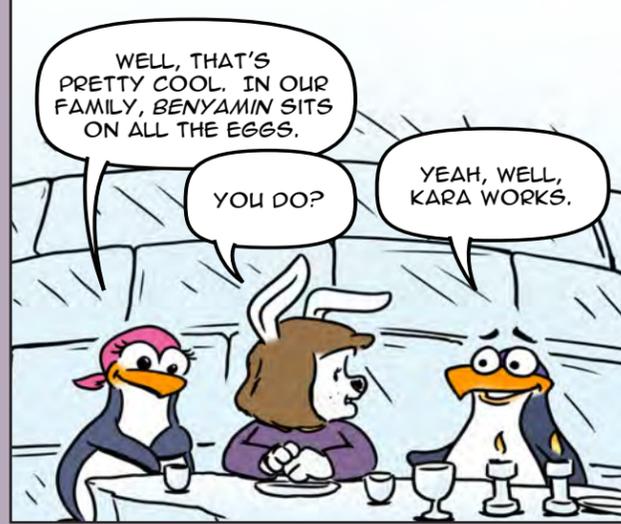
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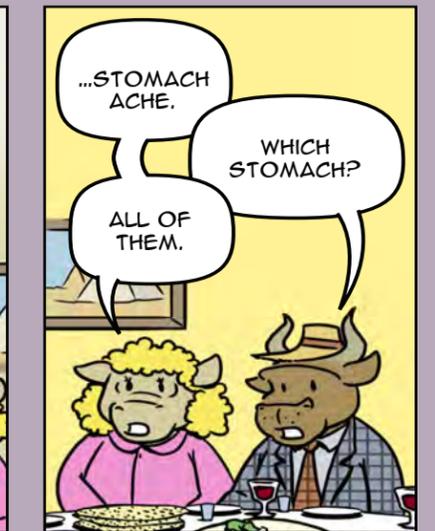
ILLUSTRATED BY: YESHAYA SUVAL



THE BUNNY RABBI

BY: MORDECHAI SCHMUTTER

ILLUSTRATED BY: YESHAYA SUVAL



WACKY WORDS

PESACH PREP

TO PLAY ALONE: Cover the right side of the page. Grab a pen and come up with one word for each of the blanks. Put the words into the story and let the laughter begin!

TO PLAY WITH FRIENDS: Ask your friends for words and fill in the blanks of the story. Then read it aloud. Get ready for a fantastic, crazy, hysterical Wacky Words story!

- adjective
- last name
- Yom Tov
- same last name
- verb ending in -ing
- plural noun
- verb
- noun
- adjective
- color
- room in the house
- piece of furniture
- appliance
- verb
- verb
- plural noun
- room in the house
- boy's name
- verb ending in -ing
- noun
- chametz food
- piece of furniture
- verb ending in -ing
- verb ending in -ing

If you think Pesach Prep is _____, then you've never seen Pesach Prep in the _____ house. Each year, we start cleaning for Pesach a few days after _____ ends. Each _____ sibling gets an official job. One kid is in charge of _____ the _____. Another kid will _____ the Pesach _____. We make sure to buy a(n) _____ roll of _____ foil, because we use it on almost every surface in our _____! Once we wrap the _____ and the _____ with foil, we are careful not to _____ chametz on them. The younger children in the family usually get to _____ and decorate chametz signs to stick on the _____ in the _____. My brother _____ always gets the job of _____ out the _____ with a toothpick. The baby even helps us find pieces of _____ by crawling under the _____. After lots of vacuuming, _____ and _____, the house is spotless and ready for Bedikas Chametz!

PARTS OF SPEECH GUIDE

Noun: a person, place or thing
Examples: dog, flower, girl, boy, mountain, rock

Plural noun: more than one noun (this usually means to add an "s" to a noun)
Examples: pencils, spoons, girls, men, candies

Adjective: a describing word
Examples: small, heavy, red, orange, smart, kind, loyal, angry

Adverb: a word that describes a verb; it usually ends in "-ly." It can also refer to where or when something happened.
Examples: quickly, forcefully, steadily, often, rarely

Interjection: expresses emotion or excitement
Examples: oh, hurray, hey, wow, yikes, well

Verb: an action word; something you do
Examples: run, swim, jump, think, laugh, cry

can you find...



ILLUSTRATED BY HADASSAH LENGLER

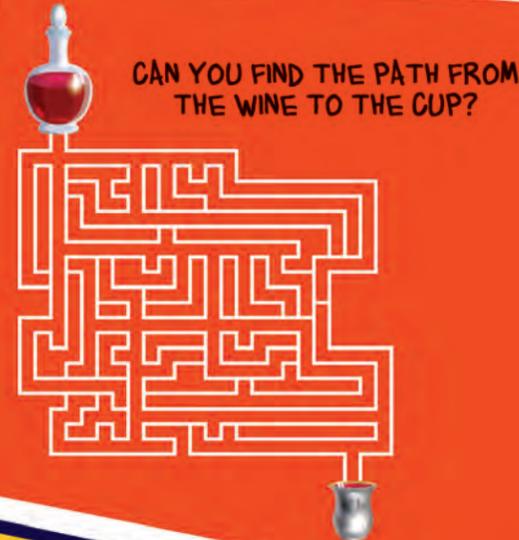
- a baby boy
- baby girl
- the arba kosos
- 3 spills
- Kriyas Yam Suf
- 2 people who fell asleep
- a redhead
- someone pretending to know how to read

- Eliyahu Hanavi
- 2 frogs
- 10 candies
- the child who's singing Mah Nishtanah this year
- The afikoman, of course!
- What do the letters on the poster stand for?

FUN TIMES



RIDDLE
 IF someone buys: 17 pounds of matzah before Pesach and all but nine are used up, how many pounds of matzah are left?



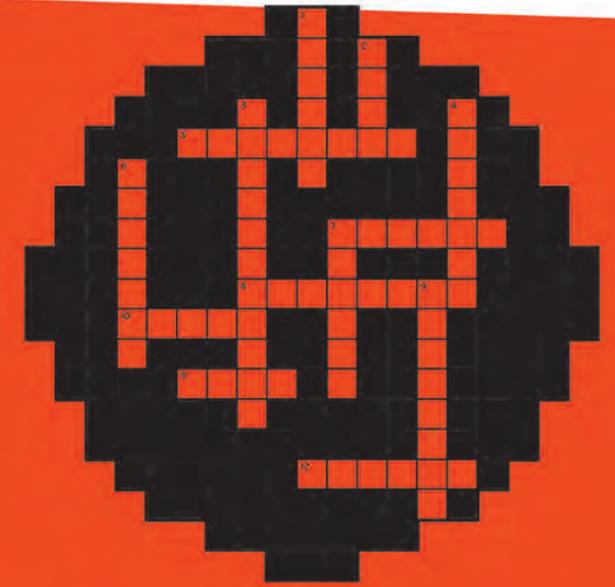
Crossword

Across

- 5 Reminds us of the bricks and mortar (8)
- 7 Round and hard (6)
- 8 Connected to Shabbos Hagadol (8)
- 10 Country of the Nile River (5)
- 11 We pour for someone else (4)
- 12 A vegetable we dip (6)

Down

- 1 Leafy vegetable (6)
- 2 Makkas Tzefardeia started here (4)
- 3 The answer to this is Avadim Hayinu (3, 8)
- 4 A mean ruler who was a midget (7)
- 6 10 punishments (7)
- 7 The main part of the Seder (6)
- 9 Rush to eat me (8)



CAN YOU FIND THE HIDDEN WORDS IN THE WORD SEARCH?

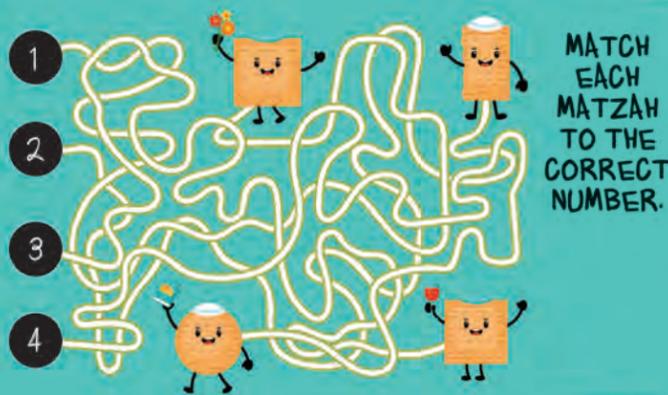
S	E	D	E	R	A	P	M	B	G	V	O	H
P	B	I	N	I	M	G	A	M	N	A	P	A
R	V	C	H	A	M	E	T	Z	I	H	L	G
I	S	L	A	V	E	S	Z	N	E	A	A	A
N	T	Q	A	D	D	C	A	B	T	F	G	D
G	Q	P	E	S	A	C	H	E	S	I	U	A
T	S	R	A	F	E	G	L	G	N	K	E	H
M	A	R	O	R	F	D	A	Y	R	O	S	H
V	U	A	H	C	M	I	S	P	E	M	D	I
F	N	I	S	S	A	N	C	T	B	E	K	A
V	T	A	V	C	L	E	A	N	I	N	G	J

- AFIKOMEN
- CHAMETZ
- CLEANING
- EGYPT
- HAGADAH
- MAROR
- MATZAH
- NISSAN
- PESACH
- PLAGUES
- SEDER
- SLAVES
- SPRING

Find the piece that is missing from the matzah.



- 1.
- 2.
- 3.



what happened to the boy who jumped into the Red Sea?

He got wet

COMPLETE THE SUDOKU USING THE FOUR PICTURES BELOW.



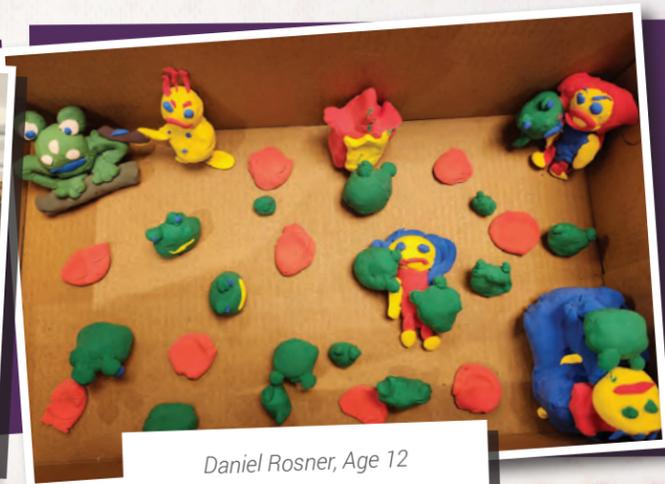
כשר COR Kids Challenge



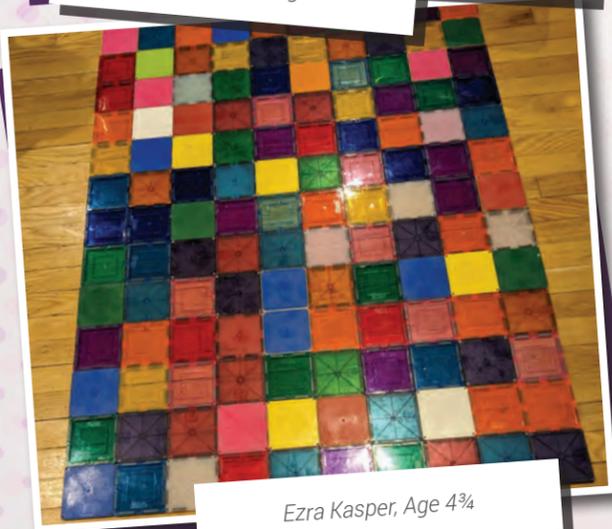
Krias Yam Suf
Celeste Weltman



Adam Aboudi, Age 7



Daniel Rosner, Age 12



Ezra Kasper, Age 4¾

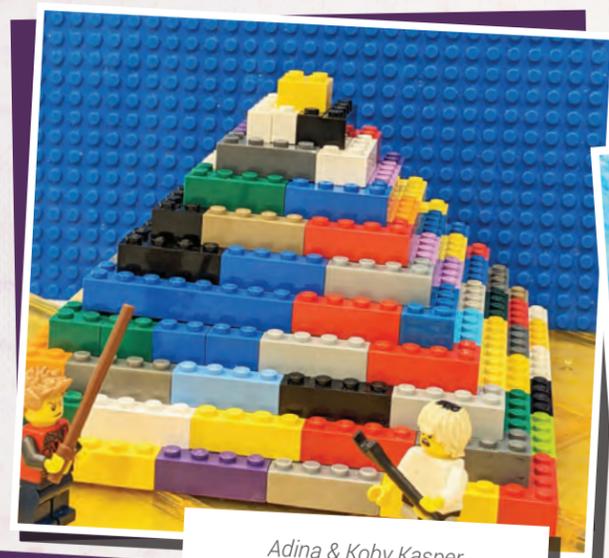


Nora Karon, Age 3

THANKS TO ALL
OF THE KIDS WHO
SUBMITTED THEIR
AMAZING ARTWORK
TO THE COR PESACH
MAGAZINE!



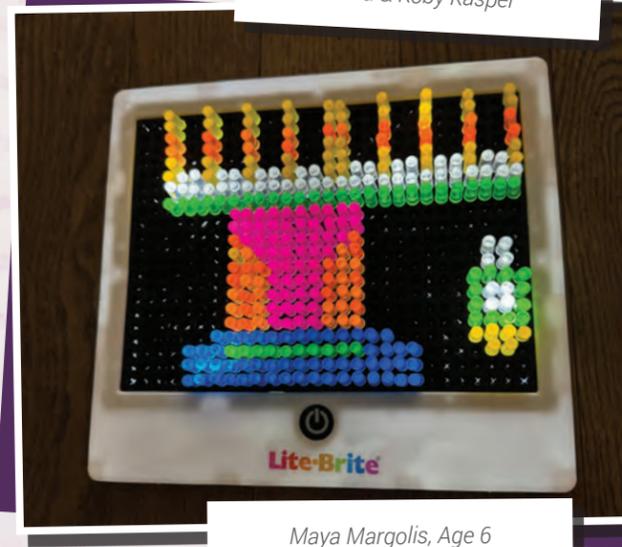
Moshe hits Ish Mitzri
Benny Weltman



Adina & Koby Kasper



Zev, Goldie, and Bella Glickman,
Ages 4, 8 and 10



Maya Margolis, Age 6



Talya Weltman, Age 7



PESACH IS ALL ABOUT MINHAGIM. NO TWO FAMILIES HAVE THE SAME MINHAGIM, AND YOU ALWAYS WANT TO MAKE SURE THAT YOUR KIDS CARRY ON WHICHEVER MINHAGIM YOU HAVE. MINHAGIM ARE SERIOUS BUSINESS, AND ARE NOT TO BE TREATED LIGHTLY.

But you also want to make sure your kids know which things you do because they're your *minhagim* and which things you do because that's just what you do. So if you don't want to talk to your kids on Pesach at least write it in your will.

In fact, here is a list of things that, as far as my kids know, are our Pesach *minhagim*. Unless I say something to my kids, my sons are going to get married and tell their wives this is what we do, and my daughters will specifically marry people who don't do some of these things.

"Do you have a *minhag* to eat way too many eggs?" they'll ask someone on a date.

We have a *minhag* to break something while Pesach cleaning. Usually the oven, but sometimes just knick-knacks that can't stand up to once-a-year dusting.

After I clean my kids' rooms, I have a *minhag* to turn around to take one last look at the room, because when I come back, it won't look this neat.

I also have a *minhag* to hang little signs on each room that say, "Cleaned by Totty" that the kids have a *minhag* to ignore.

We have a *minhag* to buy one less fridge liner than we need.

I have a *minhag*, when I'm selling my *chometz*, to coolly slip the rabbi some money in a handshake, even though there's no one else in the room.

We have a *minhag* to get haircuts before Pesach. Really short. And when we get them, we have to say, "This is for Lag Ba'Omer."

We have a *minhag* to forget to cut paper towels until ten seconds before Yom Tov, and then cut an entire roll in a panic.

We have a *minhag*, handed down through the generations, to go to zoos on *Chol Hamoed*.

I have a *minhag* to spill wine on my *kittel*.

We have a *minhag* to do a bad job breaking our matzah. One year I put my thumb through it.



Our *official minhag* is that for *Mah Nishtanah* the youngest kid goes first, except that the youngest kid has never in the history of our family actually gone first. The *actual minhag* is that the youngest child stands up on a chair, gets shy, shrugs his shoulders for ten minutes, and eventually agrees to do it after his siblings, but even then he doesn't always do it. And the older siblings have a *minhag* to speed through it as fast as they can, as if they're embarrassed that they have questions. On Pesach.

My kids have a *minhag* to try to figure out which of the kids are which of the four sons.

We have a *minhag*, when a lot of family comes over, that between every paragraph of *Maggid*, someone goes to the bathroom (or checks on a baby or puts someone to bed or does something in the kitchen or pretends to go to the bathroom but actually looks for the *afikoman* so he can hide it somewhere else) and we all sit around and wait. And then someone says a *D'var Torah*.

Whoever makes *haggados* has a *minhag* to use ten whole pages for the *Makkos* even though they take us ten seconds to get through.

We have a *minhag* to measure our matzah up against that *shiuirim* picture, and then break it so the shards fit into the corners of the picture. My brother-in-law is Sefardi, so his *minhag* is to measure it by weight. So he brings his own *Pesachdikke* scale. (Alternatively, you can use a bathroom scale. First you step onto the scale holding the matzah, then you step onto the scale NOT holding the matzah, all while taking great pains not to bring the matzah into the bathroom.)

We have a *minhag* to taste the matzah the first night of Pesach and say that this matzah isn't as good as last year's. This tradition dates back thousands of years. Apparently, matzah has been steadily getting worse. No matzah in history has ever been as good as the previous year, going all the way back to *Mitzrayim*, which had the best matzah ever. Maybe the secret is baking it on your back.

We all have a *minhag* to make faces while eating *marror*. I'm picturing my sons telling their wives to do this. "No, you have to make faces." And then everyone laughs.

My wife has a *minhag* to make way too much *charoses*. And then to remind me that the *minhag* is to dip the *marror* and then shake it off. How do you shake *charoses* off shreds of *marror* on a spoon without blinding everyone around you?



We have a *minhag*, at the beginning of *Shulchan Aruch*, to eat the egg with salt water and then grab the whole rest of the potato off the Seder plate and fight over it. One person has a *minhag* to then lose that potato in the salt water and use his bare hands to find it.

Possibly related, we have a *minhag* to throw out the salt water and make some fresh for the second night.

We have a *minhag* to start *Shulchan Aruch* by saying, "I'm not hungry. I hope there's not a lot of food."

We have a *minhag* to do whatever we can not to have leftovers on *Chol Hamoed*. Because leftovers can ruin a *Chol Hamoed*. By the end of *Yom Tov*, we're begging our guests to take our leftovers, but they're already out the door. They're sneaking upstairs right after *Maariv* so they can pack. "Yeah, we'll say *Havdalah* at home."

My kids had a *minhag* at some point to hide the *afikoman* on the highest shelf they could possibly reach, which was directly in my line of vision.

We have a *minhag*, the rest of *Yom Tov*, to *bentch* out of coffee-themed *haggados* from the supermarket.

Our kids have a *minhag* to insist that *Eliyahu Hanavi* drank from his cup. Then we pour it back so we can reuse it the next day.

We have a *minhag* to remind everyone to count *Sefirah* right before *Echad Mi Yodea*. (Do you know why people do it right before *Echad Mi Yodea*? Because we're scared to do *Echad Mi Yodea* first. Someone is going to say, "Who knows one? I know one! One is today's... Oops.")

We have a *minhag* for someone to announce, on the first night of *Sefirah*, that they didn't count the Omer the previous night. On some years, someone says, "Last night was zero!" and then someone else says, "No, last night was 354!" And then someone says, "Oh no! I haven't counted since Shavuot!"

We have a *minhag* to make animal noises for *Chad Gadya*. Until we get to the stick.

We have a *minhag* to look at the clock as we finish the Seder, like when we finish has any kind of significance. Like everyone's leaving *Mitzrayim*, and we don't want to miss it. Or like we're waiting for the year that we go, "Hey, it's *z'man kriyas Shema*! We made it!" ■

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Rabbi Dovid Laufer on an inspection visit of AGT Foods in North Dakota



Rabbi Dovid Rosen with Michael Litwick at First Spice upon his retirement



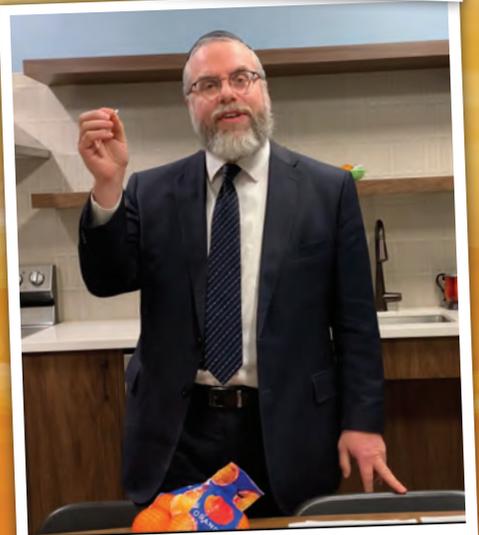
Senior mashgiach Rabbi Matis Stebben, executive chef of the Beanfield Centre Israel Moreto and mashgiach Tom Moos



Richard Rabkin at the Israeli Ministry of Agriculture during a Shechita Conference in Israel



Owners of Heartee Foods visiting the COR office



Rabbi Tsvi Heber Separating Terumah in the COR Office

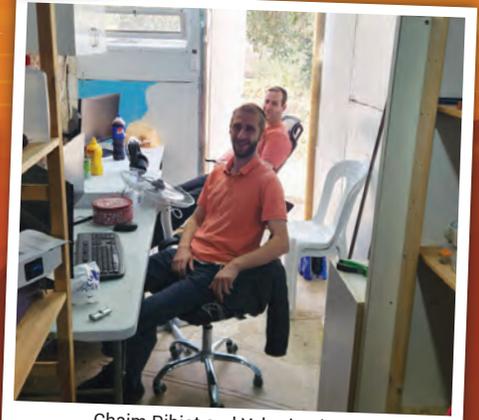
נשך COR IN THE community



COR's Rabbi Norman together with Rabbi Gislason and his Tzafona team at a kosher ice wine production



The Jewish Security Network meeting with the COR's Board of Rabbis



Chaim Ribiat and Yehuda Clinton at the COR IT Office in Israel



Richard Rabkin on a visit to Pepsi QTG Headquarters



Rabbi Usher Anshel Eckstein of Belz Checking a Knife at Premier



Rabbi Dovid Rosen at career day at Ohr Haemet