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APRIL 2024

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TEAM

BETH DIN

Rabbi Avraham Feigelstock
Av Beth Din

Rabbi Andrew Rosenblatt
Congregation Schara Tzedek

KOSHER CHECK TEAM

SANDY RAY

General Manager
sandy@koshercheck.org

RABBI MENDY FEIGELSTOCK

Executive Director
mendy@koshercheck.org
(604) 781-2324

RABBI SCHNEUR FEIGELSTOCK

Rabbinical Manager
schneur@koshercheck.org
(604) 716-2770

RABBI BINYAMIN GORDON

Rabbinic Field Representative
binyamin@koshercheck.org
(604) 782-0410

MRS. INBAL MUGRABI

Administrative Assistant
Inbal@koshercheck.org
(604) 731-1803

RABBI MENACHEM MATUSOF

Rabbinical Representative
(403) 714-9009

VANCOUVER KOSHER ESTABLISHMENTS

CAFÉ 41

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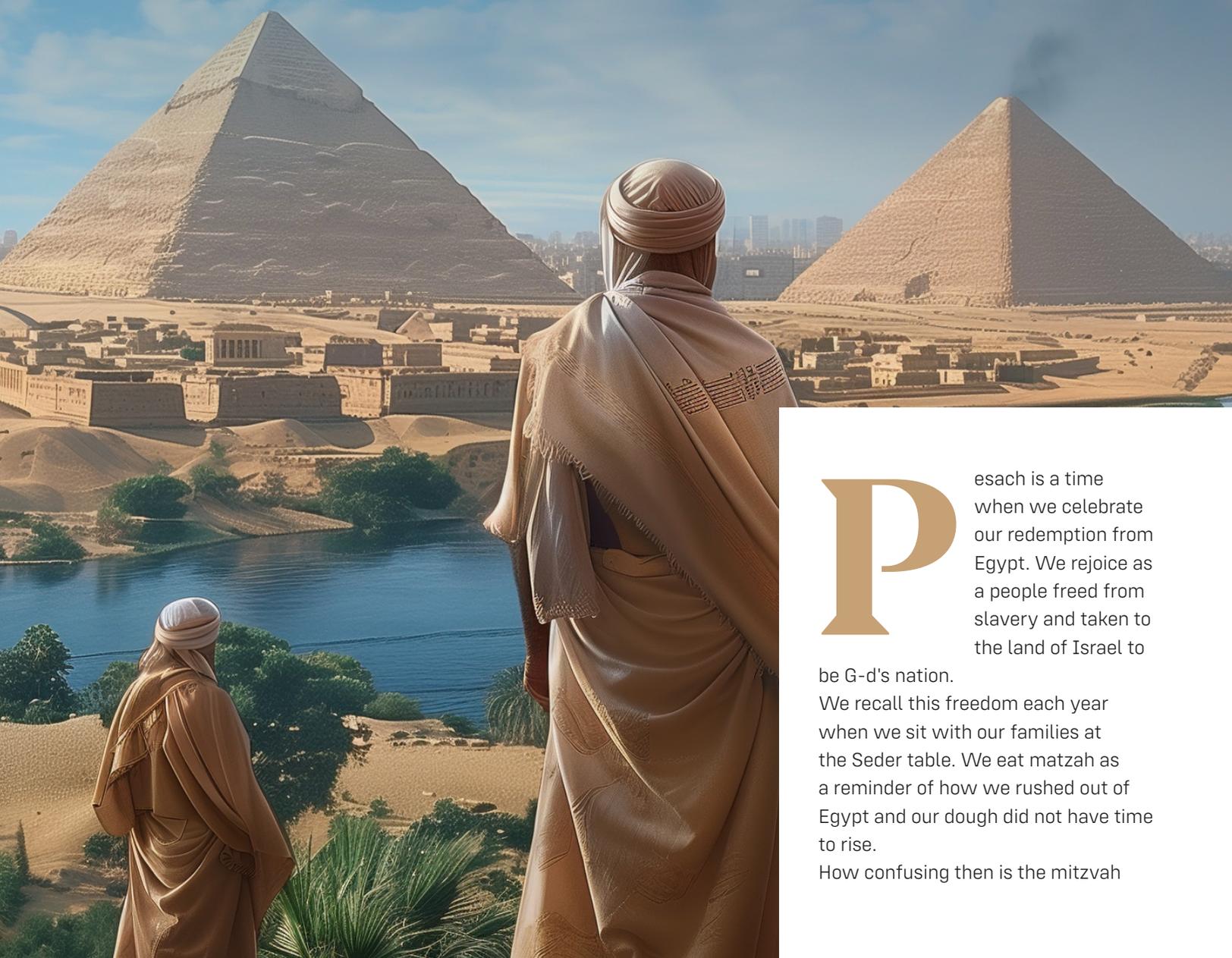
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Seeing the redemption through the exile



MESSAGE FROM
RABBI AVRAHAM
FEIGELSTOCK



Pesach is a time when we celebrate our redemption from Egypt. We rejoice as a people freed from slavery and taken to the land of Israel to

be G-d's nation.

We recall this freedom each year when we sit with our families at the Seder table. We eat matzah as a reminder of how we rushed out of Egypt and our dough did not have time to rise.

How confusing then is the mitzvah

of eating Maror, the bitter herbs, at a seder in which we are celebrating freedom! Why are we recalling our bitter slavery at a time when we are eating the Matza to commemorate our freedom? Did we not leave our slavery behind?

And if we are to remember the slavery, why do we have the Korach sandwich where we mix the Matzah and Maror and eat them together? We can remember the slavery and celebrate the redemption, but why eat them together and confuse the two opposite emotions?

In the beginning of the Haggadah, we read a story about five sages who were sitting together at a seder in Bnei Brak. We know the Rabbis in the story did not all live in Bnei Brak, so why

history, but the Rabbis knew that the address to go to draw strength and hope was the home of Rabbi Akiva. He had given them hope in the past after the Romans destroyed the Holy Temple.

Following the destruction of the Temple, it once happened that Rabbi Akiva and his colleagues were walking on Mount Scopus. They looked over at the Temple Mount and saw a fox coming out of the Holy of Holies. The rabbis burst out crying and tore their clothing in mourning, an animal was trampling all over this sacred space! You can imagine their shock when they saw Rabbi Akiva laughing! How could he laugh at such a time? When they asked him why he was laughing, Rabbi Akiva responded that

prerequisite, to redemption. The state of exile, anti-Semitism and destruction all bring us to new spiritual heights that we would not have reached had we not experienced darkness. In the Torah, the book of Exodus is called Sefer Shemot (the book of names). It is a testament to the fact that even in the darkest of times, we always maintain our identity as a Jewish people. When you look through our history, it is replete with stories of the self-sacrifice of Jews in order to maintain their Jewish identity.

There is no contradiction between matzah (the bread of freedom) and maror (which symbolizes the bitter exile). They are both a part of our spiritual growth. When Israel was shaken to its core on October 7th, we experienced a unity and love that was unprecedented as Jews throughout the world banded together to help one another and try to bring light back into a world that went dark.

We will live through difficult times, but in the end they always bring us to a togetherness that will lead us to the ultimate redemption.

As we go through these dark times, we remember the lesson of Rabbi Akiva. We are able to look past the negative and see the positive that will come. We draw our strength from the knowledge that our redemption is close at hand.

"We are able to look past the negative and see the positive that will come"

were they all there? And why does it mention where they held their Seder? Is it so important that we know that they celebrated their Seder specifically in Bnei Brak?

Out of the five sages mentioned in this story, Rabbi Akiva who was the head of the court in Bnei Brak, was the only one who lived there. But what about his colleagues? Why did they go to Bnei Brak for the Seder?

These rabbis lived during the brutal rule of the Roman Empire when Torah study and religious practice was forbidden. They were therefore conducting their Seder in a basement to remain undetected. (therefore, as the story in the Haggadah continues, their students had to notify them that daylight had arrived and it was time to recite the Shema)

It was a very difficult period in Jewish

there were two prophecies that were passed down from our prophets. One from Uriah foretelling the destruction of the Temple and one from Zechariah about the rebuilding of the Temple and the rejoicing that will take place in Jerusalem. If the first prophecy of the destruction has been fulfilled, he explained, then certainly the second one will come to be as well.

The Rabbis responded, "Akiva you have comforted us". Rabbi Akiva was able to recognize the good in everything that transpired. He was able to see past the negative and focus on the positive that was to come. In their time of suffering, his colleagues found solace in his company.

Challenging times are not a contradiction to hope and redemption. What Rabbi Akiva taught was that the challenging times are a precursor, even a

By Our Blood We Live

BY RABBI ANDREW ROSENBLATT



A

As we dust off our Pesach recipes, move the dishes from the basement to the kitchen, buy our Matzah and make other holiday preparations, we are reminded that the last Yom Tov (pilgrimage holiday) that we celebrated together was Shemini Atzeret/Simchat Torah--October 7th and 8th. On the one hand the Jewish people remain on guard on such days, our security protocols in both Israel and the Diaspora will remain on high alert. From an emotional perspective there is much in the history of these holidays that resonates with the events of the past 6 months.

The Haggadah itself is filled with references to parallel struggles across the centuries.

והיא שעמדה, והיא שעמדה
לאבותינו ולנו שלא אחד בלבד
עמד עלינו לכלותינו והקדוש ברוך הוא מצילנו מידם

That which stood for our patriarchs *
That which stood for our patriarchs
and us
It was not only one person who stood
up against us to kill us.
They want to kill us. And G-D saves us
from their hands

This paragraph has stood as a reminder to survivors of the crusades, the Spanish Expulsion, the Chmelnitsky Massacres and the even Holocaust, that they should tell their stories of rescue and escape as part of the Seder. This holiday is one that celebrates the survival of the Jewish people and the guiding hand of The Holy One, Blessed Be He over the course of our history.

Although not all the challenges have been physical, some have been emotional or spiritual. The Haggadah reminds us of the verses in (in bold) Ezekiel that 16:2-6

O mortal, proclaim Jerusalem's abominations to her, and say: Thus said the Sovereign GOD to Jerusalem: By origin and birth you are from the land of the Canaanites—your father was an Amorite and your mother a Hittite. As for

The verisimilitude between the fields described by Ezekiel and the fields of the Nova festival make me shudder.

your birth, when you were born your navel cord was not cut, and you were not bathed in water to smooth you; you were not rubbed with salt, nor were you swaddled. No one pitied you enough to do any one of these things for you out of compassion for you; on the day you were born, you were left lying, rejected, in the open field. When I passed by you and saw you wallowing in your blood, I said to you: "Live despite your blood." Yea, I said to you: "Live despite your blood."

The Haggadah only quotes the last verse, perhaps assuming that we all know the context. That missing context is profound. It startles us by saying that there was a time when the Jews of the land of Israel abandoned the identity of being the sons of Abraham, Isaac and Jacob and in place adopted the identity of Amorite and Hittite! Yet the threats of assimilation that we experience in our own day, reveal that the temptation to abandon our core identity has challenged the Children of Israel for the past 2500

years at least. Many have recounted over the past six months the discovery of how frail the relationships outside of the Jewish community can be, those who were their partners in advocacy or activity, shunned them after October 7th. It was a stark reminder that it is occasionally adversity that reminds us of our most important identity.

The next verses speak of said adver-

sity, When we were born we were not washed or swaddled or cared for. We were left lying, rejected in the open field. The verisimilitude between the fields described by Ezekiel and the fields of the Nova festival make me shudder. As opposed to the victim culture that seems to dominate today's world of intersectionality, and oppressor/oppressed thinking, the words of Ezekiel are a reminder to us as Jews, that our adversity has made us strong. Our ancestors referred to the Egypt experience as the iron forge. The Haggadah has long reminded us to remember our adversity, more than our oppressors. The path that Hashem laid out for us has only made us stronger.

May this year's Seder, and the telling of the stories of survival, of Jewish unity, of triumph over adversity, breathe renewed strength into Jews around the world. Especially, as we thank Hashem with the refrain "G-D saves us from their hands," and gave us the gift of the State of Israel in which we can defend ourselves.



SPRING INTO FREEDOM

*The Seasonal Essence of
Celebrating Pesach*

BY RABBI MENDY FEIGELSTOCK



This year, Pesach comes around later than usual in the secular calendar due to Adar II. Every 3 years or so the Jewish calendar

adds a leap year to ensure that the Jewish holidays remain in sync with the correct season.

The Jewish calendar, being lunar based, typically spans 354 days, shorter than the solar calendar by about 11 days. This discrepancy could shift Pesach and other Jewish holidays out of their seasonally appropriate times if uncorrected. After a

few years, we will be celebrating the Pesach Seder in January!

Since the Torah mentions that Pesach needs to be celebrated in the spring, this would be a major problem. So in order to keep Pesach in the spring, we add a second month of Adar around every 3 years. This ensures that Pesach is always celebrated in the springtime.

This begs the question, why is it so important to celebrate Pesach in the springtime? Would it really be so bad to have it in the winter? Or a few years later in the fall?

Celebrating Pesach during the springtime holds a profound significance, intertwining the themes of liberation and renewal both historically and spiritually.

Springtime is a period of remarkable transformation, the latent energy of nature shifts from being concealed, to vibrantly manifesting itself for all to witness. During the winter months, the dormant appearance of trees and plants might lead one to mistakenly believe they are devoid of life, showing no visible signs of vitality. However, as spring arrives, this dormant state gives way to a burst of life—plants begin to bud, and trees start to flower. Revealing that they were very much alive all along, merely conserving their energy to survive the winter and thrive in the warmer months.

This natural cycle of renewal and awakening closely mirrors the spiritual and physical liberation of the Jewish people from Egyptian bondage. Just as the natural world transitions from the seeming death of winter to the abundant life of spring, so too did the Jewish nation move from one of our darkest periods of history, to a state of complete freedom, drawing closer to G-d than ever before. This seasonal transformation serves as a powerful

"During the darkest night, we have the promise of the brightest sunrise."

metaphor of the Jewish people's resilience, faith, and the enduring promise of redemption amidst adversity. The springtime setting of Pesach offers a broader message of hope and renewal to all. It reminds us that even in the darkest times, there will be rebirth and liberation. During the darkest night, we have the promise of the brightest sunrise. This message is particularly resonant today, amidst global challenges and uncertainties Jews around the world face. It encourages us to maintain our faith and hope, assuring us that periods of hardship will lead to renewal and a stronger connection with the divine. Just as spring follows winter, we too shall emerge from these trying times. The story of Pesach reassures us that no matter how dire the circumstances, our bond with G-d remains unbroken, and it will only grow stronger. We will flourish again, and our renewed connection with G-d will be evident for all to see, heralding a time of universal redemption and divine revelation. This perspective not only offers comfort but also empowers us to face the present challenges with hope and work towards a brighter future, embodying the true spirit of Pesach and the promise of spring.

Q&A with the Rabbi

DO YOU HAVE A QUESTION ABOUT A
PRODUCT, A HECHSHER OR JUST A
GENERAL QUESTION ABOUT KASHRUS?
CONTACT RABBI MENDY AT (604) 781-2324
MENDY@KOSHERCHECK.ORG



Q IS ICING SUGAR ACCEPTABLE TO USE FOR PASSOVER?

Icing Sugar, also known as Confectioners Sugar, is made up of regular granulated sugar that is then further ground up into a smooth powder. An anti-caking agent, usually corn starch is added to ensure the sugar does not clump up. Since corn starch is Kitniyot, Ashkenazic custom is to refrain from using this on Passover.

Q DO DRIED FRUITS REQUIRE KOSHER FOR PASSOVER CERTIFICATION?

Dried Fruits are often coated in either dextrose, flour or oil to stop them sticking together. We have seen

facilities in Asia where employees make their own oil at home and then bring to work to use in coating the fruit. Since both Dextrose and Flour are Kitniyot or could even be Chametz, Dried Fruits require Kosher L'Pesach supervision and regular supervision during the year.

Q CAN I PURCHASE FROZEN FISH TO USE DURING PESACH?

During the processing of Frozen Fish it is common for food manufacturers to glaze the fish in Corn Starch. This is done to increase the shelf life of frozen products. It is advisable to avoid packaged frozen fish during Pesach. Please purchase before Pesach and wash well prior to the start of the holiday.

Q CAN I USE FROZEN FRUIT DURING PESACH?

Frozen Fruit can be used without certification, as long as it is not sweetened or cooked. In addition, you should check the ingredient declaration to ensure that it does not contain Ascorbic Acid or Citric Acid as both of these are Kitniyot.

Q DO RAW NUTS REQUIRE KOSHER L'PESACH CERTIFICATION?

Any unroasted tree nuts in-shell do not require Kosher L'Pesach certification. Any nuts out of shell such as Almonds or Cashews etc. do not require Kosher L'Pesach Certification as

continued



long as they are not roasted and do not have any additional additives or preservatives like BHA or BHT. This applies to raw nuts in any format including whole, sliced, crushed or slivered.

Q DOES COCONUT OIL REQUIRE KOSHER L'PESACH CERTIFICATION?

Coconut Oil is produced typically in South East Asian Countries including Thailand, Philippines, Indonesia, India and Sri Lanka. Typically manufacturers will also produce other products including products derived from Chametz in the same facility.



Therefore Coconut Oil will require Kosher L'Pesach certification. We have confirmed that Nutiva, Spectrum and Viva brands of Virgin Coconut Oil bearing the OU are acceptable for Passover. Trader Joes Virgin Coconut Oil bearing a BCK is acceptable for Passover.

Q CAN I PURCHASE REGULAR KOSHER CERTIFIED MILK FOR USE ON PESACH?

Milk contains added vitamins that may contain small amounts of chametz. Therefore it is advisable to purchase Kosher L'Pesach Chalav Yisrael Milk. If this is not available one should purchase milk before Pesach at which time any chametz will be nullified.



Q DOES MAPLE SYRUP REQUIRE KOSHER L'PESACH CERTIFICATION?

Often consumers assume that Maple Syrup contains no additives, however this is not the case. Maple Syrup can contain anti foaming agents, flavours or corn syrup which would be problematic for Passover. Therefore Maple Syrup is only recommended when purchased bearing Kosher L'Pesach certification.

Q DO LEMON OR LIME JUICE PRODUCTS REQUIRE KOSHER L'PESACH CERTIFICATION?

RealLemon, Lemon juice, and RealLime Lime juice certified by the OU are acceptable for use on Passover.

Q CAN I PREPARE FOR MY INFANT RICE CEREAL DURING PESACH?

Rice is considered Kitniyot, but is permitted to be consumed by infants. Manufactured Baby rice cereals can contain Chometz and therefore should be avoided. When preparing home made Rice Cereal it should be done using specially designated pots and utensils. Rice should be carefully

checked before preparing. Below is a recipe to prepare

Rice Cereal at home:

- 1.** ¼ cup rice powder (brown or white (non enriched) rice ground in blender, food processor or coffee grinder.
- 2.** 1 cup water
- 3.** Bring liquid to a boil in saucepan. Add rice powder while stirring constantly.
- 4.** Simmer covered for 10 minutes, mix in formula/ milk and fruits if desired.
- 5.** Serve Warm

Q WHAT SEEDS/SPICES ARE NOT CONSIDERED KITNIYOT?

The following seeds/spices are not considered Kitniyot:

Anise, Chia Seeds, Coriander, Cottonseed, Cumin, Saffron.

They do require checking and should not be purchased as a fine powder, since they could contain an anti-caking agent.

Q DOES HONEY REQUIRE KOSHER L'PESACH CERTIFICATION?

Because some Honey producers add flavours to their honey and in some cases corn syrup, they do require Kosher L'Pesach Certification. We can confirm that both Chilliwack River Honey and St Michael Honey Ltd are acceptable to use on Pesach.



Q DOES GREEN TEA REQUIRE KOSHER L'PESACH CERTIFICATION?

Pure Green Tea leaves without any additives or flavours do not require Kosher L'Pesach Certification. This does not include Matcha Green Tea.

Q DOES REGULAR COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?

Regular roasted coffee beans may be used on Pesach. Care should be taken to ensure the coffee beans purchased are only roasted and do not have any flavours added.

Q DOES INSTANT COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?

It is common for Instant Coffee to contain additives or thickening agents including Maltodextrin, which is derived from corn. It is also possible for the Instant Coffee to be

extracted using solvents derived from Chametz. Therefore Instant Coffee requires Kosher L'Pesach Certification. Starbucks Via regular Instant Coffee and Folgers Decaffeinated or Regular Instant Coffee bearing an OU is acceptable to use on Pesach.

Q DOES DECAF COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?

Decaffeinated beans can be processed with Kitniyos and should not be used unless certified for Pesach. Kicking Horse Coffee and Paradise Mountain Organic Coffee both do not process with Kitniyot and can be used on Pesach.

Q ARE ANY NESPRESSO PODS ACCEPTABLE FOR USE ON CHOL HAMOED PESACH?

We have confirmed with the Basel Rabbanut that many of the espresso products are acceptable to use during Chol Hamoed Pesach. Please note

that your Nespresso Machine should be koshered prior to Pesach by Iruy (pouring boiling water). Please check with us if you would like to check if specific variations are okay for Pesach.

Q ARE ANY KEURIG K CUPS ACCEPTABLE TO USE ON CHOL HAMOED PESACH?

We have confirmed that any unflavoured K cups (not decaffeinated) are acceptable to use during Chol Hamoed Pesach when bearing an OU. Please note that your Keurig Machine should be koshered prior to Pesach by Iruy.





Guidelines for Medicines on Pesach

1 CREAMS AND INJECTIONS may be owned and used on Pesach even if they contain chametz or kitniyot, since they are inedible.

2 FOR PRESCRIPTION NON-CHEWABLE MEDICATION one should consult their local Rabbi to find out if it is permissible to take on Pesach. Our office has a list of all medication that contain chametz or kitniyot.

3 LIQUID MEDICINES, CHEWABLE PILLS AND PILLS COATED WITH A FLAVOURED GLAZE

are edible and may contain chametz and/or kitniyot. Therefore:

A If possible, they should be replaced - under the direction of a doctor - with a pill that is okay to take on Pesach.

B If substitution is not possible and the person is in a state of sakanah or safek sakanah (any possible danger to human life), they may own and consume the medication. The same applies if the

condition is not yet a safek sakanah but may deteriorate to that point and there may be any delay in getting the medicine on Pesach. (A Rabbi should be consulted regarding this matter and whether it is preferable to purchase the medicine before or on Pesach. They should also check with the Rabbi as to how they should dispose of the medicine once the danger passes).

C If substitution is not possible and a doctor determines that there is no potential sakanah if the person doesn't take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine does not contain chametz and/or kitniyot, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.

4 You should exercise extreme caution and consult with your doctor and Rabbi before making a decision not to take a medicine.

ORAL CARE

Kosher Check recommends purchasing Kosher L'Pesach toothpaste prior to the start of Passover.

IF THIS IS NOT AVAILABLE THE FOLLOWING BRANDS HAVE BEEN IDENTIFIED AS CHAMETZ FREE:



TOOTHPASTE

- ➔ Arm & Hammer Complete Care Toothpaste
- ➔ Colgate Toothpastes
- ➔ Crest Cavity Protection Toothpaste - Regular
- ➔ Crest Cavity Protection Toothpaste Gel
- ➔ Crest Kid's Cavity Protection Toothpaste
- ➔ Sensodyne Toothpastes



MOUTHWASH

- ➔ Crest - all Alcohol Free varieties
- ➔ LISTERINE Zero - All varieties

THE SYMBOLISM AND BENEFITS OF ROMAINE LETTUCE

BY PROFESSOR N. A. MICHAEL ESKIN



THE MOST
IMPORTANT
STAPLE FOODS



omaine lettuce (*Lactuca sativa*) plays a central role in the Passover seder service as a type of bitter herb. It symbolizes the bitter times experienced by the Israelite slaves under their cruel Egyptian taskmasters. As a staple of American agriculture, romaine lettuce is generally eaten raw. At the bottom of romaine lettuce, the leaves become sturdier with thick, white ribs containing a slightly bitter fluid. The higher organic food production in recent years has increased the naturally occurring microbial populations on produce such as romaine lettuce. While most of the microorganisms are harmless and possibly beneficial, there are other species capable of causing food spoilage and serious human diseases. As a result, strict hygiene standards are mandated during the harvesting and packaging of romaine lettuce to ensure that it is safe for human consumption. Not too long ago, before the pandemic, the USA authorities banned the sale of romaine lettuce, due to its contamination with E.coli, likely from careless field workers. As a source of food, lettuce is low in calories, fat and sodium, but rich in fiber, folate, vitamin C and essential minerals such as iron. While water accounts for over 90% of lettuce, the remaining 5-10% is a rich source of bioactive compounds including flavonoids, carotenoids, phenolic compounds, and B vitamins. A study published in 2021, recommended adding leafy vegetables, such as romaine lettuce, for improving postprandial metabolism. A fancy word meaning after a meal. Most diets in North America and other developed countries are high in refined sugars

causing a surge in blood sugar due to the glycemic effect of the food. While postprandial high sugar levels over time can lead to chronic diseases, romaine lettuce was found to cause a downward trend in blood glucose levels during the postprandial period. Other benefits associated with the consumption of romaine lettuce include the presence of antioxidants that may help to reduce inflammation, heart disease, as well as some cancers.

Romaine lettuce is an important symbol of bitterness at the Passover seder, but fortunately, it has many health benefits.

PROFESSOR N. A. MICHAEL ESKIN

a Distinguished Professor of Food Science at the University of Manitoba, is the author and co-author of 19 books, 70 chapters and over 160 scientific publications. He is the recipient of many prestigious awards including the 2020 Supelco American Oil Chemists’ Research Award, considered the world prize in lipids. In 2016 he was awarded the Order of Canada for his pioneering research that contributed to the success of canola oil as a marketable product. In 2021 he was awarded both the Order of Manitoba and elected Fellow of the Royal Society of Canada for his exceptional scientific contributions. In 2022 he received the prestigious Lifetime Achievement Award in honor of Nicolas Appert from the Institute of Food Technologists in the USA. In 2023 he was inducted into the Manitoba Agricultural Hall of Fame.

Benefits

Lettuce is recognized for its many health benefits



CONTAINS: FIBER, FOLATE, VITAMIN C



CONTAINS: ESSENTIAL MINERALS SUCH AS IRON



RICH SOURCE OF BIOACTIVE COMPOUNDS INCLUDING FLAVONOIDS, CAROTENOIDS, PHENOLIC COMPOUNDS, AND B VITAMINS



CONTAINS: ANTIOXIDANTS THAT MAY HELP TO REDUCE INFLAMMATION & HEART DISEASE

MASHGIACH IN FOCUS

Rabbi Gershom Baraza; Kosher Check's Man in China

WRITTEN BY DAVID LITVAK,
CASCADIA PUBLISHING

Kosher Check, a renowned kashrut organization with a global presence, takes great pride in its dedicated team

of mashgichim who inspect factories across various countries. Among these exceptional individuals, one of our new representatives stands out: Rabbi Gershom Baraza. Hailing from Barcelona, Spain, and raised in the beautiful Canary Islands, Gershom resides in Hong Kong with his wife and 4 young kids, where he serves as a mashgiach for Kosher Check, ensuring a strong kosher presence in Asia despite the unique challenges it presents.

Gershom loves learning and is on the cusp of receiving his semicha from a widely acclaimed program, where

he had the privilege of having the esteemed Rabbi Dovid Schochet z'l as one of his mashmichim. Gershom describes himself as "passionate about kashrut," and his role as a mashgiach has allowed him to delve into the intricate details of halachot at a profound level.

Before joining Kosher Check, as a part-time hobby to gain practical insights into the industrial application of kashrut laws, Gershom acquired a wealth of experience through various professional endeavors. He worked for a renowned American company in the food and beverage industry in the APAC region, served as a digital marketing and commerce specialist at Amazon, and was involved in the diamond industry in Hong Kong. Gershom believes that his prior skills and experiences, particularly his understanding of Chinese culture and business practices, immensely contribute to his success in kosher

supervision.

He explains, "My previous skills and experience with Chinese people are useful for kosher supervision because it helps me understand the business mindset of our Chinese clients. This allows me to conduct thorough inspections and ensure that factories adhere to our kosher standards, ultimately granting them kosher certification."

One of Gershom's great assets in his role as a mashgiach in Greater China, is his proficiency in Mandarin and Cantonese. His linguistic abilities, understanding of the local culture, and past business acumen have proven invaluable during his travels to far-flung factories across the Far East. He has inspected companies that produce a variety of products including a mushroom extract, tomato paste, honey, stevia, vegetable extracts, industrial food additives and many more.



China's vast landscape presents unique challenges for kosher supervision. Gershom recounts the arduous journey he undertook to inspect a tomato paste factory located in a heavily populated Muslim region bordering Mongolia. It took nearly two full days to get to the factory, one full day getting to the capital of the province and the second day to get to the factory itself. On that trip, he experienced travelling through the desert in scorching temperatures and on that very same trip, experienced mountain landscapes with snow and freezing temperatures. Such is the vastness of the landscape of Mainland China and since most of the factories in China are in the middle of nowhere in the countryside, getting to them to perform kosher inspections is one of the biggest challenges.

Despite the long and demanding trip, including rigorous security checks over two days, Gershom found the company to be highly motivated to comply with Kosher Check's requirements. The product that the factory produces is a simple tomato paste for industrial purposes which is sold to Western food makers. Gershom recalls that they "were very eager to comply to Kosher Check's requirements" because they felt that having the kosher certification "would make them stand out from their competitors." Gershom also emphasizes that, in a post-COVID world, Chinese companies have been increasingly willing and eager to do business while being accommodating in adhering to kosher standards.

One of the challenges on these long trips other than the long distances is keeping kosher. In fact, on the trip to the tomato paste company he had to bring his own electric cooker as there was no Chabad House in a 2,000-mile radius. In addition, he notes that all

over China he had to be mindful of kashrut even when it came to simple items that may not require Hashgacha like vegetables and nuts. In one remote place in China He found out that condensed milk was added to a simple nut product that other visiting Jews were fond of.

"This shows that in China even the most basic product like nuts can potentially be a problem so things that would not normally be a problem in Canada or the U.S. could be a problem

"This shows that in China even the most basic product like nuts can potentially be a problem so things that would not normally be a problem in Canada or the U.S. could be a problem in China."

in China."

"In China ", he adds, "it is really hard to keep kosher and we have to be very vigilant in checking every detail when enforcing kashrut," Gershom notes. However, while he was able to overcome the challenges of keeping kosher on his long trips to factories in Mainland China, Gershom notes that keeping kosher in Hong Kong, his current residence is comparatively easier. He highlights the presence of two kosher restaurants, two Chabad houses, and a wide range of kosher-certified products in local supermarkets, making it more accessible for those who wish to maintain a kosher lifestyle. Nevertheless, he acknowledges that ensuring high kosher standards in Hong Kong can be challenging due to its relatively small Jewish community. Living as a Jew in China and Hong Kong, Gershom attests to the safety and protection offered by these regions. While he acknowledges a minimal presence of anti-Semitism on Chinese social media platforms, he confidently proclaims that China

and Hong Kong are among the safest places for Jews. He also notes that there have been very few anti-Semitic incidents in China or Hong Kong and that "the Chinese government has supported the local Jewish community to ensure its safety and protection." "I have no problem walking on the street in Hong Kong or China with a Kippah and Tzitzit," he claims. The lack of anti-Semitism in these regions is undoubtedly a positive aspect of life there.

In addition, he believes that after COVID, "many factories are willing to expand to other markets to include kosher certification." It makes him happy to see companies take kosher certification seriously despite the investment that they have to make, and he believes that they do it "because they appreciate the value of the certification and they realize that the certificate allows them to do business with overseas markets and reach bigger pools of customers." He even notes that even they realize that not all haschagahs are equal and they are vigilant in ensuring that "our kosher certification has international recognition." Ultimately, Gershom concludes, "It is rewarding to see non-Jewish people take our kosher standards seriously and that the kosher standards are met in their company."

So Kosher Check has a great advocate in Hong Kong and China to ensure that kosher standards are met in that huge Asian market that provides kosher ingredients and food to the whole world.



Passover in September

WRITTEN BY DAVID LITVAK, CASCADIA PUBLISHING

When I was asked to do kosher supervision at Pacific Coast Fruit Products, a fruit processing plant in Abbotsford, I was confused. The plant was doing a kosher for Passover run but it was only September. In fact, it was ten days away from Rosh Hashana! Now this was my first time doing a factory run for Kosher Check as I usually do Hashgacha at the Louis Brier Home and Hospital. At Louis Brier, we usually get ready for Passover sometime in either January or February (and actually in December this year) but never THIS early. So, thinking about Passover in September was a new experience for me and so was doing Hashgacha at a factory. Somehow it felt appropriate doing something new in the month of Elul leading into a new year.

My Abbotsford adventure began with an early morning Uber ride to the fruit processing plant. Unfortunately, when I got there, there was a power failure due to a damaged hydro line so I ended up waiting sever-

al hours before I could start doing the Hashgacha. This gave me a chance to settle in and check out the plant and get oriented.

Actually, I felt right at home in a plant that deals with fruits and vegetables because my father, may he rest in peace, was a shipper receiver for Scott National Fruits, a fruit wholesaler in Winnipeg. I liked the idea of being surrounded by fruit in a warehouse like my father was. In fact, one of the first things I noticed while I was taking an exploratory walk in the plant itself was the intoxicating aroma of fruit; raspberries, strawberries and blueberries. These fruits were going to be dumped into huge containers for processing. This is not surprising because Pacific Coast processes these fruits (and others as well as vegetables) and sends them to a variety of companies across North America for beverages, ciders and other products. They purchase the fruits and vegetables from surrounding local farms in Abbotsford and their goal is to supply premium quality ingredients to their customers- and from what I was able to observe they seemed to achieve this goal.

Since this was my first job doing kosher supervision at a factory for Kosher Check, I was in constant contact throughout my three days at the plant with Rabbi Gordon (Kosher Check's Rabbinic Field Representative) who guided me through the process and gave me explicit and thorough instructions. It was straightforward once I got the hang of it and the staff at Pacific Coast were very friendly and helpful and conscientious about kashrut.

My first preliminary duties were checking that the proper temperature for the vat was reached to ensure that the equipment is Kashered properly.

I also had to check the Kosher Check seals on the leftover ensigns from the previous year. After that, I spent the rest of the morning on the factory floor performing the Kosher supervision and ensuring that Kosher law was adhered to. Over the course of the three days that I was at the plant, there ended up being three different runs of fruit including strawberries, blueberries and raspberries. During that time I was consistently taking the temperatures of the equipment and enjoying the intoxicating aroma of the fruits. In between runs, I spent time in the breakroom having great conversations with the staff, many of whom were Sikhs, who I have found always to be curious about Judaism. When I was done, I was given a lift by one of the staff to my hotel where I spent my time reading and writing a new song.

The second major part of my duties were sticking large blue drums and pails of strawberries, raspberries and blueberries with Kosher Check "Kosher for Passover" label as they came down the assembly line and signing them with my Hebrew initials. Next to me on the pail assembly line were very amiable employees from the company and we had some great discussions while waiting for the next pail to make its way down the conveyor belt to us. In fact, Michael, one of the guys that I met, while I was on the assembly line, suggested that I should have been saying Let My People Go! I wish I would have thought of that! Anyway, I must have stickered hundreds of pails (probably 500 in total!) on three separate assembly line runs and signed my life away, but the time went by quickly because of the good company. In fact, Pacific Coast was one of the friendliest companies I had ever been to, and everyone seemed to enjoy working

Over the course of the three days that I was at the plant, there ended up being three different runs of fruit including strawberries, blueberries and raspberries

there. There seemed to be a strong sense of camaraderie which along with the aroma of fresh fruit, made it a very pleasant place to do Hashgacha.

My last task was to seal the leftover ensigns with BCK tape for next year. Before I left, I had an interesting conversation with a Sikh manager who was curious about Judaism. He was hesitant to ask me questions at first, but I told him that we are happy to answer questions about our faith. In fact, I had asked him questions about his faith, and we had an interesting interfaith dialogue which felt very appropriate in the reflective month of Elul before Rosh Hashanah. Before I left in the evening, I had made friends with one of the staff who offered to take me on a tour of downtown Abbotsford. I was curious but tired, so I decided to take a rain check and take the Uber back home instead. I figured that the next time I am in Abbotsford at Pacific Coast for a September Passover run, I will do something else new before Rosh Hashanah and check out downtown Abbotsford. But that is for next year... in Abbotsford!

Pulled Beef Board

MEAT
TIME > 60 MINUTES
DIFFICULTY COMPLEX
HEALTH & ALLERGIES
WHEAT-FREE

RECIPE BY MIRIAM SZKOVSKI,
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Potato Board

4 WHITE POTATOES
3 TBSP OIL
½ TSP SALT
¼ TSP BLACK PEPPER

- ➔ Preheat oven to 450°F (230°C).
- ➔ Line a baking sheet with parchment paper.
- ➔ Grate the potatoes and toss with oil, salt, and pepper.
- ➔ Spread the mixture across the baking sheet in a thin layer.
- ➔ Bake for an hour, or until golden. Remove from oven, set aside.

Pulled Beef

For the pulled beef, you can use the recipe of your choice and any slow-cook cut of beef. Here's mine:

CHUCK ROAST
SALT
PEPPER
SLICED ONIONS
BBQ SAUCE

- ➔ Put all ingredients in a pan, cover tightly.
- ➔ Bake 300°F (150°C) for 30 minutes per pound or until meat is falling apart (some cuts will take significantly longer).
- ➔ Use two forks to shred the meat. It should fall away with little effort. Add a little more bbq sauce at this point if you feel it's lacking taste.



Pickled Onions

⅓ CUP HOT WATER
⅓ CUP VINEGAR
4 TSP SALT
2 TSP SUGAR
1 TSP WHOLE PEPPER CORN
1 BAY LEAF
1 RED ONION, SLICED THINLY

- ➔ Mix water, vinegar, salt and sugar in airtight container; shake to dissolve the sugar. Add the peppercorn, bay leaf, and sliced onions. Press the onions down to make sure they are submerged in liquid.

- ➔ Let sit for 30 minutes or longer. The longer it sits, the more pickled it will taste. (Stays good in the fridge for over a month.)
- ➔ Bake for an hour, or until golden. Remove from oven, set aside.

To Assemble

- OPTION 1:** To serve whole, spread pulled beef over the potato board and top with pickled onions. Cut at the table.
- OPTION 2:** To serve as appetizers, cut the potato board into squares first, then top each with shredded beef and onions.

Stuffed Onions With Meat and Carrots

MEAT
TIME > 60 MINUTES
DIFFICULTY INTERMEDIATE
HEALTH & ALLERGIES
SUGAR-FREE,
GLUTEN-FREE, NUT-FREE

RECIPE BY MIRIAM SZKOVSKI,
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Ingredients

4 LARGE SPANISH ONIONS
1 LB. GROUND BEEF
2 LARGE LOOSE CARROTS (OR 4-5
BAGGED ONES)
1 LARGE PARSNIP
2 SMALL YELLOW ONIONS.
¼ CUP OLIVE OIL
SALT

Directions

➔ Peel the Spanish onions and keep whole. Make one slit in each onion from the outside to the center. Place the onions in a pot and cover with water. Cook until onions are soft enough to separate the layers without tearing. Drain and place the onions in cold water.

➔ Peel and grate the parsnip, carrots, and yellow onions. Saute in the olive oil, in a wide skillet, until soft. Salt to taste.

➔ Pre-heat oven to 400°F (200°C).

➔ Place the ground beef in a bowl and add a generous scoop of the sauteed vegetable mixture and a pinch or two of salt. Mix through so that it is evenly distributed. (Save the rest of the vegetable mixture for serving.)

➔ Gently separate the layers of onions and start filling them. Place a spoonful of filling in each, and roll up.



Continue until the layers get too small to fill.

➔ Heat a large skillet over medium heat. Add a drizzle of oil to the pan, and place the stuffed onions in the pan in a single layer. Cook on each side until golden, then transfer to the oven for 10-12 minutes to make sure the filling is cooked through. (Cut one open to check.)

➔ Spread the remaining sauteed carrot and parsnips on a platter, and top with the cooked stuffed onions. Serve hot. Goes well with mashed potatoes.

 **YIELDS:**
APPROXIMATELY 20

Note: This recipe is in keeping with the Chabad Passover traditions. If your customs differ, feel free to use additional spices, etc.

Pesach with Pets

**PURCHASING PET
FOOD ON PESACH CAN
BE TRICKY AND ONE
CANNOT ALWAYS RELY
ON FOOD INGREDIENT
PANELS.**



One of the challenges we face on Pesach is finding pet food which is Halachically acceptable. One issue pertains to Pesach itself, ensuring that the product does not contain any Chametz. The other issue pertains to the rest of the year, where food may be comprised of milk and meat together. The Torah states three times “One may not cook a goat in its mother’s milk”. From this we derive that it is forbidden to cook milk and meat together, to eat milk and meat together or to have benefited from milk and meat together.

Purchasing pet food on Pesach can be tricky and one cannot always rely on food ingredient panels. Look out for wheat, cracked flour, germs, gluten, grouts, middlings, starch, barley, oats, pasta rye and brewers dried yeast. Should you not know the meaning of a certain ingredient, do not hesitate to contact your Rabbinic Authority. Dog and Cat food generally contain gravy or sauce which is Chametz. Kitniyot, legumes such as rice and beans may be given to animals even though these ingredients are not eaten by Ashkenazi Jews.

The following is a list of commonly found items on pet food ingredient panels **which are allowed** on Pesach.

- ➔ Beans
- ➔ Peas
- ➔ Buckwheat
- ➔ Rice
- ➔ Brewers rice
- ➔ Safflower
- ➔ Corn
- ➔ Grain sorghum
- ➔ Sesame
- ➔ Lentils
- ➔ Soybeans
- ➔ Millet
- ➔ Soyflower
- ➔ Peanuts
- ➔ Sunflower

Look out for wheat, cracked flour, germs, gluten, grouts, middlings, starch, barley, oats, pasta rye and brewers dried yeast.

Other ingredients such as Barley grass, BHA, BHT, carrageenan, cellulose, colours, eggs, Gums, kelp, lactose, linseed, milk products, molasses, oil, psyllium and whey do not pose an issue in pet food.

It is forbidden to leave a pet with a non-Jew during Pesach if one knows that the non-Jew will feed the pet Chametz. Since there are many pet foods that do not contain Chametz, one should not leave his pet at a kennel unless the kennel will supply the pet with non-Chametz food or the owner of the pet has stipulated which non-Chametz food the kennel may serve.

Where it necessitates, one may sell his animal to a non-Jew who will then take the pet into his own property and take care of it accordingly, as well as feed the pet whatever he chooses. This process should be done under the guidance of a Halachic authority.

Passover pet food

the following pet foods have been reviewed and do not contain chametz.



BIRD FOOD

Spray Millet For Birds
Alfalfa Hay and Cubes



FISH FOOD

Tetra Vacation –
Tropical Slow Release Feeder



CAT FOOD

Friskies Salmon Dinner
Friskies Chef’s Dinner
Friskies Seafood Supreme
Friskies Chicken Dinner
Fhiskas Chicken & Liver Dinner



DOG FOOD

Pedigree Meaty Loaf
Cesar with Beef
Cesar Filet Mignon Flavor
Cesar with Turkey
Cesar with Duck
Cesar with Lamb

UTENSILS FOR USE ON PESACH

Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for chametz, they may not be used again on Passover.

If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special “kashering” procedure. Procedures for “kashering” common items are as follows:

To prepare for the procedure, clean all parts of the kitchen well. This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; it does not include the removal of discolorations. Counters, tables, ovens, stoves and refrigerator should be perfectly clean. Scrub utensils and set them aside. Twenty-four hours prior to kashering, the stove, oven and broilers should not be turned on, and hot water should not be used.

Items which have narrow cracks, crevices, deep scratches or other areas that cannot easily be cleaned, cannot be kashered for Pesach.

THEREFORE, THE FOLLOWING, FOR EXAMPLE, CANNOT BE KASHERED:

- ➔ Colanders
- ➔ Decanters or baby bottles (due to their narrow necks)
- ➔ Filters/screens over drains in sinks
- ➔ Graters
- ➔ Knives (or other utensils) where food or dirt can get trapped between the blade and handle
- ➔ Slotted spoons
- ➔ Sponges
- ➔ Toothbrushes

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



REFRIGERATORS & FREEZERS

All parts of refrigerators and freezers must be thoroughly cleaned and washed, including storage bins. The shelves should be lined with plastic or foil with small perforations to allow for air circulation.

TABLECLOTHS, KITCHEN GLOVES, APRONS AND OTHER ITEMS MADE OF FABRIC

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



RANGES AND OVENS

Every part of an oven or stove which may have been reached by food during the year must be completely cleansed and scraped. For the top of the range, a special metal sheet is to be provided to prevent contact with Passover utensils. The gas rings (grates) must be "glowed" or new ones used. If no glow can be produced, the metal sheet must cover them too. Blowtorches may be rented from your local hardware dealer.

Every part of the oven is then heated with a blow torch until it gets red hot. Care should be taken however, not to point the flame directly to the thermometer probe inside the oven. If this method is not possible, the oven should be heated at its highest temperature for approximately one hour, after which a fitted metal liner is placed in the interior of the oven and new grates are placed inside the oven allowing baking for Passover. The door of the oven and any parts of the oven that are still visible, should be covered with heavy-duty aluminium foil.



SELF-CLEANING OVENS

may be kashered by running it through the self-cleaning cycle. The

door must be covered with heavy-duty aluminium foil. The Sephardic custom for kashering ranges and ovens is as follows: the stovetop should be cleaned thoroughly and the grates should be dipped in boiling water. The element should then be turned on high for a few minutes. The oven should be cleaned very well (preferably by using a cleaning agent) and then the oven is left unused for 24 hours. The oven is then turned on at its highest heat for one hour. For self-cleaning ovens the only step necessary is to run it through a self-cleaning cycle.



ELECTRIC MIXERS, FOOD PROCESSORS & BLENDERS

Since the motor area of the electric mixer is often exposed to chametz and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, those food processors and blenders that have totally sealed units in their motor area, may be used if the bowls and mixers are changed.



DISHES AND UTENSILS

Sets of dishes, pots and pans, flatware and other necessary utensils should be set aside specifically for Passover use. Certain utensils, such as flatware, metal pots and pans, etc., may be made Kosher for Passover use through Ha'galah (dipping in boiling water). Ha'galah is accomplished by:

- 1.** Not using the utensil for anything, including non-chametz, for twenty-four hours. This also applies to the (non-Pesach) pot in which the hagalah water will be boiled.
- 2.** Submerging the utensil in boiling water that is over the fire. The water must be at a rolling boil before the utensil to be kashered is put into it, and the water must touch every surface of the utensil. Therefore, each item should be kashered individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time.
- 3.** Removing the utensil from the water and rinsing it in cold water. All new metal, aluminium and glass vessels and utensils require T'vilat Kelim (ritual immersion). New disposable aluminium pans are acceptable for Pesach without special certification. Ritual immersion, however, is required if they are to be used more than once.

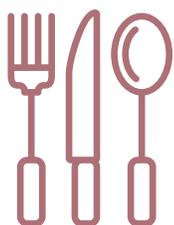


MICROWAVE

ovens may be used on Chol Hamoed Pesach (not on Shabbat and Yom Tov). To kasher your microwave for the holiday, clean the inside thoroughly, fill a large paper container with water and bring to a boil, refill with water, place in another area and repeat the process. The glass tray cannot be kashered. Either a new glass tray should be purchased or paper should be used in its place.



THE FOLLOWING MAY NOT BE KASHERED



- ➔ China, pottery, earthenware, Teflon and similarly coated pots and pans, plastic dishes, enamelled pots, pans and ladles, utensils with wooden or plastic handles.
- ➔ Ceramic—all types—including brick, china, coffee mugs and enamel.
- ➔ Corningware and Corelle.
- ➔ Utensils or vessels which cannot be thoroughly cleaned, such as those having crevices in which chametz can accumulate (e.g. bottles with narrow necks, sieves, etc).
- ➔ Dishwashers. (For Sephardic law regarding kashering dishwashers, please contact your Rabbi).

Kashering a Stainless Steel Sink:

1. If the filter covering the drain has very fine holes, remove the filter and put it away for Pesach with the chametz dishes. If the holes are larger, the filter may be kashered with the sink.
 2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours.
 3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be chametz pots.
 4. Dry the sink, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet. One may kasher part of the sink and then boil more water for the rest of the sink. Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby.
 5. Rinse the sink and faucet with cold water.
 6. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.
- Kashering a Porcelain Sink:** Since a porcelain sink cannot be kashered, one should kasher the faucet and knobs as outlined above and, for the duration of Pesach, place a basin (or insert) into the sink. All dishes, silverware, etc., should be washed in the basin, and wash-water can be disposed of through the sink's drain. One should be careful not to allow the sink to fill with hot water while the basin is in the sink.

NEWLY

CERTIFIED BY



NAME	COUNTRY	PRODUCTS
A Industrial Farensse, Lda	Portugal	Carob Gum
Al Sakr	Egypt	Produce
Ara Foods Industry S.A.C.	Peru	Produce
Arcotrade	Egypt	Produce
Benin Cashew Sa	Benin	Nuts
Bioharvest, LTD	Israel	Coffee
BP Products North America	USA	Tankers
Burcon Nutrascience (MB) Corp	Canada	Hemp Protein
Carriage House Hotel	Canada	Hotel and Catering
Clearsolv Solvents Inc.	Canada	Alcohol
C-Merak	Canada	Grains
Consukorra For Trade Agencies And Technical Consultations S.A.E	Egypt	Produce
Delta International For Export	Egypt	Produce
Eiamrungruang Industry Co., Ltd	Thailand	Starches
El-Taybat	Egypt	Produce
Firmas Rep Llc	USA	Pasta
Fujian Highsun Atlas New Materials Co.,Ltd.	China	Packagaing Materials
Glucos Internacional Sa	Portugal	Sugars
Gold Top Manufacturing And Distribution Ltd.	Canada	Seed Products
Graymar Environmental Services, Inc	USA	Industrial Cleaning Services
Gujarat Ambuja Exports Limited (Sitarganj)	India	Syrups
Hebi Higer Chemical Technology Co., Ltd.	China	Resins
Jiangxi Exherb Pharmaceutical Co. Ltd.	China	Herbs & Extracts
Longo Brothers Fruit Markets Inc.	Canada	Spreads
Lucky Goat Coffee	USA	Coffee
Malian Cashew Corporation Sarl	Mali	Nuts
Matangi Industries Llp	India	Chemical Products
Mengseng Starch.Co. Ltd	Thailand	Starches
Mercaato	Egypt	Produce
Mianyang Vanetta Pharmaceutical Technology Co. Ltd	China	Chemical Products
Momentive Performance Materials (Thailand) Co. Ltd	Thailand	Packagaing Materials
Monette Seeds Ltd	Canada	Seeds
Mozare3 For Agricultural Services	Egypt	Produce
Nelson Wendt & Cia Ltda	Brazil	Rice
Pt Haniori	Indonesia	Seasonings
Pt. Arena Agro Andalan	Indonesia	Vegetable Products
Pt. Berkat Petani Indonesia	Indonesia	Sugars
Real Mushrooms Inc.	Canada	Mushroom Extracts
Regina For Trade And Distribution	Egypt	Pasta
Swati Camphor And Speciality Chemicals Pvt	India	Chemical Products
Tagfeef Food Processing	Egypt	Produce
Thanawat Inter Starch Co., Ltd.	Thailand	Starches
The Nile Egyption Company For Foodstuff Industries	Egypt	Produce
Tianjin Sweet Product Co., Ltd.	China	Honey
Trianon Investment Ltd.	Tanzania	Seasonings
Usia Inc	USA	Drink Mixes
West Coast Reduction Usa	USA	Oils
Xinjiang Shuanghehong Tomato Products Co., Ltd.	China	Tomato Paste
Zhuozhou Haoyuan Foil Industry Co., Ltd	China	Aluminium Foil

WINES *for* PESACH



DRY RED
CANTINE LEUCI
ROSSO
PRIMITIVO
Available at
Libations &
BC Liquor
\$20.29



DRY ROSE
GALIL MOUNTAIN
BAR ROSE
2021
Available at
Libations &
BC Liquor
\$20.49



DRY WHITE
TERROSO
CHARDONNAY
2021
Available at
Libations &
BC Liquor
\$16.79

AS WE PREPARE FOR PESACH, ONE OF THE IMPORTANT ITEMS WE PURCHASE FOR THE SEDER IS WINE (OR GRAPE JUICE) FOR THE 4 CUPS AT THE SEDER. WE WOULD LIKE TO THANK THE LIBATIONS LIQUOR STORE (W KING EDWARD & OAK) FOR CARRYING A NICE SELECTION OF KOSHER WINES FOR THE COMMUNITY. PLEASE NOTE, THAT ANY WINE FROM ISRAEL THAT IS OF THE 2022 VINTAGE IS MADE FROM SHMITA GRAPES AND A RABBI SHOULD BE CONSULTED REGARDING ITS STATUS. IF YOU ARE BUYING MANISCHEWITZ WINE, IT IS NOT ALWAYS KOSHER FOR PASSOVER, PLEASE CHECK THE LABEL CAREFULLY TO MAKE SURE YOU ARE GETTING THE PASSOVER CERTIFIED VARIETY.

DRY WINE
TEPERBERG
MALBEC VISION
2021
Available at
Libations &
BC Liquor
\$26.79



DRY RED
MOUNT
HERMON
INDIGO RED
Available at
Libations &
BC Liquor
\$29.79



DRY RED
BARON HERZOG
CABERNET
SAUVIGNON
Available at
Libations
\$26.29



DRY WHITE
BARON HERZOG
CHENIN BLANC
2020
Available at
Libations
\$23.99



DRY RED
EL SECRETO
MALBEC
2019
Available at
Libations
\$24.29



DRY WINE
CABERNET S
AUVIGNON
ARGAMAN EFRAT
JUDEAN HILLS
Available at
BC Liquor
\$23.99



DRY RED
TERROSO
CABERNET
SAUVIGNON 2021
Available at
Libations &
BC Liquor
\$16.79



DRY RED
GALIL MOUNTAIN
BAR CABERNET
SAUVIGNON 2021
Available at
Libations &
BC Liquor
\$20.49



Pesach schedule

VANCOUVER VICTORIA CALGARY EDMONTON WINNIPEG

SUNDAY, APRIL 21	Bedikat Chametz. Check for Chametz	8:50 PM	8:49 PM	9:20 PM	9:27 PM	9:08 PM
MONDAY APRIL 22	Finish Eating Chametz Before	10:46 AM	10:58 AM	11:09 AM	11:04 AM	11:02 AM
	Sell and Burn Chametz Before	11:58 AM	11:59 AM	12:21 PM	12:18 PM	12:14 PM
	Candle lighting	7:59 PM	7:58 PM	8:27 PM	8:31 PM	8:16 PM
TUESDAY APRIL 23	Candle Lighting (light Candles after from existing flame)	9:11 PM	9:09 PM	9:42 PM	9:50 PM	9:29 PM
WEDNESDAY APRIL 24	Yom Tov Ends (Chol Hamoed Begins)	9:13 PM	9:10 PM	9:43 PM	9:53 PM	9:31 PM
FRIDAY APRIL 26	Candle lighting for Shabbos	8:05 PM	8:04 PM	8:33 PM	8:38 PM	8:22 PM
SHABBOS APRIL 27TH	Shabbos Ends	9:18 PM	9:16 PM	9:49 PM	9:59 PM	9:36 PM
SUNDAY APRIL 28	Candle lighting	8:08 PM	8:07 PM	8:36 PM	8:42 PM	8:25 PM
MONDAY APRIL 29	Candle Lighting (Light Candles AFTER)	9:21 PM	9:19 PM	9:53 PM	10:04 PM	9:40 PM
TUESDAY APRIL 30	Yom Tov ends	9:23 PM	9:21 PM	9:55 PM	10:06 PM	9:42 PM

DELEGATION OF POWER FOR SALE OF CHOMETZ

KNOW YE that I, the undersigned, fully empower and permit Rabbi Avraham Feigelstock to act in my place and stead, and on my behalf to sell all Chametz possessed by me (knowingly and unknowingly) as defined by the Torah and Rabbinic Law (eg Chametz, possible Chametz and any kinds of mixtures). Also, Chametz that tends to harden and adhere to inside surfaces of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating Chametz or mixtures thereof. And to lease all places wherein the Chametz owned by me may be found, especially in the premises located at:

_____ and elsewhere.

Rabbi Avraham Feigelstock has the full right to sell and to lease by transactions, as he deems fit and proper for such time when he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which has been given this year to Rabbi Feigelstock to sell the Chametz.

The general authorization is made a part of this agreement. Also, do I hereby give the said Rabbi Avraham Feigelstock full power and authority to appoint a substitute in his stead will full power to sell and to lease as provided herein. The above power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the Province of British Columbia and Canada. And to this, I hereby affix my signature on the _____ day of _____ in the year of 2024, 5784.

SIGNATURE _____

NAME _____

ADDRESS _____

CITY _____

You can also download the Delegation of Power for Sale of Chometz and email us the signed copy
www.koshercheck.org/Pesach2024

If you are not able to fill out the document, you may use the electronic form **<https://bit.ly/BCKchametz>**

KINDLY COMPLETE THIS FORM AND RETURN IT TO:

Rabbi Avraham Feigelstock
c/o The Orthodox Rabbinical Council of British Columbia
401 – 1037 West Broadway
Vancouver BC V6H 1E3
Fax: 604-731-1804
E-mail info@koshercheck.org

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