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ניסן תשפ"א
MARCH 2021

PESACH *check*

THE ACCIDENTAL
MASHGIACH

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MEDICINES &
ORAL CARE

Q&A
with
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CREATED BY:



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Passover freedom and the coronavirus

MESSAGE FROM RABBI AVRAHAM FEIGELSTOCK



Each year, when we sit down to the Seder table, we begin the recitation of the Hagaddah with the opening paragraph of
הא לחמא עניא - This is the bread of affliction.

We speak of the "poor bread" that our forefathers ate as slaves in Egypt. We invite guests to join us in remembering and reliving the experience of the Exodus from Egypt.

As slaves, our forefathers were fed the minimum amount in order to survive. In the Hagaddah, we confirm that in every generation, each one of us is required to relive the Exodus experience and view ourselves as if we, too, are leaving Egypt.
בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים.

This is an essential foundation to the way we view our mission in this

world. This commandment reminds us that "LEAVING EGYPT", which represents a place of physical and spiritual impurity that tries to limit our ability to connect spiritually, is the job of each Jew in every generation. Therefore, we eat matzo, the poor bread of slavery, to relive the experience of being enslaved to physical limitations that inhibit our ability to rise spiritually.

Yet, as we make our way through the Hagaddah and describe first the bitter enslavement of the Jews and then the subsequent salvation, we find a curious paragraph. This paragraph, found towards the end of the Hagaddah, states that the reason we eat matzo on Pesach is because when our forefathers were being led out of Egypt, they had to leave in such haste that their dough didn't have time to rise. Rabban Gamliel maintains that whoever does not mention this reason for eating matzo on Pesach, has not

fulfilled their obligation. This leaves us with an obvious question! Does matzo represent slavery or does it represent freedom?

In truth, matzo represents both. In order to understand how this can be and why it must be, we have to explain the concept of slavery. A person by nature must either serve his body or his soul. Either I am focused on my material satisfaction such as a beautiful home, car, material wealth etc. or I am focused on my spiritual fulfillment, such as prayer, Torah, mitzvot etc. Either I am feeding my physical being or my spiritual being.

In order for the Jewish people to understand the concept of servitude/devotion, they first had to realize what it means to accept a Higher Authority. Matzo was that lesson. Ordinary bread, chametz, rises. It signifies arrogance, a false feeling of pride and power. Serving my own ego. Matzo in contrast, symbolizes humili-

ty. The ability to subjugate oneself to a Higher Power.

The matzo of slavery, was the lesson of humility.

It taught us to focus on our spiritual component.

That was the matzo that we experience in the beginning of the seder.

Then there is the matzo that heralds our freedom when we choose to run away from all those things that prevent us from giving expression to our soul.

Hashem said to Moshe at the burning bush that He is liberating the Jewish nation in order for them to serve Him at Har Sinai by accepting the Torah.

The Torah, the book of instruction as to how we should lead our lives, would serve to guide us in self discipline by minimizing our focus on the material and redirecting our efforts to the spiritual.

In other words, both stages were servitude, but one was servitude to the physical, finite limited aspect of man,

and one is servitude to the Almighty through infinite spiritual connection.

The Mishnah in Pirkei Avos states, "אין לך בן חורין אלא מי שעוסק בתורה"

The only "Free" person is one who involves himself in the study of Torah. Freedom, as we see from The Exodus of Egypt, means freeing oneself from the limitations of physical servitude to a finite entity.

Once we have begun to focus on our soul, and the unlimited connection with the Almighty we become truly free from physical bondage.

Yet this past year seems like anything but freedom. The Corona virus seemed to sap us of any freedom we had. Last Pesach, many of us sat at the Seder table without our family around us. It hardly seemed like the joyous celebration of freedom that we've become used to for so many years. And this year, might not be much different for many families. Travel is restricted, people are confined to their homes or hotels.

We watch as people walk alone with masks, trying to avoid contact with others as much as possible. Religious gatherings severely curtailed. Not many will have a table of guests celebrating our freedom.

So what will Pesach, the Holiday of Freedom mean to us this year?

Torah is focused on our inner selves, our personal growth and our ability to connect spiritually even as an individual. Although we would prefer the physical freedom of travel, prayer in shul and guests at our Yom Tov table, we must look at the present situation as an opportunity for introspection.

It gives us the ability to free ourselves from the many distractions and addictions to physical pleasures. It allows us to focus the inner Me and My essential connection to G-d in any set of circumstances.

Wishing you a healthy and spiritually uplifting holiday,

RABBI AVRAHAM FEIGELSTOCK

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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 RE- QUIRE KOSHER FOR PASS- OVER CERTIFICATION?

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

make their own oil at home and then bring it to work to use for 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



continued

Certification as 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'PE-SACH 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'PE-SACH 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'PE-SACH CERTIFICATION?

ReaLemon, Lemon juice, and ReaLime 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 Chametz 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'PE-SACH CERTIFICATION?

Some Honey producers add flavours to their honey, which may be derived from Chametz. In addition some honey may contain corn syrup. We can confirm that Chilliwack River Honey is acceptable to use on Pesach.



Q DOES GREEN TEA REQUIRE KOSHER L'PE-SACH 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 INSTANT COFFEE REQUIRE KOSHER L'PE-SACH 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 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.



The accidental Mashgiach

DAVID LITVAK,
CASCADIA PUBLICITY



Prior to becoming a mashgiach at the Louis Brier, I was vaguely aware of what a mashgiach's duties were. The little I knew was that they were responsible for ensuring that a standard of kashrut was maintained in kitchens of restaurants, at Jewish functions like weddings and at food processing plants. However, I never paid much attention to the details even though I had a roommate who was a mashgiach and knew several other people in the community who also were employed as kosher supervisors. I certainly never considered becoming one myself but as the old Yiddish saying goes; "Man plans and G-d laughs." Thanks to Rabbis Mendy and Schneur Feigelstock of Kosher Check, my appreciation and knowledge of what a mashgiach does and my knowledge of kashrut deepened when I started working with them as an "accidental mashgiach" at the Louis Brier.

I began my permanent-part time stint at The Louis Brier last January a few months prior to the COVID outbreak but during the yearly influenza outbreak which foreshadowed the challenging months ahead as the pandemic made everything a lot more challenging. To be honest, it was only due to the persistence of a friend of mine who asked me several times if I wanted to work with her or fill for her at The Louis Brier that I eventually decided to consider working there as a mashgiach. One of the deciding factors was that I have been a volunteer at Louis Brier for many years and in recent years, our choir Kol Simcha Choir, led by Cantor Yaacov Orzech have sung once a month in the Louis Brier synagogue. However, despite my long time association with The Louis Brier staff and residents, there were several reasons that I resisted initially.

First of all, I try to spend as little time in kitchens as possible and do not find cooking pleasurable. In fact, I could author a book called The Fear of Cooking or The Fear of Kitchens. A kitchen is not the ideal workplace for me as I am a writer, publicist and musician and don't do well in confined spaces.

Secondly, I am also a night owl and one of the responsibilities of a mashgiach is to be at the Louis Brier at 5:00 in the morning during the weekdays and on Sunday. In addition, I am a vegetarian (who eats fish) and so separating milk and meat is not an issue for me. At the Louis Brier, however, we have a huge meat and dairy kitchen and keeping them kosher is one of the many dizzying array of duties that Leah Estrin, (who has been a mashgiach at Louis Brier for over three years) and I have to keep track of.

A typical day for a mashgiach at the Louis Brier begins bright and early at 5:00 a.m. I live relatively close to the Louis Brier and walk there. Over the course of the last year at 4:45 in the morning I have encountered ducks (on my birthday), raccoons, rats and a homeless person (but no night owls) making my morning walk to work a lot more interesting. We have to be at the Louis Brier to put on the ovens for the cooks, to check that all of the meat and fowl from the night was sealed (with special BCK tape) from the day before and to open any boxes of meat, turkey or chicken that the cooks need for preparing food and cooking meals that day. During the course of the rest

A typical day for a mashgiach at the Louis Brier begins bright and early at 5:00 am

of the day, I will open additional boxes of meat, turkey or chicken, check the utensils in the dining room and meat and dairy kitchens, roam the kitchens to make sure no dairy products have infiltrated the meat kitchen and vice versa, check the products in the store room to make sure they have proper hechshers or kosher symbols (and if I am not sure about a product or anything for that matter, I consult with the Rabbis at Kosher Check) and at the end of the day, seal any leftover meat, turkey or chicken for lunch. There are other tasks as well that can crop up over the course of the day like koshering utensils, relighting the pilot lights of the ovens if they have gone out, saying the blessing of the separation for the challah for baked goods (something I did not do prior to working at the Louis Brier because I do not cook or bake) washing and checking lettuce to make sure there are no bugs and slicing and washing strawberries other duties. In addition, the mashgi-

achs have to ensure that all the products being delivered to The Louis Brier have proper hechshers. So we greet the folks from various companies like Omnitsky's, Garden City Bakery, etc. who bring us meat, chicken and turkey, produce, fish, bread, canned and frozen goods and dairy products. This is one of my favourite tasks as I enjoy spending time in the storage room where I feel more at home than the kitchen. Perhaps it is because my father, may he rest in peace was a shipper receiver and my grandfather on my mom's side, may he rest in peace, owned a store in Shaunavon, Saskatchewan. I also enjoyed helping to ensure that the new kosher vending

machine at Louis Brier only offered kosher products (in fact, the vending machine at Louis Brier may be the only kosher vending machine in British Columbia).

My least favourite and most challenging duty was slicing meat and deboning turkey. In fact, for someone who has not eaten meat, turkey or chicken for the last twenty years, the prospect of deboning a turkey or slicing a 25 pound slab of brisket was daunting, to say the least or you could say for me it was going against the grain. Luckily I was relieved of that duty (or I requested to be relieved of that task with the support of Kosher Check) about six months into my tenure as a mashgiach. Traditionally this is not a duty mashgiachs perform but it became a particular minhag or custom at the Louis Brier. I confirmed that I would not make a great butcher or shochet which was not a great disappointment or a shock to me.



On Shabbat and holidays at the Louis Brier there is a different rhythm as all I really do is come in and out the kitchen periodically to make sure the ovens have not been turned off (they have to stay on all through Shabbat or a holiday) and do a quick check in the kitchen. Actually, it is a day when I can spend more time with the residents conducting a mini in house Shabbat service which has become more joyous now that we have more Jewish residents at the Louis Brier who are observant. During the pandemic, the residents at The Louis Brier have essentially been my Jewish community which has been a real blessing. In fact, on Simchat Torah we were able to have full services thanks to Richard Wood and Adam Ben Dov and we called up a 100 year old Holocaust Survivor for the Aliyah of Hatan Breasheet. Unfortunately, one of the casualties of the pandemic has been the weekly Kiddush that was offered after Shabbat services which included a great spread of herring, gefilte fish, pastries and challah. Thankfully though, that has been the only casualty at the Louis Brier due to the virus thanks to the amazing job the staff and administration at the Louis Brier

have of keeping the residents safe and coordinating a vaccination for all of the residents about a month ago. There was an outbreak at Louis Brier that affected some of the administration and kitchen staff (which was admittedly nerve wracking for all of us) but the Louis Brier administration

During the pandemic, the residents at The Louis Brier have essentially been my Jewish community which has been a real blessing

led by Dr. David Kesselman, got things under control right away.

Pesach last year at Louis was both low key and chaotic because of the pandemic and necessitated some last minute changes (due to difficulties in acquiring kosher for Passover products) but this year, with Marquis Foods, (which took over the food services management at Louis Brier after

Passover last year) Kosher Check and a dedicated kitchen staff and my colleague Leah Estrin, hopefully we will be able to commemorate Passover at the Louis Brier with the proper Kavanah (or intent) this year. Preparing for Passover (which includes changing over all of the dishes, cleaning both kitchens and getting rid of all products with hametz and replacing them with kosher for Passover products) is a major undertaking. However, under the guidance of Kosher Check and its capable Rabbis, I am sure that as they say in Israel, Hakol Yeheyee Beseder (that everything will be alright). So despite the fact that working in a kitchen at 5:00 in the morning is not my dream job, I am grateful that I have been at the Louis Brier during this past year as a mashgiach. It has helped me to deepen my connection to Judaism through a greater understanding of kashrut and has allowed me to spend time with some amazing residents and staff at the Louis Brier and in the Louis Brier kitchen during a very difficult time. So maybe I didn't become a mashgiach at the Louis Brier by accident after all!

Thank you to David J. Litvak, Cascadia Publicity www.cascadiapublicity.com

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Egyptian Lebanese Food Industries	Egypt	Olives
Eiamburapa Co	Thailand	Starch
EL Marwa for Preserving & Freezing Vegetables & Fruits	Egypt	Fruit Products
FGF Trapani SA	Argentina	Fruit Products
Fitagro Grupo SL	Portugal	Olive Oil
Food Basket Co	Egypt	Fruit Products
Global Food & Ingredients	Canada	Pulses
Golden Crops Enterprises Ltd	Canada	Oils
Golden Olive	Egypt	Olives
Green House For Export	Egypt	Spices
James Finlay (Guizhou)	China	Tea
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PT Sumber Wahana Sejati	Indonesia	Filter Products
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UAB Malsena Plius	Lithuania	Grains
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Veron-Group GmbH	Austria	Cleaning Products

Charoset: A bountiful Source of Health

ARE THERE ANY
BENEFICIAL EFFECTS?

Charoset plays a prominent role on the seder plate symbolizing the mortar used by the Children of Israel for making bricks

One of the highlights of the seder service is partaking of charoset. For the younger children, it represents a wonderfully delicious brown desert. Charoset plays a prominent role on the seder plate symbolizing the mortar used by the Children of Israel for making bricks for the cities of Pithom and Rameses. The recipes for making charoset, however, depend on which tradition you follow. If you are from Eastern Europe or an Ashkenazi, you would make charoset from chopped walnuts and apples sliced with cinnamon and sweet wine or grape juice. If you follow the Sephardi tradition, it is made with raisins, figs and dates. Either way, it provides a pleasant relief from the bitter herbs when they are consumed together between the two pieces of matzah prior to the main meal. Because charoset tastes so delicious, can it be good for you? A close examination of the individual ingredients in charoset made in the Ashkenazi tradition, which I am most familiar with, strongly suggests it has many health benefits.

Walnuts, the first major ingredient, are rich in polyunsaturated fatty acids, especially the omega-3 fatty acid, linolenic acid. They are also good sources of fibre, minerals, vitamins and polyphenols. In fact, consuming between 21 and 75 grams of walnuts a day is reported to reduce the risk of heart disease. Some of the phenolic compounds in walnuts, ellagic acid, gallic acid, and flavonoids, have been shown to exert potent antioxidant and anti-inflammatory properties. A study just published in the USA found walnuts improved cognitive function as well as cardiovascular disease, depression and type 2 diabetes, the latter risk factors for dementia.

Walnuts are clearly beneficial to your health.

The second major ingredient in charoset are apples. Science has shown that the old adage “an apple a day keeps the doctor away” has considerable validity. Many epidemiological studies have associated apple consumption with a decreased risk of such chronic diseases as cardiovascular disease, cancer, and asthma. Apples are three times richer in polyphenols compared to other fruit. In fact, laboratory studies reported that these polyphenols are powerful antioxidants, inhibit the proliferation of cancer cells, decrease lipid oxidation, and lower cholesterol. Clearly, apples are a wonderful source of healthy compounds.

Cinnamon, the third and minor ingredient in charoset, has a long history as a spice and herbal medicine over the centuries. The phenolic compounds in cinnamon have been shown to have anti-inflammatory, antimicrobial, antioxidant, antitumor, cardiovascular, cholesterol lowering and immunological benefits. Such medicinal benefits were recently highlighted in an extensive review of cinnamon in the Journal of Pharmacy and Pharmacology.

The final ingredient in charoset is wine or grape juice. The beneficial health benefits of wine and grape juice were highlighted in my article in last year’s Passover issue. Such benefits were also attributed the presence of polyphenols, particularly, resveratrol. Charoset, an essential part of the seder ritual, is clearly not only delicious, but has many health benefits.

Benefits



WALNUTS

omega 3 fatty acid source-heart healthy



APPLES

polyphenols -lowers risk for chronic diseases



CINNAMON

polyphenols-healthy herbal spice



GRAPE JUICE

Wine/Grape Juice-resveratrol-heart healthy

PROFESSOR N. A. MICHAEL

ESKIN an internationally recognized Food Biochemist, is the author and co-author of 16 books, 65 chapters and over 145 scientific publications. He is the recipient of many prestigious awards including the 2020 Supelco American Oil Chemists’ Research award for outstanding original research in fats, oils, lipid chemistry, and biochemistry. 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 2017, he was voted professor of the year by the student body of his faculty. In 2018, Dr. Eskin celebrated 50 years at the University of Manitoba where he still teaches, does research, and during the pandemic is completing his 17th book.

As many of us are aware, the worldwide Jewish community has suffered tremendous losses of our some of our greatest leaders over the past year. Sadly, Rabbi Dr. Abraham J. Twerski ZTL was taken from us recently. Rabbi Twerski was a world renowned Chassidic Rabbi and Psychiatrist specializing in substance abuse who helped millions of Jews and Non-Jews alike around the world and authored over 90 books on Judaism and self-help topics.

The following article is reprinted, with permission, from TorahWeb.org



ZMAN CHEIRUSEINU: An Independence Day Celebration?



I learned much from working with an addicted population.

I know how you celebrate an Independence Day. Parades, picnics, hot-dogs, patriotic speeches, and fireworks—that's it. Whoever heard of an Independence Day that lasts a week, and for which you must prepare weeks in advance, cleaning the house and sterilizing the kitchen as if it were an operating room? That's a bit of an overkill for an Independence Day, isn't it?

Oh, well. Jews like to do things differently. But then, every Friday night we say in Kiddush that Shabbat is in commemoration of our deliverance from Egypt. We don't invoke July 4 every week! But we're not finished yet. Tefillin and tzitzis are in commemoration of our deliverance from Egypt. Now it's a daily thing! In fact, many other mitzvos are in commemoration of our deliverance from Egypt. We must concede that as an Independence Day celebration, this is a bit much.

I came to the realization of what zman cheiruseinu is all about when a young man who was recovering from years of heavy drug addiction attended his father's seder. When his father began reciting the Haggadah, "Avadim hayinu," Pharaoh, the son interrupted him. "Abba," he said, "can you truthfully say that you yourself was a slave? I can tell you what it means to be a slave. All those years that I was on drugs, I was enslaved by drugs. I had no freedom. I did things that I never thought I was capable of doing, but I had no choice. The drugs demanded it, and I had to do it. Today I am a free person."

When the young man related this to me, Passover suddenly took on an entirely new meaning. Yes, we can be slaves to a tyrannical ruler. But we can also be slaves to drugs, to alcohol, to cigarettes, to food, to lust or to gambling. Any time we lose control of our behavior, we are slaves. If we are not in control of our anger, we are slaves to anger. People who cannot detach themselves from the office are slaves to it. A person can be a slave to making money or to pursuing acclaim. These are enslavements that are no less ruthless than being slaves to Pharaoh. We may surrender our precious freedom and allow our drives and impulses to exercise a tyrannical rule over us.

It is now clear what zman cheiruseinu is all about. It is much more than political independence, and we can see why we are reminded of this not only during the week of Passover, but every Friday night and even multiple times during each day. We are at all times at risk of surrendering our precious independence and allowing ourselves to become enslaved.

Make no mistake. A slave cannot exercise proper judgment and has no free choice. A person who wants to live and knows that cigarettes can kill him but is unable to stop smoking is a slave, and this is true of many behaviors which we may not consider addictions. Our thinking becomes distorted, as I explained in Addictive Thinking, and we rationalize our self-destructive behavior.

The young man's comment to his father's reading of the Haggadah stimulate me to write a commentary, the Haggadah From Bondage to

"I came to the realization of what zman cheiruseinu is all about when a young man who was recovering from years of heavy drug addiction attended his father's seder"

Freedom, in which I pointed out that far from bring a narrative of an historical event, the Haggadah is a text of identifying our addictive behaviors and a guideline on how to break loose from these enslavements and be free people.

Animals are not free. They can not make a choice between right and wrong. They must do what their body desires. The uniqueness of man is that we are free to choose how to act. "Give me liberty or give me death" is more than a patriotic declaration. To the degree that we lose our freedom to choose, to that degree an element of our humanity dies.

The teaching of Passover is to cherish freedom and not to submit to tyranny, even to the tyranny within ourselves.

Extreme Chocolate Drop Cookies

PAREVE
TIME 30-60 MINUTES
DIFFICULTY INTERMEDIATE
HEALTH & ALLERGIES
GLUTEN-FREE

Ingredients

12 OUNCES GOOD-QUALITY DARK CHOCOLATE (70% TO 72% CACAO), DIVIDED
1/4 CUP POTATO STARCH
1/4 TEASPOON BAKING POWDER
1/4 TEASPOON KOSHER SALT
3 TABLESPOONS MARGARINE
2 EGGS
3/4 CUP SUGAR
1 TEASPOON PASSOVER VANILLA EXTRACT
2 CUPS COARSELY CHOPPED WALNUT OR PECAN PIECES

Directions

- ➔ Preheat oven to 350°F.
- ➔ Line two baking sheets with parchment paper or Silpats.
- ➔ Chop half the chocolate finely for easy melting; chop the other half in larger chunks to stir into the cookie dough.
- ➔ In a small bowl, mix together potato starch, baking powder, and salt.
- ➔ In a heavy-bottom small pot, over very low heat, melt the 6 ounces of finely chopped chocolate with the margarine. Stir until melted. Remove from heat and cool slightly.

 **YIELDS: 3 DOZEN**



- ➔ In a heavy-bottom, 3-quart pot, whisk eggs, sugar, and vanilla over very low heat. Stir until mixture is lukewarm to the touch. Remove from heat. Add the melted chocolate mixture, and then stir in potato starch mixture. Gently fold in nuts and the remaining 6 ounces chocolate chunks.

- ➔ Scoop tablespoons of batter onto prepared pan, 1 1/2 inches apart. Bake until surface of cookies looks dry and just set but center is gooey, about 12 to 14 minutes. Cool for 5 minutes on pan, transfer to wire rack to cool completely.

CREDIT ELIZABETH KURTZ [HTTPS://GOURMETKOSHERCOOKING.COM/](https://gourmetkoshercooking.com/)

The Power of Questions

BY RABBI SCHNEUR



Passover is upon us once again, and as we prepare to sit around the Seder table with our families, I wonder how many of us appreciate what Passover represents. We all know the story. G-D took us out of Egypt and led us to Mount Sinai where He chose us as His people. But there is so much more to learn than just the fact that we were freed from slavery.

One of the main attractions of the Passover Seder is the Mah Nishtana song which the children learn and practice weeks, if not months, in advance. It's the beautiful melody sung by the family around the Seder table. But why is this song, this passage so important? There are many paragraphs in the Hagada which are just as important, yet this paragraph seems to take the limelight. Mah Nishtana is a series of questions asked usually by the children to the father. In many families, even the adults have the custom of reciting the Ma Nistana. We Jews, are asking these very same question to our Father, G-D Almighty. Additionally, throughout the whole Seder we have many curious practices for the sole reason "so the children will ask". What is this constant theme

of asking throughout the Seder that's so important? What is this idea of devoting so much time of seemingly one of the greatest nights in Judaism - where G-D brought the most powerful nation to their knees - to asking so many questions? Why don't we devote the entire night to appreciate the miracles G-D wrought on our behalf?

Why do people ask questions? A question is asked in order to understand. When one is confused, they ask to clarify. When one doesn't understand, they ask in order to learn. Asking brings about a deeper understanding and appreciation of the topic or action in question. In order for me to understand and appreciate what I do, I have to understand the reason behind it first.

When G-d took us out of Egypt and led us to Mount Sinai He gave us the Torah. Our reaction was Na'aseh V'nishma; we will do and we will listen. At first glance this response seems strange. Wouldn't it be wiser to first listen to what our mission is and then do it? Why did we answer first we will do and then we will listen? Once we understand the meaning behind this phrase and the power of a question, it makes perfect sense. First we do what G-d told us to do because we are His nation and we

Passover teaches us to ask the questions

have complete trust in Him. We know that all that He says is true. But that's just the first step. The next step is Nishma - listening. When we ask we understand, and when we understand, we appreciate. Judaism is all about asking questions! When we ask, we learn and understand. Who am I, what is my heritage and what is my purpose in life? When we understand we come to appreciate and love being a Jew. But if we don't know how to ask, how can we appreciate what we are doing?

The holiday of Passover teaches us a profound lesson in Judaism and in Life. For us to appreciate what we do and to add our own unique persona to our actions, we must understand and ask. Passover teaches us to ask the questions, to understand the practices and to appreciate our religion. We encourage asking because we want our children to love being Jewish. And that appreciation only comes about with understanding and learning. Wishing you and your family a meaningful and joyous Passover.

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.

Once these are used for chametz, they may not be used again on Passover.

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.



SHELVES & COUNTERTOPS

Special care must be taken to prevent Passover foods and utensils from coming in contact with your countertops. After thorough cleansing and scalding, new liners should be used to cover the surfaces during the entire Pesach period. This procedure is also required for tabletops made of Formica, Vendura, Avonite and Corian countertops must be thoroughly cleaned and scalded with boiling water, but may be left uncovered. Also, special dish racks, sink racks and washbasins should be used.



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.



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

MASHGIACH IN FOCUS

RABBI CHAIM RAINITZ

Rabbi Chaim Rainitz, an Israeli who works as an assistant Rabbi at Chabad of Guangzhou and as a mashgiach for Kosher Check lives in

Guangzhou with his Australian wife Perel, who he met on a shidduch date in San Francisco and brought her back to China with him. They now have a ten month old daughter, Mushka, who is sharing their Chinese adventure with them.

Rabbi Rainitz notes that the Chinese are very respectful of Jews and during his four years in Guangzhou, he has not encountered any anti-Semitism. In fact, he notes that when Chinese people see Jews; "Even a simple taxi driver gets excited and says "Oh the Jews are so smart" and wants to shake my hand." (prior to COVID). However, despite the fact that the Chinese people in town have been so welcoming to Jews, he notes that life in the city has been an adjustment and a culture shock for him. The biggest challenge has been finding kosher food because according to Rabbi Rainitz .. "There is no where to eat out, and to buy kosher food in shops is almost impossible." "There are some shops, he notes "where they have imported food from the US that have a hechsher but it is very rare." So basically, he adds, "we have to cook and bake everything we eat."

Speaking of food, aside from being a Chabad Shliach, Rabbi Rainitz is also a mashgiach for Kosher Check and during the middle of the week, he flies or takes

bullet trains (that reach speeds of up to 300 kilometers per hour) across the country to visits factories all across China. China is such a massive country, that one of the factories that he visits is a six and a half hour flight from Guangzhou.

According to Rabbi Rainitz, one of the main challenges that he faces in inspecting factories in China is that; "The Chinese think that when a Rabbi comes it is just about quality control-that things should be clean and in order-but kosher is related to the ingredients and the way the production line works, which is something else." "They think that kosher is just a quality certificate," he adds.

Rabbi Rainitz notes that one of the silver linings of COVID and the lock down- which has prevented Jewish business travelers from coming to the city- is that Chabad can now "connect on a more intimate and deeper level with the local Jewish

we have to cook and bake everything we eat

people and spend more quality time with them." Despite the challenges presented by COVID, all the Chabad houses in China worked together this year to ensure that all the Jews in China received Misloach Manot. "It is small things like these that make a difference," he notes.

Regarding Pesach in Guangzhou, the lockdown adversely affected the ability of the Chabad House to commemorate the holiday properly last year but he is optimistic that things will be better this time around; "This year, bezrat hashem, we are planning on making a big seder for all of the Jews that are living here."



Pesach schedule

		VANCOUVER	VICTORIA	CALGARY	EDMONTON	WINNIPEG
THURSDAY MARCH 25	Check for Chametz (All Kashering must be done before Thursday evening)	8:06 PM	8:06 PM	8:32 PM	8:33 PM	8:23 PM
FRIDAY MARCH 26	Latest time to burn and sell Chametz	12:14 PM	12:15 PM	12:38 PM	12:35 PM	12:30 PM
	Candle lighting	7:17 PM	7:18 PM	7:42 PM	7:41 PM	7:34 PM
SHABBAT MARCH 27	Latest time to eat Chametz	11:10 AM	11:11 AM	11:33 AM	11:30 AM	11:26 AM
	Latest time to nullify Chametz	12:14 PM	12:15 PM	12:37 PM	12:35 PM	12:30 PM
	Candle lighting (from an existing Flame after posted time)	8:25 PM	8:24 PM	8:51 PM	8:54 PM	8:42 PM
SUNDAY MARCH 28	Candle lighting (from an existing Flame after posted time)	8:26 PM	8:26 PM	8:53 PM	8:56 PM	8:43 PM
FRIDAY APRIL 2	Candle lighting	7:28 PM	7:28 PM	7:53 PM	7:54 PM	7:45 PM
SHABBAT APRIL 3	Candle lighting (from an existing Flame after posted time)	8:36 PM	8:35 PM	9:04 PM	9:08 PM	8:53 PM
SUNDAY APRIL 4	Yom Tov ends	8:38 PM	8:37 PM	9:06 PM	9:10 PM	8:55 PM

Since Erev Pesach is Shabbos this year, all cleaning and burning of Chametz must be done by Friday morning. One should set aside only enough challah that will be consumed for the Shabbat meals. The challah should be eaten carefully and any crumbs should be disposed of down the drain or the toilet no later than 11:10. One should recite "Kol Chamirah" after he disposes of the crumbs. All preparations for the seder should be concluded on Friday.
For additional details, please see www.koshercheck.org/Pesach2021

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 2021, 5781.

SIGNATURE _____

NAME _____

ADDRESS _____

CITY _____

You can also download the Delegation of Power for Sale of Chametz and email us the signed copy <http://www.koshercheck.org/Pesach2021>

If you are not able to fill out the document, you may use the electronic form 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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throughout the year at a low cost in
order to encourage Kosher Events to
take place in the community



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KOSHER CHECK,
WHERE YOU COME FIRST

THE KOSHER HOTLINE

Do you have a question about the
Kosher status or a product, or have
used a dairy utensil for meat or vice
versa and don't know what to do?
Call Rabbi Mendy at (604) 781-2324

WHATSAPP

Grocery Shopping and unsure if an item
needs a hechsher? Join our WhatsApp
Group by texting
Rabbi Mendy (604) 781-2324

MOVING HOUSE/ BECOMING KOSHER

Are you moving or need your kitchen
kashered? We will do it for you at no
charge. Please contact Rabbi Mendy
(604) 781-2324