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APRIL 2025

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TEAM

BETH DIN

Rabbi Avraham Feigelstock
Av Beth Din

Rabbi Andrew Rosenblatt
Congregation Schara Tzedek

Rabbi Levi Varnai
The Bayit

KOSHER CHECK TEAM

SANDY RAY

General Manager
sandy@koshercheck.org

RABBI MENDY FEIGELSTOCK

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

RABBI ARI DROOKMAN

Rabbinical Coordinator
ari@koshercheck.org
(647) 535-1604

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

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Embracing Freedom and Resilience





**MESSAGE FROM
RABBI AVRAHAM
FEIGELSTOCK**



As we gather this year to celebrate Pesach, the festival of freedom, we do so at a time

of both reflection and hope for our people and our homeland, Israel. The story of the Exodus is not merely a tale of the past—it is a living narrative that continues to shape our identity and inspire our actions today. Indeed, the Haggadah instructs us, Jews of every generation, to view ourselves as if we personally, left Egypt, as well. We are to internalize the lessons of freedom, resilience and hope.

This year, as we recount the ancient story, we cannot help but reflect on the challenges and opportunities facing the Jewish world today.

In a time when antisemitism is on the rise globally, we are reminded of the Pharaohs of old who sought to oppress and diminish us. Yet, like our ancestors, we stand strong, united, and unwavering in our commitment to our identity and our future. The Passover story teaches us that even in the darkest of times, redemption is possible. We must continue to speak out against hatred, educate others about our history, and build bridges of understanding with our allies.

In modern times, Israel stands as a beacon of resilience and renewal, embodying the spirit of freedom and self-determination that Pesach celebrates. Just as our ancestors journeyed from slavery to redemption, the Jewish people have returned to their homeland, building a vibrant and thriving nation. Yet, we are reminded that the journey toward complete peace, unity, and security is ongoing.

Pesach also calls us to reflect on our responsibilities as free people. It challenges us to confront the “Mitzrayim” of our day—the struggles, inequalities, and divisions that still exist—and to work toward a future filled with justice and compassion. As we dip the maror and matzah into saltwater, we remember the bitter and sweet moments of our collective history and reaffirm our commitment to creating a world of greater understanding and harmony.

This Passover, let us also remember those who are still yearning for freedom—whether they are individuals struggling under oppression, or those in our own communities facing

**Even in the
darkest
of times,
redemption
is possible.**

hardship. The Seder's call to “let all who are hungry come and eat” challenges us to extend our hands to those in need and to work toward a world where everyone can experience true liberation.

As we lift our cups of wine and sing Dayenu, may we feel gratitude for the blessings we have and the strength to face the challenges ahead. Let us embrace the hope of Passover, knowing that just as our ancestors found their way to freedom, we too can overcome the obstacles of our time and build a brighter future for generations to come.

And finally, as we conclude the seder with the time honored prayer, “Next Year in Jerusalem”, may it serve as a reminder of our eternal connection to the land and people of Israel and as a prayer for a time when all can experience true freedom, security and peace. May this Pesach inspire us to strengthen our bonds with one another, deepen our connection to our heritage, and rededicate ourselves to the values of faith, resilience, and unity. Wishing you and your loved ones a Chag Kasher V'Sameach, filled with joy, meaning, and hope.

THE BRAIN IS A STORY TELLING INVENTION:

*What story is your
brain telling?*

BY RABBI
ANDREW
ROSENBLATT



Over the past thirty years, psychologists, neuroscientists and cultural anthropologists have concluded: the brain is wired to attempt to make sense of this world through stories. The brain essentially operates on a narrative operating story.

Jonathan Gottschall in *The Storytelling Animal: How Stories make Us Human*, Gottschall takes us back to some of our happiest moments. Kindergarten when we all played some version

of make believe. We did this unprompted and unschooled. It was just what you did from age 3 or 4 till age 7 or 8. We were pirates, soldiers or police, mom's and auntie's teachers and bus drivers. The first and most natural elements of intellectual growth are the development of storytelling—and it is not necessarily tied to truth or any scientific analysis of fact. Gottschall argues that early humans who were adept at storytelling could share and preserve vital information across generations, pass on social norms, and share survival strategies. Perhaps most importantly these stories helped create cohesive groups that could out-fight or out survive competing groups. Furthermore, when we tell stories multiple sections of the brain activate, language processing, sensory experiences, and emotional centers. That is too much brain architecture, too much architecture from the body's most energy hungry organ for something nonessential. In short there is biological evidence that we think in stories. One of the pioneers of storytelling in Psychology, a Jew son of Polish immigrants, who served in the Allied Psychological Warfare Division was Jerome Bruner. His book *Acts of Meaning* is one of the most cited works of Psychology of all time. He emphasized that one of the principle ways that we understand ourselves is by telling stories about ourselves to ourselves.

What is the most central narrative that is most important to the Jew. Is it the creation of the world? Is it the giving of the Torah at Sinai? The story of the Exodus would seem to be that most important story. Even at the pinnacle of revelation, the Ten Utterances (a better English translation than the ten commandments) begins with the words *אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים*, "I am Hashem your

God who brought you out of the land of Egypt, the house of bondage." This central text of the relationship between Gd and the Children of Israel, references the Exodus as the most fundamental relationship. Many, many times, the Torah will tell us that we are commanded to care for the stranger because of the experience of Egypt. For example the verse "If a stranger resides with you in your land, you shall not wrong

This is the story that we retell because it animates our behavior and who we are.

him. The stranger who resides with you shall be to you as one born among you, and you shall love him as yourself, for you were strangers in the land of Egypt; I am the Lord your God" (Vayikra 19:33-34).

The biblical calendar has no names for the months, all the months are listed as numbers, those numbers always reference the Exodus. They are essentially 2 months from the Exodus, 7 months from the Exodus etc. Jewish time is built in reference to this central narrative of the Exodus. Similarly, we have several holidays, including Pesach and Shabbat that bring us to remember the Exodus, but there are no holidays that celebrate entering or conquering the Land of Israel.

Rabbi Eliezer Melamed in his *Peninei Halacha* explains that the birth of Am Yisrael had to take place through the Exodus because "The simple explanation is that Israel's mission is to rectify the moral state of the world, and in order to do so, it must experience firsthand the suffering and the pain that human beings can cause to one another." Part of the story we tell ourselves is that we are a people

that understands suffering, because it is an essential part of our history. In fact, there is a mitzvah every day to remember the story of the Exodus of our liberation from Egypt—it is the story we must keep in our minds daily. Various Jewish thinkers like the Maharal of Prague in his *Netzach Yisrael* teach that this is the story that we retell because it animates our behavior and who we are. It is the story that evokes awareness of the hand of

G-d guiding us through history. It is the story that reminds us to be kind to strangers and the oppressed because we were strangers in Egypt.

I think that this narrative of liberation plays strongly in the support for releasing hostages at the very steep costs that Israel has paid in terms of military objectives and the release of prisoners with blood on their hands. We are liberators and redeemers and as such, we cannot leave anyone in bondage. It is part of the story of who we are.

Regrettably, there are others whose narratives are attempting to displace that of liberation. There are those who wish to replace it with an oppressor-oppressed narrative. There are those who wish to replace that story with a colonialist narrative. As well, some have just lost the thread of this story. It is my hope that you use the seder as an opportunity to revisit this central narrative and to adopt this narrative of liberation and redemption in your own life.

NEWLY

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Alfursan International for Food Industries	Egypt	Juice
Linyi Chengfa Wonderful Fd Technologies Co., Ltd	China	Produce
Grupo Canela (Pvt) Ltd	Sri Lanka	Spices and Seasonings
Helaboomi Products Ltd	United Kingdom	Coconut Products
Cornaby's LLC	USA	Spreads
Xinkailian Biotechnology (Hainan) Co., Ltd	China	Health Products
Prodalim Iberia S.L.U.	Spain	Fruit Products
Tropical Fruit Asia (Cambodia) Co., Ltd.	Cambodia	Fruit Products
Caliph for Import and Export	Egypt	Spices and Seasonings
United Investment For Food Products (Unifood)	Egypt	Produce
Konscious Food Canada Inc	Canada	Vegan Fish Products
PT Sinar Okta Nabati	Indonesia	Oils & Shortenings
Fls Supply Chain Center (Rayong) Co., Ltd	Thailand	Chemical Products
Arrocera Los Corrales	Guatemala	Grain Products
Shandong Chambroad Sinopoly New Materials Co., Ltd.	China	Chemical Products
International Food and Consumable Goods-Egypt	Egypt	Vegetable Products
El Alameen for Food Materials	Egypt	Grain Products
Scoular USA	USA	Oils & Shortenings
Dalian Guangyu Cereals Processing Co., Ltd	China	Grain Products
Eiam Pattana Starch Co., Ltd.	Thailand	Starches
Tame LLC	USA	Grain Products
Modern International Confectionery Company	Egypt	Snacks
El Swedy Food Industries	Egypt	Vegetable Products
Heilongjiang Pinetree Valley Company Limited	China	Nuts & Seeds
Dongfeng County Cuifeng Food Co., Ltd.	China	Nuts & Seeds
Dina Frost	Egypt	Vegetable Products
Al-Fayrouz Olive Garden for Food Industries and Export	Egypt	Vegetable Products
Western Carbon and Chemicals	India	General
L. J. Mullen Trucking Ltd.	Canada	Certified Transport
Stout's Trucking Ltd.	Canada	Certified Transport
Nanjing Even Bio-Tech Co.,Ltd	China	Chemical Products
Ruhunu Exports Pvt Ltd	Sri Lanka	Spreads
PT Sumatera Tropical Spices	Indonesia	Spices and Seasonings
Assert Transport Ltd	Canada	Certified Transport
Milk Movers Ltd	Canada	Certified Transport
Fecularia Eldorado Ltda	Brazil	Starches
D and J Mount Transport Ltd.	Canada	Certified Transport
Dairy Innovation West Inc.	Canada	Dairy Products
Sirio Pharma Co.,Ltd.	China	Health Products
Brittain Transport Inc	Canada	Certified Transport
Valencia for Trade and Export.	Egypt	Fruit Products
D and B Leslie Trucking Ltd.	Canada	Certified Transport
Little Farmer Milk Transport Ltd.	Canada	Certified Transport
Davidson Milk Hauling Ltd	Canada	Certified Transport
Xinjiang Shuanghehong Tomato Products Co., Ltd.	China	Tomato Paste
Zhuozhou Haoyuan Foil Industry Co., Ltd	China	Aluminium Foil



PESACH AND THE STRENGTH OF JEWISH UNITY

BY RABBI LEVI VARNAI

H"Ha Lachma Anya—This is the bread of affliction... let all who are hungry come and eat."

This opening

proclamation of the Seder invites deep reflection. Why is this invitation made now, when we are already gathered at the table? Our Sages teach us that the Seder is not merely a recounting of history; it is a reliving of it. Each element of the Seder serves as both a reminder of our past and a lesson for our present. The invitation to the hungry is not just a call to those outside our homes; it is a powerful reminder to ourselves. It is a form of self-education, urging us to be mindful of those less fortunate, especially as we celebrate our own freedom.

True freedom, as our rabbis have explained, is inseparable from the freedom of others. The Seder teaches us that freedom is not just a memory

of the past, but a call to action in the present. As we gather in celebration, we must hold in our hearts those still longing for liberation. From Egypt to Babylon, from Spain to Eastern Europe, our people have endured countless trials. Yet, through it all, our faith and unity have always been our strength. As we relive our own redemption, we are reminded to continue to be a light for others, ensuring their struggles are never forgotten, and that redemption is not just for some, but for all.

This year, the message of the Seder resonates with particular urgency. As we commemorate our liberation from Egypt, we are acutely aware of the challenges facing our brothers and sisters in Israel. Their pain is our pain. As we gather around the Seder table, our thoughts are with the hostages, our men and women on the front lines risking their lives, and all who are in harm's way.

Ha Lachma Anya. On one hand, it is called "lechem oni," the bread of

affliction, and on the other hand, it is the bread of redemption. The message is clear: in times of pain, we must remember that better days are ahead, and in times of redemption, we must never forget those who are still left behind. Kol Yisrael areivim zeh lazeh—all of Israel is responsible for one another. This principle reminds us that every Jew, no matter where they are in the world, is interconnected. Our pain is their pain, and their joy is our joy. It is through our unity that we find the strength to overcome challenges.

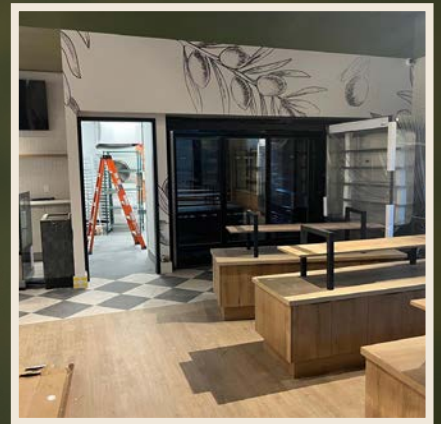
As we celebrate this Pesach, we remember those who are in pain, those who are left behind, and we hope and pray, L'shana Habah B'Yerushalayim—next year may we all celebrate together in Jerusalem with the coming of the final redemption.

Chag Pesach Kasher v'Sameach!

ICONIC VANCOUVER DELI RELOCATES

*to Fraser Street in
East Vancouver*

BY DAVID LITVAK
CASCADIA PUBLISHERS





Omnitsky's Kasher Deli, an iconic Vancouver butcher with roots in Winnipeg's North End, has been through many changes

in the past year. The deli, which was initially established on Cambie Street in 1995 by Winnipegger Eppy Rapport, was recently sold to Richard Wood, a former Business Development Manager for Kasher Check. Not long after the sale, Wood was forced to close the store on Oak Street (to make way for a new condo development) and relocate to Fraser Street on Vancouver's East Side. Omnitsky's opened just in time for the pre-Passover rush to start a brand-new chapter in the history of Vancouver's longest operating kosher butcher and deli.

According to Wood, the new owner of Omnitsky's, his commitment and connection to Jewish community was instilled in him while growing up in Brighton, Sussex England in the 80s and 90s. He notes that; "We were very fortunate to grow up in the 80s and 90s although Brighton was past its Jewish renaissance of the 60s and 70s, it still had a sizeable Jewish community and as a child I can remember the town having three kosher butchers and two kosher delis." "As kids," he continues; "We were always taught to support the local, small businesses, especially the kosher butcher." Therefore, he concludes that when he moved to Vancouver in 2007 that; "It was only natural that my first stop to buy kosher meat was at Omnitsky's, Vancouver's kosher butcher."

In addition, he notes that his father used to drive Richard and his brother to shul to help the minyan and that this sense of community service; "Inspired me to purchase Omnitsky's

to ensure that the Vancouver Jewish community had a kosher butcher." He adds that; "In my mind, there are four important parts to the Jewish community; you have a shul, a mikveh, a Jewish school and a kosher butcher. What can a Jewish community be if it does not have a source of fresh kosher meat," he asks rhetorically?

So therefore, when he was approached by Eppy Rappaport the

"I have also been asked by many customers to increase the amount of ready-made cooked food that we have available so that there is more variety of choice for people to pick up something and take it home with them." He is going to bring in after Pesach, new kosher products that were not available in Vancouver previously. Another exciting change is that there will be additional seating in the new store. In addition, Wood

We were always taught to support the local, small businesses, especially the kosher butcher.

former owner of Omnitsky's to purchase the deli, he didn't hesitate because he remembered the lessons he learned from his family about serving your local Jewish community while growing up in Brighton. However, taking over Omnitsky's was not without its challenges. The biggest challenge was that not long after he took ownership of Omnitsky's, he was given notice and had to move from Oak Street and find a new location. After looking at several places including Kerrisdale and Cambie (the street where Omnitsky's started out in Vancouver) he decided to relocate the store on Vancouver's East Side, on Fraser and 18th Street to best serve the Jewish community. Wood is taking advantage of the move to the new location to offer products and services that were not available at the Oak Street store. In fact, there will be several changes in the new store on Fraser Street. He notes that he is planning on doing some baking and offering fresh baked pastries like cinnamon buns, rugelach, babkas and possibly even bagels. In addition, he notes that;

is hoping to keep the new store open until 8:30 in the evening so that Jews in Vancouver can "enjoy a dinner out." So, Omnitsky's relocation to Fraser Street will bring with it many positive changes which will serve the Vancouver Jewish community for many years to come. One thing that won't change is Omnitsky's continued appreciation and support of its loyal customers.

In fact, according to Wood; "One thing that will not change is that we will continue to offer delivery services, so if a customer does not want to make the trek to our store, we will still offer free deliveries over \$50 to support those people who find it difficult to come to us." And finally, Wood would like to acknowledge the past support of the loyal customers who have patiently awaited the move to the new location on Fraser Street which begins a new chapter in Omnitsky's history. He gratefully notes: "I know that we are deeply missed on the corner of 41st and Oak and I want to thank our loyal customers who have supported us for the last ten years in that location."



THE DUAL NATURE OF THE KORBAN PESACH

*Balancing the Individual
and the Communal*

BY RABBI MENDY FEIGELSTOCK



As Pesach approaches, we once again find ourselves occupied with the numerous rituals of the holiday. We

scrub our homes clean of any Chametz, and Matzo becomes the focal point of the holiday. The Torah refers to this holiday as Chag Hamatzot (the holiday of matzot).

One wonders, then, how did this Yom Tov become more widely known as Pesach?

During the Temple era, one of the central mitzvos leading up to the holiday was the Korban Pesach, the Paschal offering. We look forward to the future Temple when we will once again perform this mitzvah.

What is the great significance of the Korban Pesach, that we have replaced its biblical name? Instead of referring to it as Chag Hamatzot, like the Torah does, we refer to it as "Pesach" in commemoration of the Paschal sacrifice.

A fascinating discussion from the Talmud centers around the issue of bringing the Pesach offering on Shabbos, when Erev Pesach falls on that day. The debate arises because individual sacrifices are not offered on Shabbos, while communal sacrifices are. The Rabbis were unsure whether the Pesach offering should be considered an individual or communal sacrifice. While the offering was brought by individuals in a specific group, with those not registered being excluded, the entire Jewish nation participated on the same day, lending it a communal aspect as well.

Hillel the Elder, who had recently arrived in Eretz Yisroel from Babylonia, clarified that the Pesach offering

The Korban Pesach embodies both the individual and the communal aspects simultaneously.

is indeed brought on Shabbos. He explained that the Korban Pesach embodies both the individual and the communal aspects simultaneously. This duality is more than just a point of law—it carries a profound lesson about Jewish life. It challenges us to consider the balance between personal and collective identities in our faith. Does Judaism exist solely for the individual, or does it primarily serve to perpetuate the Jewish people as a whole?

How does this paradox play out in our lives today?

On one hand, each person must contribute to the well-being of the community, sometimes setting aside their own needs for the collective good. However, for any community to endure, it cannot ignore the needs of the individual. A thriving community is one where the needs of each person are acknowledged and met. Without this balance, any community is unlikely to last.

As we prepare for Pesach, let us take the lesson of the Korban Pesach to heart. Let's ensure that our community flourishes by prioritizing the welfare of others, while also caring for each individual within it.

Wishing you a meaningful, kosher, and happy Pesach!

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?

ReaLemon, 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.

Q DOES OLIVE OIL REQUIRE KOSHER L'PESACH CERTIFICATION?

Pure extra virgin olive oil is generally acceptable for use on Passover without requiring Kosher L'Pesach certification. However, any other types of olive oil or flavoured olive oil do

DOES RAW MEAT OR POULTRY REQUIRE KOSHER L'PESACH CERTIFICATION?

No, raw meat or poultry does not need special Kosher L'Pesach certification if they have a reliable kosher Hechsher. However, if the meat or poultry has any added seasonings or marinade, it does require a special Kosher L'Pesach certificate.





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 PARSLEY

At The Seder Table

BY PROFESSOR N. A. MICHAEL ESKIN



R

The dipping of karpas, parsley, in salt water represents the third step in the Seder ritual. According

to the Midrash, parsley represents Spring and rebirth while salt water symbolizes the tears shed by the Israelites during their slavery in Egypt. This combination alludes to both the suffering and hope embodied in the Pesach story. An interesting explanation by Rashi is his association of parsley with Joseph's coat of many colors and salt water with the blood that his brothers dipped it in. This would appear farfetched, but a closer examination suggests that both stories are intertwined. The initial suffering of Joseph brought on by his brothers resulted in Jacob's family moving to Egypt. During this period, they multiplied, became slaves, with their ultimate redemption as a free Israelite nation. This would never have happened had it not been for the hateful actions of Joseph's brothers. Otherwise, Jacob's sons would have married with each family going off in their own direction with no chance of ever becoming a nation. Fortunately, the covenant that Hashem made with Abraham ensured that this would not happen.

Besides its symbolism, parsley is a therapeutic herb rich in iron, and many nutrients including vitamins A, B, C and K. It contains an oil, apiol, that is used to treat a variety of infections. Parsley is rich in phenolic compounds reported to be more effective in treating depression and anxiety than the classical drugs, paroxetine and bromazepam. Recent research also highlighted the potential cardiovascular benefits of parsley compounds that could be used in herbal formulations to promote

a healthy heart. In addition to its symbolic importance at the seder service, the therapeutic properties of parsley are an added benefit.

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

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 development of canola oil. In 2021 he was awarded both the Order of Manitoba and elected a 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 2024 he was inducted into the Canadian Agricultural Hall of Fame.

Benefits

Parsley is recognized for its many health benefits



**CONTAINS:
VITAMINS A, C, AND K**



**CONTAINS MINERALS
SUCH AS CALCIUM, IRON,
MAGNESIUM, AND POTAS-
SIUM**



**HELPS REDUCE THE
RISK OF CHRONIC
DISEASES, INCLUDING
HEART DISEASE AND
CERTAIN TYPES OF
CANCER.**

PASSOVER AT LOUIS BRIER

BY DAVID LITVAK
CASCADIA PUBLISHERS



W For most people, getting their homes ready for Passover is a major production.

Their kitchens must be meticulously cleaned and kashered, hametz and non-Passover utensils and plates must be put away and special kosher products for Passover have to be purchased. All of this is a time consuming and stressful process. However, imagine having to clean, kasher and prepare two industrial sized kitchens for Passover and purchase Passover products for approximately 285 people. Such is the challenge of getting The Louis Brier Home and Hospital and The Weinberg Residence ready for Passover.

Rabbi Binyamin Gordon, the Rabbinical Manager at Kosher Check, the agency who provide kosher supervision at Louis Brier throughout the year, has been coordinating the conversion of Louis Brier's kitchens for Passover since 2019 with the help of the management and staff at Louis Brier and the mashgichim who work for Kosher Check. The goal is to make the facility Hametz free for Passover. Rabbi Gordon's primary role is to ensure that the kitchens in Louis Brier and the Weinberg Assisted living facility are fully kosher for Passover and that includes coordinating the menu with West-Cana, the food services company that provides kosher meals to the residents at both facilities.

According to Rabbi Gordon the process of getting Louis Brier and Weinberg ready for Pesach; "Is a big job that we normally start in January but this year, with the encouragement of Stephanie Ovenshek, the Director of Culinary Services for the Louis Brier, we started planning in November of this year instead." He notes that; "There are several tasks that must be coordinated including a schedule with the

Louis Brier management team of how many days the kitchens will be kosher for Passover (which is usually more than eight days) and when the dairy and meat kitchens will be shut down. When one kitchen is being kashered, it is out of commission and all the meals for the day must be served through the other kitchen. Hundreds of residents need to be fed at Louis Brier and the Weinberg in the Passover transition days and they can't just eat or order food during those days like many Frum Yidden do," he concludes.

Kashering the Louis Brier and Weinberg kitchens is such a big job that every year, Kosher Check employs outside help to prepare for Passover and some years there are extenuating circumstances that complicate the kashering process. In fact, according to Rabbi Gordon; "One year due to an emergency beyond Louis Brier's control, they were not ready to kasher the dairy kitchen on the morning of Bedikat Chametz, so we had to come back to kasher through the night and we had a crew of myself, Schneur Feiglestock and mashgiach David Litvak and we finished the job around 6 a.m. Erev Pesach." After that incident, Rabbi Gordon notes that "we always add a buffer day as a cushion to ensure a situation like that does not happen again."

Rabbi Gordon also notes that getting Louis Brier ready for Passover was particularly challenging during Covid. He notes that: "The year of 2020 when Covid first hit, it was around a month before Passover and at that time we were concerned that allowing outside help to kosher the kitchen would be *sacanat nefeshot* (סכנת נפשות), that the lives of the residents would be endangered if we allowed outside help to kosher the kitchen. "So, everything," continues Rabbi Gordon;

"needed to be done by our Louis Brier Maschgichim, Mrs. Leah Estrin and David Litvak who always work overtime before Pesach, but during Covid had to put in many additional hours." He also notes that; "There were also big challenges with the supply chain, so Louis Brier was not able to get all their kosher for Passover ingredients that they normally do but, Baruch Hashem, they had some staples like matzo and grape juice for Passover. The Beit Din (The Orthodox Rabbinical council of BC) worked overtime to figure out what was halachically allowed due to the extenuating circumstances," he concludes.

Over the years, there have been many positive changes in the Passover preparations at Louis Brier and The Weinberg Residence thanks to David Kesselman, the Chief Executive Officer of Louis Brier, Ben Crocker the former Director of Finance and Operations and Stephanie Ovsenek, from WestCana and Vanessa Trester, manager of The Weinberg Residence. According to Rabbi Gordon, thanks to them; "They have replaced the old Passover shed with a 30-foot container that allows for space to store all the Passover dishes and utensils during the year. He is grateful for the cooperation from WestCana; "Stephanie, Andrew, Beverly, David Shaw and the entire WestCana team are amazing and have really worked hard on getting extra staff around Passover to clean and empty out the kitchen and restock it with all the Passover stuff while at the same time making sure that every resident has the food that they need, taking into consideration all of their dietary restrictions." In addition, he notes that this year, thanks to Stephanie Ovsenek who purchased a lot of Passover kitchen equipment; "There will be a lot less to kasher this year."

It is really beautiful to see how so many Gentiles have such respect for kashrut and the Jewish traditions.

In general, according to Rabbi Gordon, "WestCana always reaches out before purchasing new major kitchen utensils and kashering for Passover is on their minds, 365 days a year and they started planning the Passover menu for this year right after Rosh Hashanah." In addition to being grateful to the work that WestCana and their staff have done to help Louis Brier become kosher for Passover, according to Rabbi Gordon; "I also want to acknowledge the dedicated Louis Brier and Weinberg staff who work overtime and sometimes 14 hour days during Passover with and who are unable to take any vacation time during the holiday. It is really beautiful to see how so many Gentiles have such respect for kashrut and the Jewish traditions," he gratefully adds.

And finally, Rabbi Gordon notes that juggling kashering facilities for the Jewish community and his own home is made a lot easier because of his wife who does the bulk of their home Pesach cleaning and cooking. "Thanks to my wife's efforts," he notes, "I can be available to serve the community for Passover. I could not do it without her."

MASHGIACH IN FOCUS

Rabbi Mendy Ajzenszmid;

RABBI FROM AUSTRALIA WITH ASIAN ROOTS HELPS KEEPS THINGS
KOSHER IN INDONESIA AND MALAYSIA

WRITTEN BY DAVID LITVAK,
CASCADIA PUBLISHING

K Rabbi Mendy Ajzenszmid, the spiritual leader of the South Caulfield Hebrew Congregation in Melbourne,

Australia has wandered around the globe. Growing up in Australia, he studied in Yeshivot in various countries around the world including Canada (at Yeshiva Ateret Menachem in Ottawa under Rabbi Mordechai Berger, alav ha-shalom) eventually receiving his ordination in Miami, Florida. After becoming a Rabbi, he led congregations in Asian countries like Vietnam, Cambodia, Hong Kong and Shenzhen, China. From 2018 to 2021, he served as a Rabbi and Director of Chabad Campus in Melbourne serving as chaplain for universities across Melbourne with the help of his wife Rebbetzin Lifshy and their four children and at the end



of 2021, he was appointed as the Rabbi of the South Caulfield Hebrew Congregation. He still manages to periodically indulge his love of travel by travelling from Australia to provide kosher supervision for Kosher Check in factories in Southeast Asian countries like the predominantly Muslim countries of Indonesia (where there was at one time a synagogue in Surabaya and a community of Iraqi Jews) and Malaysia which is very appropriate since he has ancestral ties to that country.

According to Rabbi Ajzenszmidt, his grandfather was from Poland and his father's mother was from England but his great grandmother on his mother's side was born in Myanmar (formerly known as Burma which is located just above Thailand) and is a 105-year-old Iraqi Jew who got married and moved to Singapore. However, in December 1941, while holidaying with her family in Penang, Malaysia, the Japanese invaded, and she was stuck there for the duration of the war. After the war, she moved to Australia, but she would tell her family stories about growing up in Burma and bringing up her family in Singapore where Rabbi Ajzenszmidt often flies out of and stocks up on fresh food on his way to Indonesia and other destinations in Asia. So even though he grew up in Australia, Rabbi Mendy has deep Asian roots.

In fact, he grew up in Australia as a Chasid of the Rebbe and he is "passionate about Yiddishkeit" and is also "passionate about the mitzvah of Kashrut" and helping people keep kosher as well as being able to "teach Yiddishkeit to people in his orbit." He is also passionate about travel and notes that; "The first time I travelled overseas, I was 14 when I went to study in Israel and since that time, you could say I caught the travel bug." He adds that; "I love to

travel and to see the world. Through studying in Yeshivas and working in Chabad Houses, I helped shlichim and eventually opened our own Chabad House in Hong Kong in a place called Discovery Bay. We lived there for six years and where our first three children were born and through doing that, I got to see the world. I have also done a lot of travelling for kashrut, so I am definitely a wandering Jew," he affirms. His wandering led him to work for Kosher Check as he had

visit Papua New Guinea, he primarily focuses on kosher supervision in Indonesia and Malaysia because that has become "my niche." In Malaysia, he does kosher supervision for a spice factory that is located not too far away from the Penang Jewish cemetery where his great grandmother's family is buried and that he has visited many times. In Indonesia, he visits a diverse array of companies for Kosher Check that produce a variety of products including

He is passionate about Yiddishkeit and is also passionate about the mitzvah of Kashrut.

a skill set that a lot of Rabbis in the region don't have. He explains how he eventually came to work for Kosher Check. "When I was a student in Yeshiva and had finished my semicha, I went to work in Chabad Vietnam in Ho Chi Minh City. That was back in 2008/2009. Around that time, I was sent to audit factories in Indonesia, which was when I first started travelling there." "That's when I began working in kosher supervision," he continues, "for various companies. Later, when I lived in Hong Kong, I picked it up again." He adds that while he has visited the Philippines, Japan, and China and has been asked to

spices, flavours, pre-mixes and drinks, carrageenan from seaweed, cocoa beans, nuts, roasted peanuts, essential oils, flavours and coconut sugar. Regarding doing kosher supervision in Indonesia, he notes that; "One of the positive things about doing kosher supervision there, is since it is a Muslim country, they understand Halal, so they understand the concept of following a procedure and having rules around production, but obviously kashrut is more stringent and complex than Halal." There are however a few challenges doing kosher supervision in Indonesia including a language barrier and the challenge of reaching factories



that are located in remote areas. According to Rabbi Mendy, "Indonesia is a very large country, and it can be quite difficult to reach factories as it is not as developed as most countries are, it is very spread out and even though there are many airports, it is not unusual to have to take a few flights and then travel by car for hours on end to get to a factory." He further explains that; "After two or three flights, I often face up to ten hours of driving on old, narrow roads with only one lane in each direction. Despite some new highways, most roads are cracked and bumpy requiring constant manoeuvring around large transport trucks and rain, floods and heavy traffic often cause significant delays" he adds. In addition to the challenge of getting to factories located in remote locations, he notes that travelling in the country during the month of Ramadan can be challenging. During Ramadan in Indonesia, he notes that they play the call to prayer on loudspeakers in the airports very loudly and put up giant mechitzhas in the restaurants in the airport so that that people don't see the food and aren't tempted by it during the fast (which begins at dawn each day for a month and ends at sunset). On one of his trips to Indonesia, he accidentally caused a scene in an airport when he was eating during Ramadan and then realized that; "Everyone was just staring at me because they probably thought I was a Turkish Muslim because I have a light skin and beard." So due to this misunderstanding (which is probably due to his Mizrachi ancestry) he now tries to avoid travelling in the country during Ramadan. Another challenge while travelling in Indonesia and Malaysia is keeping kosher. While there is a low-key Chabad in

Bali, there are no kosher restaurants in the country, so he travels with a frying pan and brings frozen meals that he refrigerates when he can. However, this can be a problem if the factory he is visiting has no freezer. In addition, when he has time, he visits the international stores where he has found kosher almond milk, cereals, chips, snacks and even one time, pareve ice cream. He also buys eggs and vegetables at local grocery stores to supplement his food. Despite the challenges of keeping kosher in the country, he notes that during his travels in Indonesia, which is the largest Muslim country in the world, he has never experienced any anti-Semitism. In fact, he notes that in the airport, he was once given a private place to pray in one of the busiest airports in the country and at customs, the officials have always been respectful when inspecting ritual Jewish objects like his tallit and tefillin or shofar (which he carries if he has to travel during the month of Elul). In addition, he notes that the people at the factories that he inspects have been very friendly and hospitable and go out of their way to make him feel welcome, offering him

He travels with a frying pan and brings frozen meals that he refrigerates when he can.

fresh fruit. At one factory, he notes that they even provide him with hard-to-find soda water. So, after his adventures in Indonesia and Malaysia as a mashgiach, Rabbi Ajzenszmid goes back to lead his congregation in Melbourne, (which has existed for 75 years) until he gets the call to get back on the road again to Southeast Asia. He is very grateful to his congregation for allowing him to indulge his travel bug and complete his kosher inspections for Kosher Check when he is not required at the shul.



Passover Mango Sorbet

PAREVE
TIME < 30 MINUTES
DIFFICULTY EASY
HEALTH & ALLERGIES
VEGAN, GLUTEN-FREE,
NUT-FREE

BY MIRIAM SZOKOVSKI
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This recipe was designed for Passover, when Chabad custom is to use only peelable fruits and almost no packaged food and spices.

It will freeze hard, like a block. The best method for getting it back to a soft, scoopable consistency is to move it from the freezer into the fridge for a couple of hours before serving. So, if you transfer it at the beginning of the meal, it should be ready by the time you're up to dessert. I find this method better than simply taking it out of the freezer, because then the edges melt completely while the center stays rock hard.

Ingredients

2 LBS FROZEN MANGO
½ CUP SUGAR (ADJUST TO TASTE)
JUICE OF 2 LEMONS OR 3 LIMES

Directions

➡ Take the mango out of the freezer for about 30 minutes, so that it's still frozen but soft enough to blend. In the bowl of your food processor (or a high-powered blender, if you have one), blend the mango with the sugar and lemon juice until smooth and creamy (it will become lighter in color, too).

➡ Freeze in a tub or in individual portions.



➡ It will freeze hard, like a block. The best method for getting it back to a soft, scoopable consistency is to move it from the freezer into the fridge for a couple of hours before serving (individual portions will take less time). So, if you transfer it at the beginning of the meal, it should be ready by the time you're up to dessert. I find this method better than simply

taking it out of the freezer, because then the edges melt completely while the center stays rock hard.

 **YIELDS:**
APPROXIMATELY 8

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

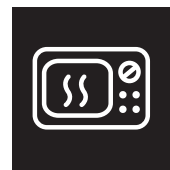
Since the motor area of the electric mixer is often exposed to chametz and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, those food processors and blenders that have totally sealed units in their motor area, may be used if the bowls and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

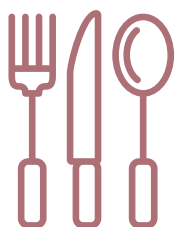


MICROWAVE

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.

WINES *for* PESACH



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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.

*Prices and availability may vary by location.

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 2025, 5785.

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/Pesach2025

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

Pesach Schedule

VANCOUVER VICTORIA CALGARY EDMONTON WINNIPEG

THURSDAY, APRIL 10	Bedikat Chametz. Check for Chametz	8:32 PM	8:31 PM	9:00 PM	9:04 PM	8:49 PM
FRIDAY, APRIL 11	Sell and burn Chametz before	12:05 PM	12:06 PM	12:28 PM	12:25 PM	12:21 PM
	Candle lighting*	7:42 PM	7:41 PM	8:08 PM	8:11 PM	7:59 PM
SHABBAT, APRIL 12	Finish Eating Chametz Before	10:56 AM	10:57 AM	11:18 AM	11:14 AM	11:11 AM
	Nullify Chametz before	12:04 PM	12:06 PM	12:28 PM	12:25 PM	12:20 PM
	Candle lighting after (from a pre- existing flame)	8:51 PM	8:50 PM	9:20 PM	9:26 PM	9:09 PM
SUNDAY, APRIL 13	Candle Lighting (light Candles after from existing flame)	8:53 PM	8:52 PM	9:22 PM	9:28 PM	9:11 PM
MONDAY APRIL 14	Yom Tov Ends (Chol Hamoed Begins)	8:55 PM	8:53 PM	9:24 PM	9:31 PM	9:13 PM
FRIDAY APRIL 18	Candle lighting*	7:52 PM	7:52 PM	8:20 PM	8:23 PM	8:10 PM
SHABBAT, APRIL 19	Candle lighting after (from a pre-existing flame)	9:03 PM	9:02 PM	9:33 PM	9:41 PM	9:22 PM
SUNDAY, APRIL 20	Yom Tov ends	9:05 PM	9:03 PM	9:35 PM	9:43 PM	9:23 PM

*Light an additional candle that will last long enough to use as a pre-existing flame on the holiday.

Since Erev Pesach is Shabbat 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 10:56 AM (Vancouver). One should recite "Kol Chamirah" after he disposes of the crumbs. All preparations for the seder should be concluded on Friday.

Erey Pesach on Shabbat

FAST OF THE FIRSTBORN

It is an ancient tradition for the firstborns to fast on the day before Passover. Since we (generally) do not fast on Shabbat, which is a day of feasting, or on Friday which may interfere with our Shabbat joy, this fast is observed on Thursday, 12 Nissan. The widespread custom is for firstborns to participate in a siyum or another celebratory event that overrides the fast and allows them to eat for the remainder of the day. This, too, is done on Thursday.

SEARCH FOR CHAMETZ

On the night before Passover we search for chametz (which we are forbidden to own or eat on Passover) by candlelight. Since this cannot be done on Friday night, which is Shabbat, we do it after nightfall on Thursday.

DESTROYING CHAMETZ

The last bits of chametz must be burned the day before Passover (Friday morning), before the fifth halachic hour of the day (12:05 PM in Vancouver, please see page entitled PESACH SCHEDULE for other cities). Since this cannot be done on Shabbat, the burning of the chametz takes place at the same time on Friday, even though we keep just enough chametz to eat at the Friday night and Shabbat morning meals.

THE SALE OF CHAMETZ

All chametz that we wish to save for use

after Passover must be sold to a non-Jew and then repurchased after the holiday has passed. This sale typically takes place on the morning before Passover. Since buying and selling are forbidden on Shabbat, the sale is transacted (by the community rabbi on behalf of his community) on Friday morning.

EATING CHAMETZ ON SHABBAT

Since the house cannot be cleaned on Shabbat, all the cleaning must be finished on Friday. Yet it is a mitzvah to eat bread at the Friday night and Shabbat morning meals.

In practice, we retain a small quantity of chametz, carefully kept away from our food and utensils, all of which are strictly kosher for Passover by this time.

On Shabbat morning, services are held early so that the Shabbat meal, which requires two challah loaves (which are chametz), must be concluded before the deadline (10:56 AM in Vancouver).

On a practical note, it is advisable to prepare small rolls, one per meal for each participant – for the Friday night and Shabbat meal – which can be distributed and eaten without the use of a knife. It is advisable to eat on a napkin or tissue, which does not come in contact with the Pesach utensils and away from any kosher for Passover food and can be flushed down the toilet. After finishing the chametz before partaking of the remainder of the meal, which is eaten on Pesach utensils, one should rinse their mouth. Make sure that you eat all the chametz that has been left for Shabbat before the deadline as chametz cannot be sold,

burned, or taken out to the street on Shabbat. Any remaining challah pieces and crumbs should be flushed down the toilet. At this point, we say the second “Kol Chamira” declaration, disowning any leftover chametz.

PREPARING FOR THE SEDER

Shabbat is a day of rest, and we may not start preparing on Shabbat for after-Shabbat. As such, setting the table, cooking, and preparing can only be done once night has fallen on Saturday night. Therefore, it is advisable to do whatever possible preparation for the seder before Shabbat.

Before commencing any tasks after Shabbat, one should say “bah-rookh hah-mahv-deel bayn koh-desh leh-koh-desh”, “Blessed is He Who divides between the sacred (Shabbat) and the sacred (holiday).”

Even though cooking is allowed on yom tov (with certain caveats), it is forbidden to kindle a fire from scratch. So if you wish to have your oven and/or stove on over yom tov, be sure to ensure the fire is on before Shabbat, even though no cooking is allowed on Shabbat itself.



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