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ניסן תשפ"ב  
APRIL 2022

# PESACH *check*

**BAD POSTURE IS  
THE NEW SMOKING**

BENEFITS OF  
*Celiacs, Oats  
And Matza*

## MEDICINES

**GUIDELINES FOR  
MEDICINES &  
ORAL CARE**

**Q&A  
with  
the  
Rabbi**

**WHAT DOESN'T  
REQUIRE A  
HECSHER  
FOR PESACH**

CREATED BY:



**THE SEDER PLATE**

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# Freedom! How nice it sounds.



## MESSAGE FROM RABBI AVRAHAM FEIGELSTOCK

**W**e celebrate our freedom as a nation each year, recalling how our ancestors were freed from slavery. And as we say in the Haggadah, if G-d would not have taken our forefathers out of Egypt, we the Jewish people would still be enslaved there today. Yet this yearly celebration was interrupted in a major way for the past two years. For many of us, these two years have been a time spent isolated from family, friends and community. Travel was sparse and visiting had more or less stopped indefinitely. So now, as restrictions are being lifted, and we begin to embrace family and friends once again, the joy of freedom can be felt in the air. But does freedom mean simply leaving our homes and mingling uninhibitedly? What did the Exodus mean to the

Jews 3,000 years ago? Did it just mean being freed from slavery? Judging from all the set backs that we read about as the Jews journeyed through the desert, we see that indeed they were taken out of slavery, but they had not succeeded yet in taking slavery out of themselves. Lacking in spiritual commitment and connection, they wandered for 40 years working to leave behind their slave mentality and refocus on the mission with which G-d entrusted them. We have a commandment each day to mention the Exodus in our prayers. This is because the world can often be a confusing place. So much of our environment can mislead us, drawing us away from all things spiritual, causing us to focus on material and physical pleasures. Let's not go from one form of restriction to another; from a physical restriction to a spiritual one. This year, as we sit down to the Seder, let's experience true freedom. Physical

freedom is great, but let's not sacrifice our spiritual freedom in the process. The Exodus from Egypt culminated in the Jewish people receiving the Torah and becoming G-d's nation, committed to His commandments and being a spiritual light in this world. Pesach is the time we are reminded to reconnect to our roots. Pesach is the time that we are reminded what true freedom is; leaving slavery behind and growing spiritually. 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  
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## 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 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



*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 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.  $\frac{1}{4}$  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?**

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 Chilliwick River Honey is 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 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 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.





NEWLY

# CERTIFIED BY



NAME	COUNTRY	PRODUCTS
3 Seasons Fruit	Thailand	Fruit Products
Acumen Lifesciences	India	Herbs
Al-EtiHAD For Packing Herbs	Egypt	Herbs
Al-Nada Flour Mills	Egypt	Flour
Angel Starch	India	Starch
Big Venture Foods	Canada	Sweeteners
Cadbury Nigeria	Nigeria	Cocoa Products
ChaoDee Starch	Thailand	Starch
Compound Solutions	USA	Fruit Products
Dr Bee Honeyland	Canada	Honey Products
European Dehydrated Foods	India	Spices
Foothills Natural Living	Canada	Herbs
Green Diamond	Thailand	Spirulina
Highland Fruit Packers	Canada	Berries
Jayland Naturals	Canada	Oils
Jorge E. Gallardo	Chile	Raisins
Konark Herbals & Health Care Pvt. Ltd	India	Herbs
KoroshO Benin	Benin	Cashews
Lascaray	Spain	Oils
Laurico Nutraceuticals	India	Oils
Lingu Tianli Biological Products	China	Herbs
Mal Organics	Sri Lanka	Coconut Products
MMIS Mondo	Canada	Spices
Naturachem Organics Pvt	India	Chemical Products
NopploY Rice	Thailand	Rice
North Delta Seafoods	Canada	Fish Products
Olive Art for Food Industries	Egypt	Vegetable Products
Ora Food for Export	Egypt	Vegetable Products
Ottoman for Trade & Manufacturing (Royal Herbs) S.A.E	Egypt	Herbs
Polynet	Thailand	Silicone Pouches
Prairiehome Oilmills	Canada	Oils
Premier Foods	Kenya	Fruit Products
PT Java Agritech	Indonesia	Wasabi
PT Okta Palm Oil	Indonesia	Oils
PT. Global Vita Nutritech	Indonesia	Flavours
PT. Gunanusa Eramandiri	Indonesia	Nut Products

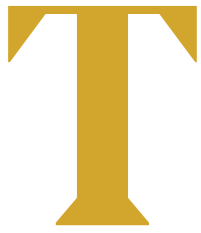


# The Seder Plate

BY RABBI SCHNEUR  
FEIGELSTOCK







The Seder plate is not just a fancy dish we use to hold our food until we eat, but rather, it tells us a story and brings meaning to

the actions we do on the Seder night. Each item on the Seder plate is more than some food we enjoy. They not only represent a part of Passover and a part of our exodus from Egypt, but perhaps more importantly, they represent hope for the future.

The Seder plate consists of three tiers, one on top of the other with space for holding the three Matzot which represent the three groups of Jews; Kohen, Levi and Yisroel. On the top of the seder plate we have the five ceremonial foods which we use throughout the Seder. The Zeroa (shankbone), the Egg, the Bitter Herbs, the Charoset paste and the Karpas vegetable. Each one tells us a different story and teaches us a valuable lesson.

1. The Matzah which we made hurriedly as we left Egypt, commemorates the speed in which God redeemed us. And the unleavened nature of the Matzah teaches us to remain humble and not to be arrogant.
2. The Bitter Herbs, we eat to remember and feel the pain and suffering our ancestors went through. This also sends us the comforting message that God feels our pain and is right here beside us and supporting us.
3. The Charoset paste which is made using apples, pears, nuts and wine reminds us of the bricks and mortar, the backbreaking labor our ancestors endured when they were enslaved. It is a powerful reminder that no matter what

we build with our hands and no matter how great the barrier, nothing can stand against God and nothing can prevent God from saving us.

4. The Karpas vegetable (karpas, being an acronym for backbreaking labour) is dipped in salt water to commemorate the tears our ancestors shed while they were enslaved. But like everything, the darkness and pain were transformed into light and salvation. As such, the salt water also commemorates the salty waters of the ocean that God split for us as we left Egypt. And just like at the splitting of the sea, the salty water reminds us that God will wipe away our enemies just as He did by the Sea of Reeds.
5. The Zeroa and the Egg, are used to represent the animal sacrifices we brought on Pesach; The Korban Pesach and the Korban Chagiga. These sacrifices teach us that we have to sacrifice the animal part within us to God, by allowing our spiritual selves to shine.

This raises the question; why do we have two different foods to remember the sacrifices that were brought? Why can't we have just one food item to remember the sacrifices we gave on Pesach? Obviously both sacrifices must have a unique quality and lesson to impart that made it necessary to include them both.

The Egg in Aramaic (in which some of the Haggadah is written) is called a Bey'a, which means "pray" or "please." The word Zeroa literally means arm, and alludes to the fact that God took us out of Egypt with an outstretched arm as it says in the Torah

וְגָאֵלְתָּ אֶתְּכֶם בְּיָדוֹרָע נְטוּיָה

"I will redeem you with an out-

**"God answers our prayers as He did in Egypt when He delivers the Jewish nation both from physical and spiritual bondage"**

stretched arm".

Both of these foods symbolize a different aspect of a sacrifice. The prayer, where we come to God and sacrifice our animal selves, and the deliverance, where God accepts our sacrifice. These two separate foods represent how on Passover we unite both of these aspects. We, the Jews pray to God and God answers our prayer by delivering us with an outstretched arm.

At times we pray for physical delivery from painful situations. Other times, we pray for delivery from the bondage of our animal selves that hinders our spiritual growth.

God answers our prayers as He did in Egypt when He delivers the Jewish nation both from physical and spiritual bondage.

So this year, as we sit around the Seder table and we look upon our Seder plate, let us be aware that just as we were delivered from pain and difficulties when we were redeemed from Egypt (the original Passover), so too, in all generations, when we pray and make our voices heard, G-D listens and answers our prayers.

May we merit, through our actions and Prayers, to be freed with an outstretched arm and to celebrate next year in Jerusalem.



# Bad posture is the new smoking.

BY RABBI ANDREW ROSENBLATT

**T**There are now hundreds of devices on the market that will assist in the realignment of your body position, or send you an

alert when you begin to slouch. The seder is no less fastidious in directives in terms of how we sit. The Mishnah in Tractate Pesachim, says that even the poorest in Israel, should not eat without reclining -Hesebah. In other words, even the most economically trapped must feel their liberation and do so by reclining. This form of eating was in vogue in the times of the Mishna. For a concrete example you can look at the wall paintings from the preserved Roman city of Pompeii

The central idea was to use every possible psychological technique to feel unencumbered by the binds of everyday life. Thus since the highest echelon of society seemed carefree



and free from answering to a master, we should pretend to be similarly liberated on the night of the Seder. Participants in the Seder are instructed to recline at a minimum when they consume the foods that symbolize freedom and redemption, the Matzah and the Four Cups of Wine. This rule is so strict that if one forgot to lean, the food should be consumed a second time while leaning.

In the 13th century, nobility no longer ate like the Romans. They began to sit on chairs with backs much like the throne of King Edward, also known as the Coronation Chair. The preferred position for eating was sitting up straight. Thus Rabbi Eleizer ben Yoel HaLevi (R'aavyah) instructed that to fulfill the Mitzvah of eating the wine and the Matzah properly one should sit straight with good posture.

More recently, Rabbi Yoel Bin Nun, has suggested that the reclining at the Seder might best be accomplished by choosing a different room. Rabbi Bin Nun notes that only wealthy people have living rooms. The room itself is ironically named, because usually one does not do any 'living' in the living room. In my parents' house, that was the only room in the house where shoes and food were forbidden. For much of history people had very few dedicated rooms. That is why the French word for furniture is mobile--the objects you move around in order to reshape a room to its current use. Moving the Seder to the living room is a way of announcing that this is not just a meal, but a gathering of an extraordinary kind, a presentation, a mindful engagement with luxury.

As a matter of actual practice, one should lean to the left while eating

the Matzah, the Hillel sandwich and drinking the wine. The alternative interpretations of this mitzvah help us to understand the overarching aim of this concept. There is a famous experiment in which researchers induced the happy emotions attendant to smiling by having their subjects put a pencil in their mouth. The study demonstrates that our body position matters. The Rabbis wanted us to feel the story, not just tell the story. This year give some thought to the setting, the chairs and how you will physically express freedom and redemption.

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**"One should lean to the left while eating the Matzah, the Hillel sandwich and drinking the wine."**

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# CELIACS, OATS AND MATZA

ARE THERE ANY  
BENEFICIAL EFFECTS?

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"Gluten includes a group of proteins found in many grains, but is particularly problematic in wheat, barley, rye, and triticale"







Celiac disease (CD) is an autoimmune disease caused by dietary gluten in genetically

susceptible individuals. Until a few decades ago CD was a relatively uncommon. Today, it is a major public health problem around the world predominant among Caucasians. Gluten includes a group of proteins founds in many grains, but is particularly problematic in wheat, barley, rye, and triticale. Celiacs are unable to digest gluten so that gluten rich foods must be avoided as they can damage the small intestine. The proliferation of gluten-free products in supermarkets, including Passover products, is indicative of how extensive this problem has become. In many ways, Passover is an ideal week for celiacs as wheat is left out of all recipes except for matza. According to Jewish law, the five grains that can be used to make matza are wheat, barley, spelt, rye and oats. Of these, oats is the only grain digestible by most celiacs that can be used for baking matza. Extreme care, however, must be made to prevent cross contamination of oats with wheat. As a result, gluten-free matza from oats is now available including shemurah matza.

Oats are recognized for their many health benefits. Of particular importance is the presence of soluble dietary fiber, beta glucan, in the cell walls of oat grains that is an essential part of the human diet. While it cannot be digested, studies have shown that consumption of 3 grams of beta glucan per day reduces total and LDL cholesterol without affecting HDL, the good cholesterol. Such a health claim was first approved by the US Food and Drug Administration (FDA) in 1997 between beta-gluten

fiber from oatmeal, oat bran and whole oat flour and reduced risk of heart disease. Close to 50 clinical trials published since then continue to support this health claim. Beta glucan has been found to manage diabetes by controlling blood sugar levels. Oats are also high in fat content (5-9%) compared to other cereals. The fat, rich in polyunsaturated fatty acids, is very stable due to the presence of natural antioxidants, Vitamin C, E and phenolic compounds. Oats contain a unique polyphenolic antioxidant, avenanthramide (AVA), with reported anti-inflammatory and antiatherogenic properties. AVA has been shown to control blood pressure by producing nitric oxide which dilates the blood vessels. Such changes are associated with the prevention of atherosclerosis.

Gluten-free shemurah matza made from oats clearly fulfills the mitzvah of eating matza at the Passover Seder. The important health benefits provided by oats is undoubtedly a welcome addition. Wishing you a kosher and freilicher Pesach.

#### PROFESSOR N. A. MICHAEL ESKIN

an internationally recognized Food Biochemist, is the author and co-author of 17 books, 65 chapters and over 150 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 2021, he received the Order of Manitoba for his work on canola oil and for being

one of the world's leading food science writers. This year Professor Eskin was also elected Fellow of the Royal Society of Canada for his exceptional contributions to Canadian intellectual life and for his remarkable accomplishments. In 2018, Professor Eskin celebrated 50 years at the University of Manitoba where he still teaches, does research, and during the pandemic is now working on his 18th book.

## Benefits

Oats are recognized for their many health benefits.



**THEY CONTAIN  
SOLUBLE DIETARY  
FIBER**



**BETA GLUCAN  
(CAN REDUCE BAD  
CHOLESTEROL)**



**NATURAL  
ANTIOXIDANTS**



**VITAMINS & PHENOLIC  
COMPOUNDS.**

# MASHGIACH IN FOCUS

RABBI  
RAPHAEL KATS



**J**ewish life in Saskatchewan began more than a century ago when Jews from Europe made the trek to the frigid prairies to start new lives there.

Some of them settled in agricultural settlements like Edenbridge and Estevan and others settled in the province's two largest cities, Regina and Saskatoon.

Today, there are approximately 1,900 Jews in Saskatchewan with approximately 500 Jews residing in Saskatoon, Saskatchewan's largest city with approximately 336,000 residents. The only Orthodox Congregation in the city, which was established in 2011 by Rabbi Raphael Kats, who is a native of Toronto and his



wife Sarah, a Cleveland native. Rabbi Kats attended Yeshiva in Toronto and served as a student mentor and teacher for various programs while living there. His wife Sarah, who was born in Cleveland, directed outreach summer camps in New York, Connecticut and California and was also a student mentor for a girls seminary in Sydney, Australia. So Rabbi Kats and his wife both lived in much larger Jewish communities before moving to Saskatoon, one of the smaller Jewish communities in Canada.

The primary challenge they have faced in moving to Saskatoon is the lack of educational opportunities for their children. At the present moment, three of their seven children are studying away from home. However despite this and the shortage of kosher food (meat, dairy and chicken has to be ordered from Montreal but Rabbi Kat's wife bakes challahs for shabbat) Rabbi Kats notes that; " We see it as a great privilege to be here to help and grow the community." All the things that people think are hardships like having to ship food here, we don't see that as a hardship, we see that as a badge of honour," he continues. Ultimately, he concludes; "We see our mission here as connecting people to their Jewish roots."

In his capacity as co-director of Chabad of Saskatoon, he helped coordinate a bar mitzvah at the former Jewish farming colony of Edenbridge (which is now a farming Canadian heritage site and includes Saskatchewan's oldest synagogue and is located 2.5 hours north of Saskatoon) for a Vancouver resident who comes to Saskatchewan for the summers for his window washing business. His mashgiach work also

takes him to other far flung places in the province.

In fact, one of the ten companies that he does haschgacha for is at Loon Lake, which is located close to the Alberta border about 325 kilometers northwest of Saskatoon. The company has bee hives and produces honey. In Keeler, Saskatchewan, 185 kms south of Saskatoon, he inspects a company that produces many different products made from the world famous Saskatoon Berries. Closer to home in Saskatoon, a kosher snack, Uplift Food's Prebiotic Puffs, are produced in a local facility. And finally, since Saskatchewan is the breadbasket of Canada, it is not surprising that the province has facilities (called Pulse Cleaning plants) that receive products from farmers like mustard seed, green lentils and chickpeas which are then cleaned and shipped abroad to countries all over the world including Israel. What is surprising is that Israel reportedly receives 80% of its chickpeas from Saskatchewan. So next time you are in Israel eating a falafel, think of Saskatchewan. Back at Chabad in Saskatoon, there have been some exciting developments this year.

First of all, Chabad of Saskatoon has teamed up with small town Chabad Houses in Regina, Kelowna, Mobile Alabama, Salem Oregon, Fargo North Dakota and Arcata California, to help build a mikvah in town which will be up and running sometime in the spring. Rabbi Kats hopes that once the mikvah is operational, that people in the town will learn about the beauty of this important mitzvah. And after a disappointing Pesach

**"In past years, the seders have attracted up to 70 people and Rabbi Kats is hopeful that a similar number of people will attend this year"**

last year when the community was short of kosher for Pesach products including matzah, a local Safeway, has stepped in this year and is carrying kosher products not only for Passover but year round thanks to Rabbi Kats intervention. While there was no public seder last year due to COVID, there will be one this year. In past years, the seders have attracted up to 70 people and Rabbi Kats is hopeful that a similar number of people will attend this year. Rabbi Kats is also hopeful that now that COVID restrictions have been lifted in the province of Saskatchewan that Chabad of Saskatoon can resume offering weekly shabbat dinners, a monthly minyan, classes and holiday programming to keep the flame of Yiddishkeit burning on the prairies.

# We The People

BY RABBI SHLOMO GABAY



One of the most disturbing air incidents to date was the 2015 Germanwings crash over the Alps, which was confirmed as a suicide when the co-pilot shifted the plane into a nosedive killing all 150 passengers and crew on board. You might have heard the question: Why do people do so much research before going into surgery, comparing doctors, hospitals, ratings and success rates, yet they board a plane without ever checking on the pilot?

The answer is simple, the surgeon operates only on you, but he can stay disconnected; there's no inherent personal risk. But the pilot is not only flying your plane. He's flying his plane, too, and if something happens to you, it will happen to him. So you trust him to do all he can to arrive safely, knowing his end goal matches that of the passengers. This pilot, however, breached that trust. And so he crashed together with 150 people.

"We the people," the notion that we have a collective responsibility to one another and are all implicated in one another's fate, serves as the foundation for one of the most central of all



institutions of Judaism, that of the unity of the Jewish people. At Mount Sinai, the Torah was given to the Jews fifty days after the first Pesach was celebrated in Egypt. The giving of the Torah is called a "Brit" - a covenant, meaning a two-sided agreement between G-d and the Jewish people. By uttering the magical formula of "Naase Venishma" in unison, thereby accepting the covenant of G-d, Bene Yisrael committed themselves to collective responsibility for one another in Torah and Mitzvot observance.

The source for this concept is mentioned in the Talmud, Sanhedrin 27b, "Kol yisrael areivim zeh la-zeh." All Israel are "Areivim" to each other - every Jew is responsible for the observance of mitzvot of other Jews. The concept is called 'Arvut,' from the word "Arev" - the guarantor of a loan. If you wish to borrow money from someone who doubts your ability to pay, he may ask you to bring a friend as a co-signer. Even though you have borrowed the money, if you do not pay, the guarantor will have to, in your place. This means that every Jew is considered a guarantor for the observance of the mitzvot of others.

The most practical Halachic application of this concept is: Mitzvot, which consists of speech, such as prayer, has a unique mechanism whereby one can fulfill the obligation without actively saying anything. Halacha allows one person to say the blessing or prayer aloud, and all those who hear it fulfill their obligation. Hence, for instance, it is customary for only one person to recite Kiddush on Shabbat and Yom Tov and the others present to listen. This is considered as though everyone had recited kiddush themselves. (This is called "Shomea K'Oneh" - one who listens is like one who recites.)

What about someone who has already

fulfilled their obligation. For instance, after hearing the reading of Megilat Esther in the synagogue on Purim, can one go to a sick friend and read for them? After all, at the time of the second reading, the reader will not be in a state of "obligated." Halacha gives a curious answer to this question. "Kol yisrael areivim zeh la-zeh." All Israel are "Areivim" (guarantors) to each other; hence, even though one has already fulfilled his obligation, they can repeat the utterances and fulfill the obligation for another like a guarantor. "Arvut" then means that even if an obligation applies to one

tion of altruism that I should help my fellow man, Arvut is not being good-hearted to help others; it is collective self-interest. The failure of my neighbour is not merely a lost opportunity for me to have practiced philanthropy; it is simply my own failure.

We are all pilots. We all have circles of influence, people, directly affected by us. And when we crash, they crash right along with us. If we are negative, if we are not happy, and not fulfilling the mission G-d had given us, they suffer too. The opposite, however, holds just as true. When we fly, they fly with us. When we soar, they

### ***When we become better, happier, more divine people, they are impacted by us and all we do.***

individual, everyone else is a guarantor of that obligation; meaning that the rest of us, even though we have already discharged our personal duty, are nonetheless still "obligated" to ensure that their obligation will also be discharged, allowing me to read again since, like the other, I too have not fully discharged my obligation.

This concept of "arvut" is quite a frightening one. It is great that I can recite kiddush for someone else, even if I have already recited it. But the reasoning behind this is that if there is anywhere a Jew who has not recited kiddush, I have not entirely freed myself from the obligation of kiddush. This means that unless every single Jew has fulfilled all their obligations, none of us truly have.

Why should I be obligated to the obligations of others? When we accepted the covenant at Har Sinai as a collective nation - Arvut declared that I am responsible for others just as I am responsible for myself. Unlike the no-

are uplifted. When we become better, happier, more divine people, they are impacted by us and all we do.

Rabbi Sacks zt "l explains the meaning of the strange, seemingly self-contradictory idea that we are all called on to be leaders - "Veatem tihyu le mamlechet kohanim v'goy kadosh." "You shall be to Me a kingdom of ministers and a holy nation" (Exodus 19:6). Surely, this cannot be so. If everyone is a leader, then no one is, If everyone leads, who is left to follow? Leadership explains Rabbi Sacks zt "l is the acceptance of responsibility. Therefore, if we became responsible for one another at Har Sinai, we are called on to be leaders, each within our sphere of influence, within our family, organization, or community.

As we lead up to Shavuot, we must ask ourselves what positive influence I can have on my family, the people around me, and the broader Jewish community in influencing commitment to Torah and Mitzvot observance.



# 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        | ➔ Grain sorghum |
| ➔ Peas         | ➔ Sesame        |
| ➔ Buckwheat    | ➔ Lentils       |
| ➔ Rice         | ➔ Soybeans      |
| ➔ Brewers rice | ➔ Millet        |
| ➔ Safflower    | ➔ Soyflower     |
| ➔ Corn         | ➔ 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  
Friskies 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

**J**ewish 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 koshered 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.

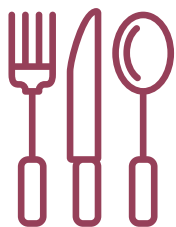


### ***MICROWAVE***

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.





# 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

# Avocado and Mango Salsa

BY JACK SILBERSTEIN

PAREVE

TIME < 30 MINUTES

DIFFICULTY EASY

HEALTH & ALLERGIES

VEGAN, SUGAR-FREE, LOW-CARB



## Ingredients

4 AVOCADOS, DICED SMALL  
1 MANGO, DICED SMALL  
1 SMALL RED ONION, MINCED  
1 PLUM TOMATO, DICED SMALL, IF  
DESIRED  
1 TBSP. LEMON JUICE  
¾ TSP SALT

## Directions

➡ Combine all ingredients in a mixing bowl and stir well.



# Pesach schedule

		VANCOUVER	VICTORIA	CALGARY	EDMONTON	WINNIPEG
<b>THURSDAY APRIL 14</b>	Check for Chametz (All Kashering must be done before Thursday evening)	<b>8:38 PM</b>	<b>8:37 PM</b>	<b>9:06 PM</b>	<b>9:11 PM</b>	<b>8:56 PM</b>
<b>FRIDAY APRIL 15</b>	Latest time to eat Chametz	<b>10:53 AM</b>	<b>10:55 AM</b>	<b>11:16 AM</b>	<b>11:12 AM</b>	<b>11:09 AM</b>
	Latest time to burn an sell Chametz	<b>12:03 PM</b>	<b>12:04 PM</b>	<b>12:26 PM</b>	<b>12:23 PM</b>	<b>12:19 PM</b>
	Candle lighting	<b>7:47 PM</b>	<b>7:47 PM</b>	<b>8:14 PM</b>	<b>8:17 PM</b>	<b>8:04 PM</b>
<b>SHABBAT APRIL 16</b>	Candle lighting (from an existing Flame after posted time)	<b>8:58 PM</b>	<b>8:56 PM</b>	<b>9:27 PM</b>	<b>9:34 PM</b>	<b>9:16 PM</b>
<b>SUNDAY APRIL 17</b>	Yom Tov ends	<b>8:59 PM</b>	<b>8:58 PM</b>	<b>9:29 PM</b>	<b>9:36 PM</b>	<b>9:17 PM</b>
<b>THURSDAY APRIL 21</b>	Candle lighting	<b>7:56 PM</b>	<b>7:56 PM</b>	<b>8:24 PM</b>	<b>8:28 PM</b>	<b>8:14 PM</b>
<b>FRIDAY APRIL 22</b>	Candle lighting (from an existing Flame at posted time)	<b>7:56 PM</b>	<b>7:57 PM</b>	<b>8:26 PM</b>	<b>8:30 PM</b>	<b>8:15 PM</b>
<b>SHABBAT APRIL 23</b>	Yom Tov ends	<b>9:10 PM</b>	<b>9:08 PM</b>	<b>9:41 PM</b>	<b>9:49 PM</b>	<b>9:28 PM</b>

# 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 2022, 5782.

**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/Pesach2022>**

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](mailto:info@koshercheck.org)



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**EMAIL**



KOSHER CHECK CERTIFIES  
**events**

throughout the year at a low cost in  
order to encourage Kosher Events to  
take place in the community



**KOSHER CHECK**  
**IS A NOT FOR PROFIT**  
Registered Charity

## COMMUNITY SERVICES

### 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

### KOSHER CHECK, WHERE YOU COME FIRST

### 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