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ניסן תשפ"ג
APRIL 2023

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The gift of Truth



**MESSAGE FROM RABBI
AVRAHAM FEIGELSTOCK**



T

he Jewish calendar brings us once again to the season when we celebrate our freedom from servitude to the

Egyptian nation whose values and morals are in direct conflict to ours. Reflecting on our history, we remember times when we were a sovereign nation and other times when we were persecuted for our beliefs and commitments to G-D.

Forty-nine days after being released from slavery to the immoral Egyptians, we stood at Mount Sinai and committed ourselves to the pure and righteous laws and ethics of a Higher power. That of the Almighty Himself.

that immediately after praying for our judges of old, we continue immediately with a prayer to "remove from us sorrow and sighing". What is the connection between requesting judges and removing our sorrow?

It's only when we lack the proper leadership that the world stands the risk of descending into chaos. A chaos that pits neighbor against neighbor. Looking at the state of the world now, we have to ask ourselves, how have we gotten so far away from our goal? How has the world and the Jewish nation in particular ended up in a place where people threaten civil war because of differing values?! Where anger and hatred reign instead of peace and harmony.

For the answer to this question, we

It's only when we lack the proper leadership that the world stands the risk of descending into chaos

Upon entering the holy land, we set up a Judicial system based on these Torah laws. Those were days of true leadership, based on the one truth, not a truth that changed with each power that ruled. Not a truth that changed when societal values were compromised by individual perspectives and ulterior motives.

But alas, as time passed, we strayed from these pure laws, we lost our Torah judges and guides and eventually ended back in exile, floundering in the dark, searching for truth. Each one searching for a truth that serves them and their motives.

And as we grope in the darkness of a world devoid of morality, we pray 3 times a day "Return our judges like days of old and our counselors like they once were". The curious thing is

have to travel back over 3,000 years to the moment that we received the Torah when G-d gave us the gift of Truth; a guide to living a purposeful life and bringing light and righteousness to a dark world. A guide that would lead to a life of harmony uniting the physical and spiritual worlds.

Our sages, teach

אין לך בן חורין אלא מי שעוסק בתורה

There is no true freedom without the Torah. Our very souls depend on its guidance to live in harmony with nature; the physical world. We yearn for the days when the true Torah judges will guide us once again to infuse this physical world with holiness, kindness and unity; a world of Tikun.

Kashrut and Community

BY RABBI ANDREW ROSENBLATT

The Kosher Certification organization began in 1923 when the Orthodox Union (OU) certified H.J. Heinz vegetarian beans. In the 1950's as industrialized production of food proliferated, many Kashrut were established to certify those foods for the Kosher consumer. Today there are over 1000 different Kosher certification brands. What did Jews do beforehand? The answer is simple: trust. The Talmud in Tractate Gittin 2b teaches that, "A single witness is believed with respect to forbidden foods. The Torah lent credibility to every Jew on the separation of Terumah and on ritual slaughter, on butchering the sciatic nerve and on removing forbidden fat." The single witness is a woman in her kitchen and a man in his. When our grandparents in Lithuania and Morocco hosted traveling Rabbis, those sages would eat from their homes. Kashrut credibility was attributed to any Jew who was observant of the

commandments. Thus, if a person kept a kosher home and observed Shabbat, they were considered fully kosher.

People will occasionally call their Rabbi to ask, "Can I eat the hamantaschen sent to me by the Cohen family or the Goldeberg family?" Some of the leading Rabbinic authorities have stood by the fact that if the Cohens and the Goldbergs keep Shabbat and Kashrut, then one need not demure the food sent from their kitchen--they have that very credibility that the Torah attributed to those keeping a kosher kitchen. It is only the rise of the industrial kitchen, the food factories that gave birth to Kosher supervision as we know it from the OU, Kosher Check and Star-K etc.

Understandably, one who does not keep the commandments can not claim the same credibility. If one eats shrimp at Olive Garden or burgers at White Spot, it makes it difficult to claim impeccable Kashrut credentials in the home. The distinction between those two domains is not one which Halacha recognizes. However, there is one scenario in which the Torah lends credibility to a category of people who have been cavalier in their observance of Kashrut. Back in the days of the temple one needed to separate several different tithes and safeguard the purity of food given as Terumah to the Cohen. There was a category of individuals known to be lax in those areas of Kosher food preparation. They were called the Am HaAretz. Those who followed kosher laws closely, were known as Chaverim. The Rabbis said that one who is careful about Kashrut, a Chaver, could not dine with the Am HaAretz for fear of eating food that had not been properly tithed. There was, however, an interesting exception: three major Jewish Holidays,

Pesach, Shavot and Sukkot. On those holidays it was declared Chaverim Kol Yisraeal. Rabbi Tzvi Hirsch Chajes (commentary on Niddah 34a) explains the reason for this remarkable exemption from the strictures of kashrut.

The Holidays are for joy and to gather all together for the purpose of enjoyment. This has a strategic goal in the interpersonal relationship that creates a national gathering. Furthermore the

Food is one of the elements that "unifies the hearts of the Jewish people."

Torah is revived through this gathering. . . the Rabbis have said that great is hospitality food for it brings in the distanced individual and is greater than the Divine Revelation [of Eliyahu] above the prophets of Ba'al. Similarly the opposite is true--the distance created by one who refuses to eat from another Jew who is his friend, and is a bad time because he does not trust him on tithes and ritual purity .. the real purpose of the pilgrimage is to unify the hearts of the Jewish people, yet this would not be achieved if they were not trusted in the matter of purity in handling food....thus they made all Israel trusted members [Chaverim].

While this particular concept breaks down the barriers between an uncareful host and his fastidious guest, it has certain limitations in terms of its practical application. First it seems confined to the experience of a pilgrimage to the Temple, Aliyah L'regel. Furthermore, it is only the relaxation of a Rabbinic stringency, if the Am HaAretz serves bacon and eggs, the Chaver must refuse. Nevertheless, it presents an important idea in Kashrut: food is one of the elements that "un-

fies the hearts of the Jewish people."

In the case of the ascent to Jerusalem on the Pesach, Shavuot and Sukkot, the rabbis prioritized unity over the certainty of purity and tithes--at least on a Rabbinic level. One of the greatest complements that one Jew can show to another is to his or her home cooked meal, it shows trust, it creates a bond. There is no holiday where this is more true than

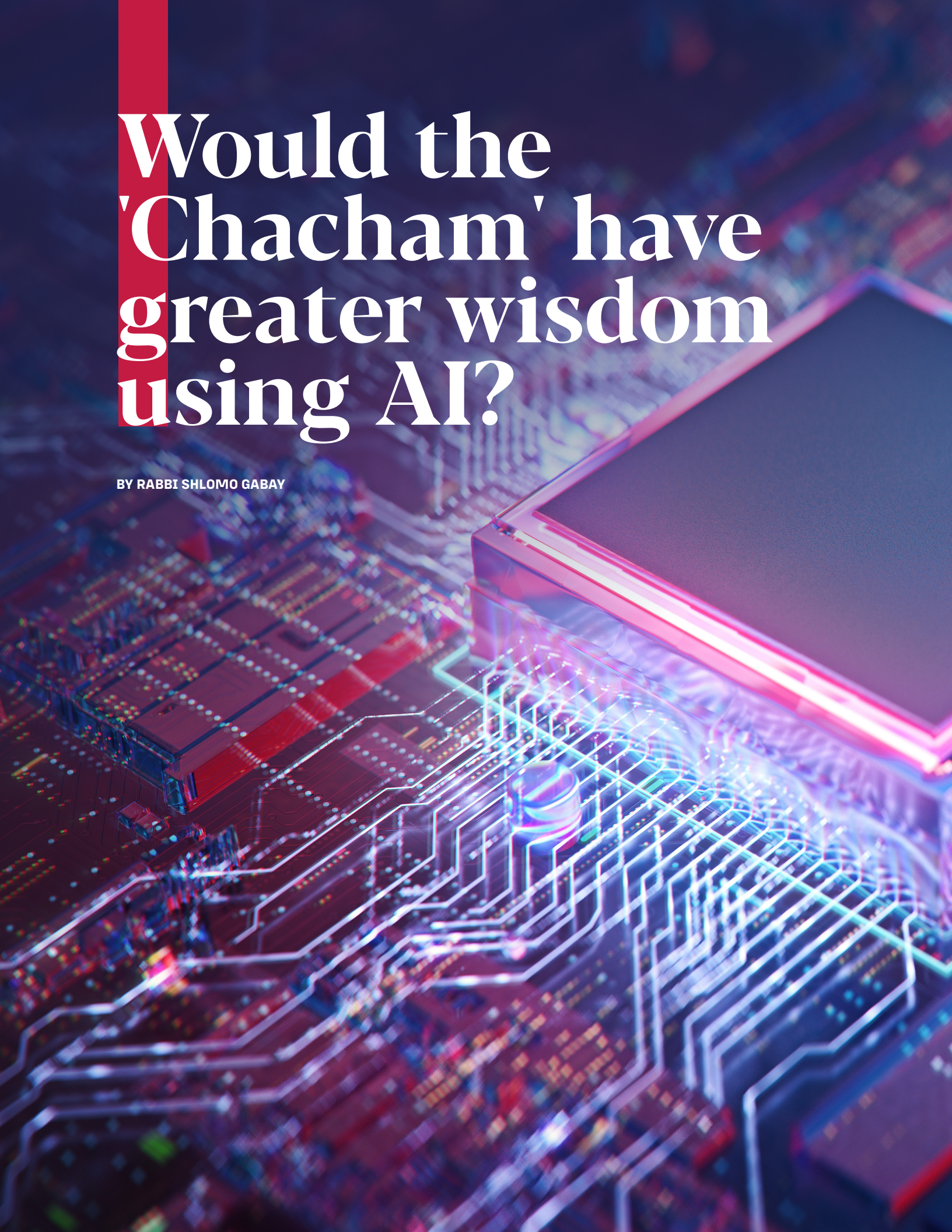
on Pesach, where the food requirements are particularly strict and the availability of Kosher Passover foods cannot be found in every supermarket.

The modern world has changed many things about how we cook and how we live. Much of our food is picked by people in a foreign county, by people who don't speak our language. Much of our food is cooked by strangers or even robots. We need our food to be certified by a stranger under a brand we know (ironically one of the most commonly asked questions to pulpit Rabbis is "do you know this certification?") because we almost never know the actual person observing the food production (the Mashgiach).

The Torah seems to want us to know those who make our food, it wants us to be able to share that food with them. It wants us to feel unified by the foods that are exclusive to the Jewish people. I believe we should aspire for a return to that scenario where we can break Matzah together because we share the identity, the purpose, the laws and the celebration of the unique foods of Pesach.

Would the 'Chacham' have greater wisdom using AI?

BY RABBI SHLOMO GABAY



New technology like ChatGPT, recently released in early December, has taken the tech world by storm, showcasing artificial

intelligence (AI) with conversational abilities far beyond anything we've seen before. Google CEO Sundar Pichai says artificial intelligence will impact the world more than some of the most ubiquitous innovations in history.

Many articles online highlight that artificial intelligence will advance significantly in the next two decades and replace many current workforces. This isn't limited to factory workers. Chatbots and other technologies can replace many "white collar" positions. This may sound like science fiction, but the reality is that many young people choosing a career now have to think about whether their career is "robot-proof."

I tried testing the technology, asking: Does using AI make people think they are smarter?

This is the answer I got:

The illusion of control: When people use AI to solve problems, they may feel like they have more control over the situation than they actually do. This can lead to an overestimation of their own abilities and a false sense of confidence.

It's important to remember that while AI can be a powerful tool, it is still just a tool. It is not a substitute for human intelligence or critical thinking skills. It's important for people to maintain a level of humility and recognize that there is always more to learn.

In the portion of the four sons we read about in the Haggadah, the 'Chacham' - the wise son asks his question:

חכם מה הוא אומר? מה העדות והחקים
והמשפטים אשר צוה ה' אלהינו אתכם.
What does the wise [son] say? "What
are these testimonies, statutes and
judgments that Hashem our God com-
manded you?"

What is it about his question that makes him wise? What is so profound in the text of the question? R. Shimon Sofer (Poland, 1820-1883) suggests that it is the question itself that makes him a chacham. This is someone we already know is knowledgeable yet willing and eager to learn more. This is the same type of chacham as the one referenced in the Mishna (Avot 4:1) **אִיזָה חָכָם הַלּוֹמֵד מִכָּל הָאָדָם**, who is wise, one who learns from all people. He is not an overconfident ignoramus but an intelligent person who knows his capabilities and limitations and is humble enough to display that to others. Rabbi David Farchi, in his book *Ahavat Olam*, suggests a beautiful idea that the question of the chacham can be read: **חכם "מה" הוא אמור**, the Chacham says: "mah" - what." He is showing his humility in asking the question.

One of the most astounding events often eclipsed by the miracles of the exodus is that a nation of enslaved people, subject to occasional hysteria while struggling to form a national identity, was able to pull off a most remarkable construction project, the building of the Mishkan (Tabernacle) with all its intricate details within the space of six months!

Ramban (Shemot 31:2) comments that the young multi-talented Betzalel chosen for the General Tabernacle Contractor role required much more than humility, artistic abilities and kabbalistic wisdom. Betzalel would have to manage a team of artisans and construction workers who had, likely, never worked side-by-side.

To be a "Chacham lev," one had to be ready and eager to learn some- thing new.

The "Chachmei lev" - wise-hearted people who helped Betzalel with the construction came from the same background. They had no prior training working with a vast range of delicate materials. Yet, they had the ability to quickly learn and complete these tasks through their Chochma and Siyata Dishmaya (wisdom and divine assistance).

The Chafetz Chaim suggests that the Chochma (wisdom) that Ramban refers to is not only the ability to learn new tasks but the willingness to do so. When selecting who would qualify as a "chacham lev," they had to weed out those who took the "you can't teach an old dog new tricks" attitude. Someone who felt that he spent his whole life building pyramids or other structures and couldn't learn something new would not have qualified. To be a "Chacham lev," one had to be ready and eager to learn something new.

Predicting what things will look like ten or more years from now is hard. One thing we do know, however, is that those who are adaptable, have humility and are willing and eager to learn new skills are most likely to have the 'Chochmat lev' to succeed in both physical and spiritual pursuits.

Q&A with the Rabbi

**DO YOU HAVE A QUESTION ABOUT A
PRODUCT, A HECHSHER OR JUST A
GENERAL QUESTION ABOUT KASHRUS?
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MENDY@KOSHERCHECK.ORG**



Q IS ICING SUGAR ACCEPTABLE TO USE FOR PASSOVER?

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

Q DO DRIED FRUITS RE- QUIRE KOSHER FOR PASS- OVER CERTIFICATION?

Dried Fruits are often coated in either dextrose, flour or oil to stop them 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'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 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. 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. acceptable to use on Pesach.

Q DOES INSTANT COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?

It is common for Instant Coffee to contain additives or thickening agents including Maltodextrin,

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

Q DOES DECAF COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?

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

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

We have confirmed with the Basel Rabbanut that many of the espresso

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

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

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





Guidelines for Medicines on Pesach

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

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

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

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

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

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

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

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

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

ORAL CARE

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

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



TOOTHPASTE

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



MOUTHWASH

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

The light within the darkness

BY RABBI SCHNEUR FEIGELSTOCK





s Pesach approaches, I want to reflect on one of the timeless lessons we learn from the story of our Exodus from Egypt.

The story of Pesach describes our descent into slavery and our eventual ascent to redemption. This story captures and expresses our own struggle in our day to day lives when at times we are slaves to the darkness of our exile, and when our struggles can be overwhelming.

The story of Pesach teaches us that in moments of darkness and oppression, G-D is always with us, accompanying us and guiding us towards redemption. When Pharaoh refused to let the Jews go, G-D didn't say to Moses "Go to Pharaoh". Rather he said to Moses, "בוא אל פרעה - Come to Pharaoh."

These simple words hold a profound truth. In times of difficulty, we are not alone, G-D is with us. G-D invites us to come to Him and to draw close to His presence and use His strength to help overcome our struggles.

G-D's presence was not distant from the Jewish people in Egypt, but rather He was with them, experiencing their pain and suffering. Therefore he told Moshe to "Come", not to "Go" because he was already there. He was with the Jews in their exile. And just as G-D accompanied the Jews through the darkness of Egypt, so too does He accompany us in our own struggles and difficulties. We need not feel alone, for G-D is always with us, guiding us towards the light.

As Chassidic teaching explains, the darkness of Egypt represented a spir-

itual descent, a fall from the heights of holiness. Yet, it was through this descent that the Jewish people were able to reach new heights of spiritual elevation and receive the Torah. It was through their hardships and struggles that they were able to refine their character and deepen their connection with G-D.

In the same way, our own difficulties and challenges can be seen as opportunities for growth and elevation. By being close to G-D's presence and using the strength He gives us, we too can rise above our difficulties and emerge stronger and more connected than before.

I would be remiss not to mention one of my favorite parables in this sense. There is a story of a man who passed on and was standing with G-D looking over his life. G-D was showing this man his life represented as a walk along the beach. As his life begins to unfold he sees a life full of wonder and color. Friends running and playing in the sand under the nice summer sun. As he ages he sees his school friends and late study sessions by the beach. Together they watch as he slowly grows and becomes an adult. During this time the man can't help but notice that the entire time next to him there was always a second pair of footsteps. He turns inquisitively and asks G-D "whose footsteps are those?" and G-D replies "Those are mine. I was always with you". The man felt an extreme sense of peace as he turned back to watch the rest of his life knowing G-D was always there. Now the scene drastically changes and the entire beach becomes stormy. The man quickly identified this to be the times in his life when he was going through his greatest struggles. He

"In the same way, our own difficulties and challenges can be seen as opportunities for growth and elevation"

watched as he remembered that time when life had been cruel, difficult and unkind. He then looks on the ground and sees only 1 pair of footsteps. He turns to G-D angrily and screams "Really? When I was at my lowest, that was when you left me?" G-D looks at him with a smile on his face and replies "No my son, that when I was carrying you".

There are times in our life when everything is upside down and nothing goes our way and it seems really dark and lonely. But this usage of the word "בוא - Come" teaches us that it's at that precise moment when G-D is carrying us. When He is fighting our battles for us.

As we begin Pesach, we take comfort in the knowledge that G-D is always with us, accompanying us through the darkness and guiding us towards redemption.

THE EGG ON THE SEDER PLATE

BY PROFESSOR N. A. MICHAEL ESKIN

EGGS ARE
UNDOUBTEDLY
ONE OF
THE MOST
IMPORTANT
STAPLE FOODS





he presence of a hard boiled and roasted egg on the seder plate is an important symbol.

While its roundness represents the cycle of rebirth and renewal, its burnt appearance alludes to the ancient sacrificial offerings brought to the Temple on this festival. It is also the custom in many families to dip hard-boiled eggs in salt water in commemoration of the tears our ancestors shed as slaves in Egypt. The egg is also a traditional food of mourning, which on Pesach, also alludes to the destruction of the Temple and the absence of such sacrifices.

Despite having the perfect balance and diversity of nutrients, the American Heart Association strongly recommended in the 1960's that the consumption of whole eggs be limited to less than three a week because of their suggested role in cardiovascular disease. Subsequent research, however, has clearly shown that there is no association between egg intake and increased health risk. In fact, recent research highlighted the benefits of eggs in the human diet and that egg cholesterol was poorly absorbed by active people with no significant change in blood cholesterol. Eggs are among the lowest-cost sources of protein and rich in many vitamins particularly vitamin A, vitamin B12, riboflavin, choline as well as an important source of iron, zinc, and calcium. The protein in eggs is concentrated in the egg white and egg yolk, with a total of 550 distinct proteins so far identified. The lipid fraction in egg yolk is a rich source of lecithin, a phospholipid with potent emulsification properties. Considerable research is currently focused on identifying new bioactive

compounds present in eggs. The antimicrobial proteins in the egg white and the vitelline membrane are also receiving attention particularly the egg-derived peptides released by partial hydrolysis with protease enzymes.

Eggs are undoubtedly one of the most important staple foods. In addition to being a key baking ingredient, the variety of delicious dishes prepared with eggs makes them universally acceptable. Consumers can also purchase eggs fortified with omega-3 fatty acids. Consequently, celebrating the Passover seder with eggs is not only symbolically spiritual, but they are also an excellent source of nutrients.

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, considered the world prize in lipids. In 2016 he received the Order of Canada for his pioneering research that contributed to the success of canola oil as a marketable product. In 2021 he was awarded both the Order of Manitoba and elected Fellow of the Royal Society of Canada for his exceptional scientific contributions. In 2022 he received the prestigious Lifetime Achievement Award in Honor of Nicolas Appert from the Institute of Food Technologists in the USA and was appointed a Distinguished Professor at the University of Manitoba.

Benefits

Eggs are recognized for their many health benefits.



**CONTAINS
PROTEIN**



**SOURCE OF
VITAMIN A AND
VITAMIN B12**



**CONTAINS
RIBOFLAVIN CHOLINE**



**SOURCE OF IRON,
ZINC AND
CALCIUM**

MASHGIACH APPRECIATION NIGHT

BY DAVID
LITVAK



This year for the very first time, the BCK Mashgichim of Alberta and British Columbia had the opportunity to share a meal and spend time together. On September 4th, several weeks before Rosh Hashanah, thanks to Rabbi Schneur Feigelstock, Rabbinical Coordinator of BCK, the Mashgichim were assembled together at the Jewish Community Centre of Greater Vancouver for a very special event. The event, which was meant to show appreciation for the work that BCK's Mashgichim do, was catered by Nava's Kosher Cuisine and featured a mouth-watering dinner in a room at the JCC that was transformed into a banquet hall thanks to the tasteful decorations of Schneur's wife Tamara.

According to Schneur, who emceed the event; "People don't realize that Jewish communities are largely surrounded by the Kosher ecosystem that the Mashgichim provide. The pillars of the Kosher ecosystem in our Jewish communities are the Mashgichim". He asserts that Mashgichim are needed on the ground to keep restaurants like Omnistky's, Nava's, Sabras, Cafe 41 and Jewish institutions like JFS, Talmud Torah and Louis Brier, Kosher. Otherwise, he continues; "The average person who keeps Kosher will not move to a Jewish community like Vancouver, if they cannot purchase Kosher meat or if they cannot eat out in a Kosher restaurant." So this crucial Kosher ecosystem we have in B.C. and Alberta, is only made possible by the service that the Mashgichim provide, which requires a tremendous amount of sacrifice and hard work.

After attending an inspiring gathering of AKO (Association of Kashrut Organizations) in New York, Schneur was determined to duplicate the feeling of camaraderie, appreciation and encouragement that he felt there for the Mashgichim of British Columbia and Alberta. He notes that; "I walked away from the AKO conference feeling I am not alone and part of a larger force, part of a global effort to be able to provide Kosher services to Kosher consumers around the world. In fact, he continues; " I left the AKO conference realizing that we are the Mashgichim of the world and I wanted the Mashgichim who work here in British Columbia and in Alberta to realize the same. They are not alone, they are part of a larger team of Mashgichim ensuring our Community is Kosher. In addition, he strongly felt that; "It was high time that our Mashgichim were appreciated for the

work that they do here". So Schneur organized the Mashgiach Appreciation Night to recognize and acknowledge their efforts as well as encouraging them to get together and draw support from each other.

The Mashgiach Appreciation started off with virtual words of wisdom and inspiration from Rabbi Avraham Feigelstock the founder of BCK as well as remarks by Rabbi Mendy Feigelstock, the Executive Director of BCK, who spoke about the spiritual effects of food. Sitting across the table from each other were the Mashgichim from B.C. and Alberta who usually work separately in their own respective institutions, but had the opportunity to come together and see their fellow Mashgichim which created an amazing feeling of unity. Schneur found it to be inspiring that they were all assembled together under the same roof for the first time. At the event, when he looked around the table, he was struck by the fact that "No one at the table does a job that no one else has done, and that brings you a certain type of comfort and support". In fact, he continues; "We are all part of a larger team of Mashgichim and we can all say that we are not alone in providing this essential service and we are all an integral cog in this wheel that supports the Jewish community". Affirming this feeling of unity and camaraderie was an inspiring presentation by the esteemed guest speaker at the event, Rabbi Kalman Weinfeld from New York, who is a member of the Executive Rabbinical Council (Kashrus Vaad) at the OK which is responsible for administering, maintaining and establishing the Kashrus at the OK. He is also a Rabbinic Coordinator for OK Kosher Certification and is the Rov of Beis Eliezer Yitzchok Synagogue in Crown

Heights. Rabbi Weinfeld shared inspiring advice and anecdotes about his experience overseeing over 100 Kosher establishments in the U.S. and a team of over 200 Mashgichim. He also offered a candid assessment of the challenges of Kosher supervision. However, while mentioning the challenges that Kosher supervision sometimes presents, Rabbi Weinfeld's love of kashrut, Judaism, his fellow Jews and the businesses that he deals with on a daily basis, resonated with

we [the Mashgichim] are all an integral cog in this wheel that supports the Jewish community"

everyone present.

In fact, according to long-time Kosher Check Mashgiach Yaacov Orzech, who is a local Chazan; "I found the evening most interesting particularly recognizing the Mashgichim in what we do, especially when sometimes we can run into difficult situations and have to deal with them in a professional way."

In his capacity with The Vaad and OK Kosher, Rabbi Weinfeld, who has visited many food establishments all over the world and has seen it all, claims that for Mashgichim who are working in food services and who are working in kitchens; "It is always like a war, not a negative but a positive war. You need to do so much every day all day; ingredients and products are being changed every day, sometimes workers are being replaced every week and customers come and go. There is a lot of stress and pressure but the Mashgiach knows that his job as a Mashgiach is not only for the salary but it is a real Shlichus (mission) of Kedushah (holiness) and in a place like Vancouver, every kitchen is like an opportunity for the Mashgiach to be a shaliach for kashrut because this is what helps people to keep Kosher

in the community." The Shlichus, he continues, "Is part of his blood and his way of thinking, this is the air that he breathes, everything in the work becomes Shlichus and it especially helps if the Mashgiach, despite all of the challenges he or she encounters, performs their duties with a feeling of simcha!

Rabbi Weinfeld, who visited Louis Brier Home and Hospital while he was in Vancouver observed that; "I saw that all of the Mashgichim in

Vancouver are really trying to teach in a positive way and I was extremely impressed with the serious way and the excitement that the Mashgichim have in the city." "Many kashrut organizations would be happy to have such good Mashgichim in their kitchens," he adds.

The inspiring Mashgiach Appreciation Night at the JCC for the Mashgichim of Alberta and British Columbia allowed everyone to return to their respective facilities revitalized and reenergized with a renewed commitment to their jobs. More than anything, Rabbi Weinfeld's sage advice and inspiring words assured all those present at the event of the value of the job that they do as Mashgichim and assured them that they are not alone.

A Big Thank You to all the Mashgichim in our communities who ensure we have Kosher food every day!

*Interested in being a Mashgiach (hourly, part time or full time)?
Email Jobs@bckosher.org*

Transforming a Heli-Ski Lodge into a Kosher Retreat

BY DAVID LITVAK



Nestled atop the Monashee Mountain range, three hours north of Kamloops, lies a heli-ski lodge and resort called Alberda Lodge.

Known as the jewel of the Monashees, the Alberda lodge features a ski shop and boutique, fitness room, sauna, hot tub, climbing wall, massage therapists, a bar and of course a dining room and kitchen. A few months ago, thanks to snowboarding Rabbi Schneur Feigelstock of Kosher Check and the cooperative kitchen and resort staff at Alberda, the lodge was transformed for five days into a Kosher retreat to accommodate a group of hardcore Jewish ski buffs from Eastern Canada and U.S. who came to heli-ski and enjoy gourmet Kosher food in the pristine BC wilderness. It was an experience that Schneur, the staff at Alberda and the Jewish skiers will never forget.

Schneur was recruited to Kasher the Alberda lodge after Kosher Check

received a call from a group of Americans who were looking for an onsite Mashgiach who could also Kasher the resort's kitchen for their five-day heli-skiing holiday which would feature gourmet Kosher food. Schneur, who is one of the few Rabbis in British Columbia qualified to perform this task, accepted the challenge of Kashering the facility by himself in the middle of nowhere. According to Schneur; "You have to be experienced and knowledgeable enough to know how to Kasher a kitchen, be a Mashgiach and run a Kosher kitchen from A to Z."

Schneur's Alberda adventure began when he arrived at the lodge at 2:00 in the morning, Motzei Shabbat after a flight to Kamloops and a harrowing three-hour taxi ride in a Toyota Corolla on a snowy mountain road. Upon arrival, Schneur immediately went to work for a marathon 24 hour Kashering session that began Sunday morning and ended Monday morning with only a two hour nap in between. Schneur Kashered the entire kitchen by himself (ovens, utensils, counters, burners, plates, glasses...) and after such an intense experience, he told himself that he would never do it again. However, once the initial arduous task of Kashering the kitchen was done he was able to enjoy the stunning views of the towering mountain peaks surrounding the lodge, daven three times a day with the amiable and joyous Jews from New York (who brought their own Torah) and take advantage of the many amenities the resort offered. In addition, to top it all off, Schneur was able to enjoy a once in a lifetime experience of snowboarding down a pristine mountain at 8,000 feet thanks to the help of the staff and a generous invitation from the Jewish skiers to join them Heli-Skiing.

In fact, according to Schneur who is an avid snowboarder, the Monashee Mountains where the lodge is located is a skier's paradise because of the endless backcountry runs of untouched powder. Once the helicopter dropped them off on the top of the mountain he notes that; "It was like I was snowboarding on clouds, in the clouds". Gliding down the mountain on his snowboard over untouched snow with stunning views of the Monashee Mountains all around him, was an awe-inspiring experience, one that literally left him breathless due to the lack of oxygen at such a high altitude.

It was like I was snowboarding on clouds, in the clouds"

Despite this, he notes that; "It was the best snowboarding experience I have ever had." However, while snowboarding was one highlight for Schneur, another equally important highlight was the cooperation and care that he received from the staff at the lodge, in making the Alberda Lodge's kitchen Kosher for the very first time.

A few weeks before coming to Alberda, he consulted with the staff at the lodge (including the baker, chefs, guides, waitresses and bartenders) over facetime and group chats. Up to that point, they were unfamiliar with the laws of kashrut but Schneur was extremely impressed with their dedication and devotion to ensure that their American guests would enjoy an unforgettable Kosher experience. According to Schneur; "Oftentimes, kitchen staff look at the Kosher rules as a burden but this was the opposite experience." The staff were excited to learn and implement Kosher. They went above and beyond to ensure

Kosher was diligently kept and took upon themselves the responsibility of Kosher. In fact, he notes that thanks to the staff at Albreda; "It was the best Mashgiach experience I have ever had."

Schneur was also impressed by the Jewish guests from New York who were filled with such simcha and appreciation to G-D. They sang and danced at every meal, were always laughing and were an incredibly kind and joyous group. In addition, he notes that they treated everyone at the lodge including him with such kind-

ness and respect. And although they were on a retreat from their demanding jobs he notes that; "They did not take a retreat from their Yiddishkeit" but rather stayed connected to their Jewish roots at the lodge by studying daf yomi, giving dvar torahs, davening and having some great Kumzitzs singing Jewish songs. He adds that; "Instead of leaving their Yiddishkeit behind, they brought it with them." The Jewish guests from New York also left an impression on the kitchen staff who told Schneur that they had never seen such a joyous group at the lodge.

Thanks to the camaraderie, generosity and simcha of the Jewish ski buffs from the East Coast, the incredible staff at Albreda and a once in a lifetime snowboarding experience, the five days that Schneur spent at Albreda lodge was an experience that he will never forget.

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

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 OTH- ER 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.

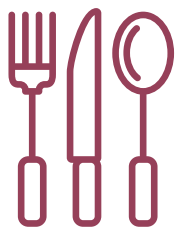


MICROWAVE

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.

Extreme Chocolate Drop Cookies

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

Ingredients

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

Directions

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



YIELDS: 3 DOZEN



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

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

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

NEWLY

CERTIFIED BY



NAME	COUNTRY	PRODUCTS
Al Monairy for Corn Products	Egypt	Produce
AL SHEIKH FOR EXPORT	Egypt	Produce
All Organic Ltd.	Israel	Produce
Arani Agro Oil Industries Private Limited	India	Oils
Armetis International Marketing Co.	Israel	Produce
Better Living Brands LLC (Albertsons Companies Inc.)	United States	Produce
Biomed Ingredients Pvt Ltd	India	Pharmaceuticals
Brightseed	USA	Seeds
Colombo Export and Import Agencies (PVT) LTD	Sri Lanka	Spices
Drink Art	Canada	Coffee
Elmisria for Food Investment	Egypt	Produce
Eurotack Adhesives SL	Spain	Adhesives
Gaban Spice Manufacturing (M) Sdn Bhd	Malaysia	Spices
Green Star Foods	Egypt	Produce
GT Wholesale Ltd.	Canada	Produce
Herbaxt Formulation Pvt Ltd	India	Pharmaceuticals
Heylife	Switzerland	Produce
Kabsanka Pty, LTD	Australia	Coffee
Kemet Farms	Egypt	Produce
Lass Chance Beverage Co.	Canada	Beverages
LDC Plant Proteins LLC	USA	Suppliments
Lodi Canning Company	United States	Produce
Lumber Heads Food Co.	Canada	Snacks
Mamiba Co	Egypt	Toiletries
Mitr Phol Biofuel Co, Ltd.	Thailand	Alcohol
Natural Value Inc.	USA	Produce
Nexe Technology Corp.	Canada	Coffee
Nile Company for Advanced Agro Processing S.A.E	Egypt	Produce
No Meat Factory	Canada	Fake Meat
North American Flour Mills	Canada	Flours
Orouba For Food Industry Co.(S.A.E)	Egypt	Produce
Project Clean Inc (Higley)	USA	Chemicals
Purple Hills Agro Exports	India	Fruit Products
Queens Brista Inc	Canada	Produce
Raviraj Foils Limited	India	Foils
Rich Land for Food Industries	Egypt	Produce
Rivalz Snacks	USA	Snacks
Salento Organics LLC	USA	Snacks
Serendib Food Industries	Egypt	Herbs
Shougang Jingtang United Iron and Steel Co., Ltd.	China	Metals
Super Natural	USA	Sodas
Union Commodities (PVT) LTD	Sri Lanka	Produce
Upper Egypt For Concentrate (UEFCON)	Egypt	Fruit Products
Verde Foods	Egypt	Produce
Wescana Foods	Canada	Concentrates
Wicked Farms	USA	Produce
Wissotzky Tea	Israel	Teas
Wicked Farms	USA	Produce

Pesach schedule

		VANCOUVER	VICTORIA	CALGARY	EDMONTON	WINNIPEG
TUESDAY APRIL 4	Check for Chametz	8:21 PM	8:21 PM	8:48 PM	8:51 PM	8:38 PM
WEDNESDAY APRIL 5	Finish Eating Chametz Before	11:02 AM	11:03 AM	11:25 AM	11:22 AM	11:18 AM
	Sell and Burn Chametz Before	12:09 PM	12:10 PM	12:32 PM	12:29 PM	12:25 PM
	Candle lighting	7:32 PM	7:32 PM	7:58 PM	7:59 PM	7:49 PM
THURSDAY APRIL 6	Candle Lighting (light Candles after from existing flame)	8:40 PM	8:39 PM	9:08 PM	9:13 PM	8:58 PM
FRIDAY APRIL 7	Candle lighting from existing Flame	7:35 PM	7:35 PM	8:01 PM	8:02 PM	7:52 PM
SHABBAT APRIL 8	Shabbos Ends	8:44 PM	8:43 PM	9:12 PM	9:17 PM	9:01 PM
TUESDAY APRIL 11	Candle lighting	7:41 PM	7:41 PM	8:07 PM	8:10 PM	7:58 PM
WEDNESDAY APRIL 12	Candle Lighting (light Candles after from existing flame)	8:50 PM	8:49 PM	9:19 PM	9:25 PM	9:08 PM
THURSDAY APRIL 13	Yom Tov ends	8:52 PM	8:51 PM	9:21 PM	9:27 PM	9:10 PM

DELEGATION OF POWER FOR SALE OF CHOMETZ

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

_____ and elsewhere.

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

The general authorization is made a part of this agreement. Also, do I hereby give the said Rabbi Avraham Feigelstock full power and authority to appoint a substitute in his stead will full power to sell and to lease as provided herein. The above power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the Province of British Columbia and Canada. And to this, I hereby affix my signature on the _____ day of _____ in the year of 2023, 5783.

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/Pesach2023

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

KINDLY COMPLETE THIS FORM AND RETURN IT TO:

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

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