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APRIL 2026

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# TEAM

## **BETH DIN**

Rabbi Avraham Feigelstock  
Av Beth Din

Rabbi Andrew Rosenblatt  
Congregation Schara Tzedek

Rabbi Levi Varnai  
The Bayit

## **KOSHER CHECK TEAM**

### **SANDY RAY**

General Manager  
sandy@koshercheck.org

### **RABBI MENDY FEIGELSTOCK**

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

### **RABBI ARI DROOKMAN**

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

### **RABBI BINYAMIN GORDON**

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

### **MRS. INBAL MUGRABI**

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

### **RABBI MENACHEM MATUSOF**

Rabbinical Representative  
(403) 714-9009

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**MESSAGE FROM  
RABBI AVRAHAM  
FEIGELSTOCK**

**A**

What a different world we are living in compared to even one or two years ago. Before October 7th 2023, the

norm was that there is good and there is evil in the world and sane people stood on the side of good. Yet, strangely enough, this simple –and what was once an obvious certitude- is no longer so obvious. Terrorists who carried out the most horrific massacre are now portrayed as victims, while the victims of the massacre who are trying to defeat the terrorists are accused of committing a genocide! Across the world we are witnessing huge demonstrations denouncing Israel and calling for its eradication and outrageously, for violence against Jewish people everywhere!

How are we, the Jewish people, supposed to react to this moral inversion? Moreover, what are we to do when, shockingly, our Jewish brothers and sisters adopt the narrative that Israel – and by extension the Jewish people- are to blame?

Antisemitism is not new. Jewish history is replete with accounts of massacres, pogroms and all types of oppression against our people, beginning with the very first exile, the Egyptian exile. Sitting at the Seder table we recite from the Haggadah, that “in every generation (enemies)

# Standing Proud in a Changing World

arise and try and destroy us, but Hashem delivers us from their hands “It becomes obvious that the prejudice against our people is not based on any particular action, but rather, it is a spiritual phenomenon. How else can we understand the world’s silence in the face of far greater atrocities? Why haven’t there been protests of the horrific oppression of ethnic groups around the world on a much larger scale? Why don’t we see the same outrage against the most recent massacre in Iran? Tens of thousands of people being massacred for marching in protest without arms.

How are we to react to this recurring antisemitism that has once again been unleashed in the world? The very first oppression, the Egyptian exile, had the Jews enslaved for several decades. The Jews bowed their heads before their oppressors, performed backbreaking labor and accepted their fate. Tragically, there were even some Jews who help the Egyptians enslave their own brothers. Much like those Jews today who try to distance themselves from their Jewish brothers and align with the very enemy who accuse and demonize them.

G-d then appears to Moshe and says enough, I hear the cries of My people and I am going to redeem them. Go to Pharaoh and tell him to let My people go. But an astonishing thing happens! When Moshe goes to Egypt to inform the Jews of the imminent redemption, they don’t listen to him. The verse says, “and they did not listen to Moshe due to a (kotzer ruach) shortness of breath and hard work”!

Isn’t it hard work that leads to shortness of breath? Why does the

verse first mention the shortness of breath and afterwards mention the hard work?

Ruach, in Hebrew has another meaning. Spirit. The Jews could not hear Moshe because their spirit was constricted. They had become so immersed in the physical culture of Egypt and exile mentality that they were not aligned spiritually. Without spiritual vision, they couldn’t comprehend a spiritual life that awaited them.

### ***If we open ourselves up to Hashem’s salvation... we will once again merit the redemption and see our enemies vanquished.***

So Hashem instructs Moshe to be his messenger to take the Jews out “from beneath the burdens of Egypt”. Again we have in this verse an allusion to an oppressive physical state which is a result of a spiritual deficiency. The word (sevel) means burden, but it also means patience. Why do we carry the burden of Egyptian oppression? Because we tolerate the state of exile. We have become accustomed to it. Both its difficulties and its spiritual inadequacy. We try to blend in, not to make waves.

Why do we remain silent in the face of antisemitism? Because we got used to living in a state of exile. Why do Jews shockingly speak out against their Jewish brothers? Because without the spiritual connection, moral clarity collapses. Without Jewish pride, it becomes easier to align with the dominant narrative, whether right or wrong, than to stand apart.

Let’s not be different, they say. But we are different! And that is

exactly why we are hated.

But ask yourself, “would you rather be different while standing on the side of truth or blend in by aligning with the lies and terror?”

Hashem knew that in order for His people to be truly free, they would have to rid themselves of their enslavement to Egyptian ideology, which limits spiritual growth. If we remain bound to other ideologies, we cannot rise spiritually. We need to

stand proudly as Jews.

So Hashem commanded, take the “Egyptian god”, the lamb, and slaughter it.

This was not merely an act of defiance, it was a declaration. Our allegiance is no longer to Egypt, but rather to the G-d of Avraham Yitzchok and Yaakov! Only by openly and proudly affirming their identity, could the Jews break free of enslavement. The only way to deal with antisemitisms is to stand proud and strengthen our Jewish identity. The answer has never been appeasement. It has never been silence or self denial. History teaches that those who fear being different never gain the respect of the enemy. Respect comes when we respect ourselves.

If we open ourselves up to Hashem’s salvation, by strengthening our Jewish identity, standing unapologetically for the truth and refusing to internalize exile then as in every generation, we will once again merit the redemption and see our enemies vanquished.

# REAL MATZAH PROBABLY DOES NOT CRUNCH OR CRACK

BY RABBI  
ANDREW  
ROSENBLATT



**O** The Matzah that you buy today, be it from Manashevitz in square form or a handmade round Matzah is not actually its original form. First let's address the timing of the Matzah Bake. The Matzah that you now have was likely baked before Purim and it has remarkable shelf life.

On the other hand, our ancestors world bake matzah Erev Pesach. The baking of matzah on Erev Pesach occupied a distinctive place in Jewish ritual life, representing a convergence of halachic precision, historical memory, communal custom and invoked the memory of the Passover offering. Lets' go back to the days of the Gaonim, the Rabbis of the Babylonian academies who were the first generation of post-Talmudic teachers of Jewish

Law. Rabbi Hai Gaon explained

**ורב האי כתב: מנהג אבותינו לבער חמץ מערב שבת ולאפות מצה**

It is the custom of our ancestors to destroy the Chametz [and then] to bake the Matzah.

Rabbi Yaakov ben Asher Ba'al Haturim even quotes an opinion that anyone who bakes Matzah before midday on Erev Pesach has not made Matzah fit for the seder because that is the time of the Passover offering. The Talmud Yerushalmi supports this view, reinforcing the idea that the timing of the matzah's preparation carries halachic and symbolic weight.

The Code of Jewish Law, the Shulchan Aruch emphasizes this point **נוהגים שלא ללש מצת מצוה בערב פסח עד אחר שש שעות שהוא זמן הקרבת קרבן פסח ובי"ד שחל להיות בשבת לשין בערב שבת אחר שש שעות**

It is our custom to forestall the kneading of the Matzah on the Eve of Pesach until after midday, which is the time of the brining of the Passover offering.

Rabbi Yechiel Michael Epstein in the very important commentary on Shulchan Aruch, known as the Aruch HaShulchan writes

**וגם כדי שיהנו מהמצה בערב, דפת חמה טוב הרבה יותר מפת צוננת. דהם אפו מצות עבים לא כשלונו, והצונן קשה לאכילה. והוה הידור מצוה. וההיקש שאמרו - הוא לאסמכתא בעלמא, ולזכרון לקרבן פסח. וזה שאסרו למי שאפה קודם שש - הוא למיגדר מילתא, כדרך הקדמונים שהיו זריזין במצות, וזהירים במנהגי ישראל. אבל אצלינו שאופין קודם הפסח - אין טעם למנהג. זה ולכן באמת האידנא רק קצת מהמדקקים נוהגים בזה, וכל ישראל אין יודעין (מזה כלל כן נראה לעניות דעתי).**

Furthermore, we do this so that we may enjoy the Matzah at night. For warm bread is much better than bread that has cooled, for [our ancestors] baked thick [soft] matzot, not like ours,

and when they cooled they became hard/chewy to eat. It was a way of lending beauty to the Mitzvah. and the biblical proof-text was only a mnemonic device to remember the Pesach offering and the prohibition on matzah baked earlier was simply to strengthen the custom as they did in the days of old, when people were very careful about this mitzvah and the customs of Israel. In our days when we bake before Pesach, there is no reason for this custom. Only as

rabbis of the 18th century, records that communities would sing Hallel during the baking of the matzah, echoing the Hallel recited during the slaughtering of the Korban Pesach. This musical accompaniment transforms the baking into a reenactment of Temple-era worship, infusing the matzah with emotional and spiritual resonance.

Nevertheless, the custom persists in many Chassidic communities,

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

few very careful individuals do this, but the rest of Israel knows nothing of this practice at all.

Rabbi Epstein lends both color and reasoning to this Mitzvah and the common practice of today. First of all, the Matzah of our ancestors was apparently soft and thicker, probably more like a naan bread than the cracker consistency of the contemporary matzah. When I think about baking soft matzah Erev Pesach, I have three feelings. The first is, that sounds so much more appealing than what we eat. The second is that the ritualized timing of the kneading and baking of the matzot would really add something to the Pesach experience, it would bring us one step closer to the original Pesach celebrated in Jerusalem. The third feeling is that of utter terror, because there is always the possibility that the matzah bake goes wrong and you end up with chametz! It is this third eventuality that led the Vilna Gaon and his disciples to move away from this practice.

Chaim Yosef David Azulai, one of the most prominent Sephardic

where Erev Pesach matzah-baking is treated as a spiritually charged event. One can even see videos of the Satmar Rebbe making matzah Erev Pesach. It is also reported the Belz, Tzernoble and Vishnitz similarly have such a custom.

Is this the best practice for me and my family? The answer could be yes, but the first step is becoming a proficient matzah baker which requires, special equipment, including an oven, training and practice. As well consult your personal Rabbinic authority on this matter.

I think this idea of a warm soft matzah is helpful in understanding the meal of Pesach. Matzah is what bakers call a quick bread, and echoes of the original matzah are among the most famous meals of the middle east, roasted lamb in a soft warm bread that has just come out of the oven, with a little contrasting greens and a sweet sauce (charoset) to give it just the right touch. It was a meal of luxury, prepared by our humble ancestors. It was the transformation from slavery to freedom. The simple act of imagining, such a meal, warms my heart and excites my palate.

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# THE SEDER: A BLUEPRINT FOR THE PRESENT

BY RABBI LEVI VARNAI



**H**The word seder means “order.” At first glance, that feels like an odd choice of name for the most dramatic and chaotic night in Jewish history.

Pesach is the story of rushing out in the middle of the night. Of dough that did not have time to rise. Of a people stepping into the unknown, chased by an empire and guided only by faith. There were no careful plans, no orderly timelines, no sense of calm. Nothing about the Exodus feels neat or predictable.

So why is the night we sit down each year to recall this event called a Seder?

Our Sages teach that we are not meant to simply remember the Exodus. We are meant to relive it. The Haggadah famously declares, *b’chol dor v’dor*, “In every generation, a person is obligated to see themselves as if they personally left Egypt.” That single line shifts the entire focus of the night.

The Seder is not only about recalling something that happened thousands of years ago. It becomes a blueprint for the present, a reminder that even in moments of uncertainty, confusion, and fear, Hashem’s hand is at work, guiding each step along the way.

As we move through the carefully ordered stages of the night, the Seder begins to feel less like a list of instructions and more like a path laid out before us. Each step builds on the one before it. Each moment has its place. The order itself becomes an anchor, quietly reminding us that even when life feels tumultuous, something steady lies beneath it.

Our ancestors lived through generations of hardship in Egypt. They did not know when redemption would come or what it would look like. They experienced suffering in real time, without the benefit of hindsight. Only later could they see that every step, even the painful ones, was leading somewhere.

It is hard not to think about that as we look at our own world. We carry worries about our fami-

lies, our communities, and what lies ahead. At times, it feels as though everything is shifting beneath our feet. The Seder does not ignore that reality. Instead, it places it within a larger story. It reminds us that uncertainty is part of the journey, but it is not the whole story.

Beneath what feels unsettled, there is a seder. There is a deeper order and a quiet confidence that Hashem is present, guiding us even when the direction is not yet clear. To sit at the Seder table is to affirm that our lives are not merely a series of disconnected moments. There is meaning here. There is direction here. Even when we cannot yet see it, the same G-d who led us out of Egypt continues to walk with us today and always.

This Pesach, may we find comfort in that sense of order. May we remember that we are part of a much greater journey. And may we be blessed to see redemption, for ourselves and for all of our people, speedily in our days.

L’shana haba’ah b’Yerushalayim.  
Chag Pesach Kasher v’Sameach.

# NEW, MAPLE CAFE BRINGS COMMUNITY VISION TO LIFE

BY DAVID LITVAK  
CASCADIA PUBLISHERS



**O**ver the past decade, one of the greatest challenges facing Vancouver's Orthodox and observant Jewish community has been sustainability. Building a community is not unlike building a product—it requires vision, consistency, quality, and a long-term commitment to growth. At the center of this effort stands the vision of Rabbi Shmulik Yeshayahu: to create a fully integrated, welcoming Jewish ecosystem that supports families from infancy through adulthood and makes it possible for people to join the community immediately, safely, and comfortably. Part of this vision includes the establishment of Kosher establishments like

the recently opened Maple Café on Oak and 41st street.

This vision also includes building a community infrastructure which supports and nurtures the Jewish community. Included in this infrastructure are synagogues, Yeshivas, Jewish community centers, Kollels, Kosher butchers, Kosher restaurants and of course educational institutions like Jewish day schools and high schools, which are crucial to the lifeblood of any Jewish community. In fact, this vision begins at the earliest stages of life with education from kindergarten to Grade 12 with a focus on strong Jewish literacy, values-based education, and serious academic standards which provide the backbone for a sustainable future for any Jewish community. This includes daycare, early childhood, elementary, and secondary education with strong Jewish literacy.

In addition to education, people also require high quality Jewish food establishments which allow for families to gather, for newcomers to feel immediately at home and for visitors to experience the community at its best. Communities are built in the spaces between learning—around tables, over meals, in shared social environments. High-quality Jewish food establishments and warm, dignified social centers are essential. This is not merely about food service; it is about maintaining a living, breathing communal hub that supports Jewish life throughout the day and into the evening. In fact, such an establishment recently opened its doors in Vancouver.

Maple Café, Vancouver's latest Kosher establishment, is a Chalav Yisrael Dairy café which was designed to become a communal hub in order

to not only offer quality Kosher food but also to serve the social needs of the community from morning through evening hours. The café provides a high-quality, comfortable Dairy space for coffee, meals (including pizza, sabich, shakshuka and sushi) meetings, learning, and connection. Together with the Maple Grill, a Meat restaurant that offers Jews from all the world a fine Kosher dining experience in Kitsilano, it creates continu-

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

ity—day and night, Dairy and Meat—ensuring that community members and visitors always have a place where they feel welcome. Its location at the corner of Oak and 41st Street below Chabad, across the street from Louis Brier Home and Hospital and close to the JCC and King David High School, ensures that all members of Vancouver's Jewish community, from young to old have a place to go to enjoy a good Kosher meal.

In fact, since opening its doors after Hanukah, the café has hosted bar and bat mitzvah parties, Torah classes with Rabbi Rosenfeld of Chabad, Jews from Seattle, teenagers from the King David High School, Jewish seniors from the Louis Brier Home and Hospital as well as Jews from all over The Lower Mainland. In a short space of time, The Maple Café is already beginning to fulfill the vision of becoming a community hub, thanks to its warm décor, tasty food and dedicated staff including Mikhail who is the manager of both Maple Café and Maple Grill.

Mikhail, who has over 13 years of experience in the restaurant in-

dustry, managed a restaurant and a small café chain in his native Crimea before coming to Vancouver because of the war in his native land and came to Canada in order to build a better life. He arrived in the city completely alone, without family or support. His first introduction to the Jewish community in Vancouver was a Friday night dinner at the Ohel Ya'akov Community Kollel which helped him start a new chapter of his life.

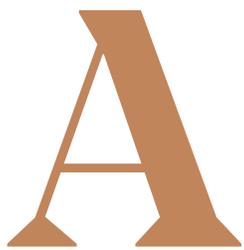
Today, Mikhail has dedicated himself to making both the new Maple Café and Maple Grill as welcoming spaces that are a home away from home for everyone who walks through the doors. In managing both spaces, Mikhail along with his dedicated and talented staff ensures that both establishments are more than just a business but are welcoming gateways into the community that helps strengthen the foundation of Jewish life in Vancouver.

It is because of this extraordinary commitment of both Mikhail and the Maple Café staff that the Jewish community of Vancouver now has a new institution that has already become an integral part of the community. In a short span of time, it has become a meeting place for Jews of all walks of life in the region and for out-of-towners as well and has helped to strengthen the foundations of the Jewish community and complement other local Jewish institutions. Maple Café is therefore a welcome addition to the community and has helped make it a more vibrant, welcoming, and sustainable one.

# BREAKING OUT FROM OURSELVES

BY RABBI MENDY FEIGELSTOCK





As Pesach approaches, we once again immerse ourselves in the familiar preparations for Pesach. We clean our home,

Kasher our kitchens and search for Chametz. On the surface, these preparations seem technical, but beneath them lies a much deeper message. Pesach is not only a commemoration of the historical exodus, it is a reminder that Yetzias Mitzrayim is meant to be a continuous, living experience each and every day.

In fact, we state during the Pesach Seder "In every generation a person is obligated to regard himself as if he had come out of Egypt

**בכל דור ודור חייב אדם לראות את עצמו כאילו) הוא יצא ממצרים**

Why is it so important that we regard ourselves as coming out of Egypt?

The Torah describes Egypt (Mitzrayim in Hebrew) not only as a place, but as a state of being. Chasidus explains that the word "Mitzrayim" shares a root with the word meitzarim, which means boundaries and limitations. Egypt represents anything that confines us - spiritually,

emotionally, or mentally. The Exodus out of Egypt (Yetzias Mitzrayim) is not merely the story of our ancestors leaving physical slavery, but the eternal mission of every Jew to rise above his or her own limitations and reveal their true G-dly potential.

This idea is reflected in the halacha that we are obligated to remember Yetzias Mitzrayim every single day. Why do we need to recall it daily when it happened thousands of years ago? Because every day we face new constraints. Sometimes they come from the outside and sometimes they come from within ourselves. Habit, fear, self-doubt, or spiritual complacency can quietly become our personal "Mitzrayim." The lesson of Pesach is meant to empower us to break free from our limitations.

True freedom is not defined by the absence of hardship, but by our ability to rise above it. A person can be physically free and still trapped, or physically constrained and spiritually liberated. The Jewish people left Egypt not merely to escape suffering, but to become servants of G-d. This was not a loss of freedom, but its highest expression. True freedom is the ability to live with purpose, guided by something higher than ourselves.

Pesach teaches us that redemption begins from within. When we

**True freedom is not defined by the absence of hardship, but by our ability to rise above it.**

refine ourselves, when we challenge our own boundaries, we make room for the ultimate redemption as well. Just as the first Yetzias Mitzrayim led to the giving of the Torah, our personal journeys out of our own limitations bring us closer to our purpose and to a world filled with divine revelation. May this Pesach inspire us to identify our own "Mitzrayim," to break through our limitations, and to experience true freedom infused with faith, humility, and connection to G-d.

Wishing you and your families a meaningful, kosher, and truly liberating Pesach.

# Q&A with the Rabbi

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



## Q IS ICING SUGAR ACCEPTABLE TO USE FOR PASSOVER?

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

## Q DO DRIED FRUITS REQUIRE KOSHER FOR PASSOVER CERTIFICATION?

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

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

## Q CAN I PURCHASE FROZEN FISH TO USE DURING PESACH?

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

## Q CAN I USE FROZEN FRUIT DURING PESACH?

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

## Q DO RAW NUTS REQUIRE KOSHER L'PESACH CERTIFICATION?

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

*continued*



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

## Q DOES COCONUT OIL REQUIRE KOSHER L'PESACH CERTIFICATION?

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



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

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

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



## Q DOES MAPLE SYRUP REQUIRE KOSHER L'PESACH CERTIFICATION?

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

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

ReaLemon, Lemon juice, and 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.

## **Q DOES INSTANT COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?**

It is common for Instant Coffee to contain additives or thickening agents including Maltodextrin, which is derived from corn. It is also possible for the Instant Coffee to be extracted using solvents derived from Chametz. Therefore Instant Coffee requires Kosher L'Pesach Certification. Starbucks Via regular Instant Coffee

and Folgers Decaffeinated or Regular Instant Coffee bearing an OU is acceptable to use on Pesach.

## **Q DOES DECAF COFFEE REQUIRE KOSHER L'PESACH CERTIFICATION?**

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

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

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

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

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

## **Q DOES OLIVE OIL REQUIRE KOSHER L'PESACH CERTIFICATION?**

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

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

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



# 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

# 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.

# ZEROA OR SHANKBONE

BY PROFESSOR N. A. MICHAEL ESKIN





For thousands of years the lamb shank bone has played a significant role in the celebration of the Passover Seder. It is placed on the seder plate to remind us of exodus of the Israelites from Egypt. According to the Bible, Moses instructed the Children of Israel to sacrifice a lamb and smear its blood on the doorpost so that the Angel of Death would pass over and spare their firstborn sons.

***To-date scientists in Israel have successfully created lamb chops they claim are indistinguishable from the genuine cuts.***

The roasted shank bone also marks the transformation of the Israelites into a nation.

The current production of artificial Meat is a remarkable development, but it makes it impossible to celebrate the Passover. Israel, a major leader in this technology, extracts stem cells from animals which have the potential to proliferate and differentiate into special cell types such as muscle and fat. These cells are grown in a nutrient-rich culture medium to stimulate an environment equivalent to inside an animal's body. Such cells grow and form tissue structures like conventional Meat mimicking both its texture and flavor. To facilitate the growth of these cells requires scaffold material that includes edible materials such as collagen or plant-based polymers. To-date scientists in Israel have successfully created lamb chops they claim are indistinguishable from the genuine cuts.

There has been significant growth in artificial Meat due to concerns by consumers for sustainable and ethical protein

sources. The global market for artificial Meat in 2021 was around \$14 billion and is projected to reach \$27.8 billion by 2028. Artificial Meat has already received approval by leading Kashrut Authorities if the original animal has been killed according to Jewish Law. Although Meat is an excellent source of nutrients, it is also high in saturated fatty acids. Health Canada noted that fortunately the consumption of red Meat in Canada is moderate and similar to that

consumed in Mediterranean countries.

An interesting problem, however, is that artificial Meat is boneless, making it impossible to complete the seder plate. Consequently, the use of conventional Kosher Meat, is mandatory for providing the shank bone for the seder plate. While artificial Meat may prove to be sustainable and environmentally friendly, sadly without bones, you can never make the wonderful delicious healthy soup, such as chicken soup, that we all enjoy.

**PROFESSOR N. A. MICHAEL ESKIN**

a Distinguished Professor of Food Science at the University of Manitoba, is the author and co-author of 19 books, 70 chapters and over 160 scientific publications. He is the recipient of many prestigious awards including the 2020 Supelco American Oil Chemists' Research award considered the world prize in lipids. In 2016, he was awarded the Order of Canada for his pioneering research that contributed to the development of canola oil. In 2021 he was awarded both the Order of Manitoba and elected a Fellow of the Royal Society of Canada for his exceptional scientific contributions. In 2022 he received the prestigious Lifetime Achievement Award in honor of Nicolas Appert from the Institute of Food Technologists in the USA. In 2024 he was inducted into the Canadian Agricultural Hall of Fame.

# Benefits

Shankbone is recognized for its many health benefits



**HIGH SOURCE OF PROTEIN**



**MEAT (ESPECIALLY BEEF AND LAMB) IS A RICH SOURCE OF VITAMIN B12.**



**ZINC IN FOODS LIKE BEEF AND CHICKEN HELPS YOUR IMMUNE SYSTEM WORK PROPERLY AND SUPPORTS HEALING.**

# Almond Crusted Chicken Tenders

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

RECIPE BY MIRIAM SZKOVSKI,  
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WITH PERMISSION

## Chicken Ingredients

1 LB. CHICKEN BREAST, CUT INTO  
NARROW STRIPS  
2 EGGS, LIGHTLY WHISKED  
3 LEMONS, JUICED  
2 CUPS GROUND ALMONDS  
OIL FOR FRYING

## Dipping Sauce Ingredients

4 TBSP. MAYONNAISE  
2 TBSP. FRESH LEMON JUICE  
1 TBSP. HONEY

## DIRECTIONS

- ➔ Juice the lemons, and set aside 2 tablespoons for the dipping sauce.
- ➔ Marinate the chicken strips in the rest of the lemon juice for 2 hours.
- ➔ Prepare eggs in one bowl, and ground almond in a second.
- ➔ Dip each piece of chicken into egg, then into the ground almond, until fully coated.



**DECIDE IF YOU WANT TO FRY OR  
BAKE YOUR CHICKEN.**

- ➔ To bake, grease a baking tray. Line chicken pieces up (they can be touching). Drizzle generously with oil. Bake at 425° F for 20–25 minutes.
- ➔ To fry, fill frying pan halfway with oil. Heat to medium, and gently fry each piece until cooked through (approximately 4 minutes on each side). Remove from oil and place on a paper towel.

## For the Dipping Sauce

- ➔ Mix mayonnaise with honey and lemon, gently stirring in one direction until combined.

**SERVE CHICKEN WARM, WITH  
SAUCE EITHER ON THE SIDE OR  
DRIZZLED ON TOP. ENJOY!**

# Tropical Fruity Salad with Avocado Citrus Dressing

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



**YIELDS:**  
**APPROXIMATELY 8-10**

BY MIRIAM SZOKOVSKI  
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## Salad Ingredients

3 HEADS ROMAINE LETTUCE,  
CHOPPED  
2 ORANGES, SLICED  
20 STRAWBERRIES, SLICED  
1 SMALL PURPLE ONION, SLICED  
¼ CUP ALMONDS, CHOPPED

## Dressing Ingredients

1 AVOCADO (180 GRAMS)  
½ SMALL PURPLE ONION (45  
GRAMS)  
2 TBSP. FRESH LEMON JUICE  
½ CUP FRESH ORANGE JUICE  
1 TSP. SUGAR  
1 TSP. SALT

- ➔ Lightly toss the salad ingredients together. You can also add some mango, pomegranate seeds, or other fruit.
- ➔ Put the dressing ingredients in the bowl of a food processor and blend until smooth and creamy.
- ➔ Dress the salad immediately before serving.
- ➔ Store dressing in an airtight container. Dressing lasts a couple of days in the fridge.



# Pesach with Pets

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



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

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

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

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

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

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

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

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

# Passover pet food

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



## BIRD FOOD

Spray Millet For Birds  
Alfalfa Hay and Cubes



## FISH FOOD

Tetra Vacation –  
Tropical Slow Release  
Feeder



## CAT FOOD

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



## DOG FOOD

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

# UTENSILS FOR USE ON PESACH

**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.

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

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

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

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



## **REFRIGERATORS & FREEZERS**

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

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

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



## **RANGES AND OVENS**

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

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



## **SELF-CLEANING OVENS**

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

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



### ***ELECTRIC MIXERS, FOOD PROCESSORS & BLENDERS***

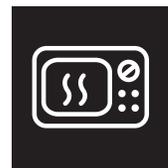
Since the motor area of the electric mixer is often exposed to chametz and can be cleaned only with great difficulty, it is recommended that a special mixer for Passover be used. However, those food processors and blenders that have totally sealed units in their motor area, may be used if the bowls and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



### ***DISHES AND UTENSILS***

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

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



### ***MICROWAVE***

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



## THE FOLLOWING MAY NOT BE KASHERED



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

## Kashering a Stainless Steel Sink:

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

# WINES *for* PESACH

As we prepare for Pesach, one of the important items we purchase for the Seder is wine (or grape juice) for the 4 cups at the seder. We would like to thank the Libations Liquor Store (W King Edward & Oak) for carrying a nice selection of Kosher wines for the community. If you are buying Manischewitz wine, it is not always Kosher for Passover, please check the label carefully to make sure you are getting the Passover certified variety.

**DRY WHITE**  
**EFRAT ISRAELI 2023**  
Available at Libations  
**\$23.99**



\*Prices and availability may vary by location.



**MALBEC**

**EL SECRETO MENDOZA 2021**

Available at Libations & BC Liquor  
**\$24.49**



**CHARDONNAY**

**TERROSO 2024**

Available at Libations  
**\$17.49**



**SAUVIGNON BLANC**

**TERROSO 2024**

Available at Libations  
**\$19.99**



**CABERNET SAUVIGNON**

**TERRA VEGA 2024**

Available at Libations  
**\$17.79**



**DRY WHITE**

**EFRAT ISRAELI 2023**

Available at Libations  
**\$23.99**



**ROSE**

**GALIL GALILEE 2023**

Available at Libations  
**\$28.99**



**MALBEC**

**TEPERBERG VISION 2023**

Available at Libations  
**\$25.99**



**MALBEC**

**EL SECRETO RESERVE 2019**

Available at Libations & BC Liquor  
**\$24.49**



**SALICE SALENTINO**

**CANTINE LEUCI  
TERRA GUANIANI**

Available at Libations & BC Liquor  
**\$22.49**



**SALENTO**

**CANTINE LEUCI  
PRIMITIVO 2020**

Available at Libations & BC Liquor  
**\$20.29**



**ROSE**

**CANTINE LEUCI ROSA  
DEL SALENTO**

Available at Libations & BC Liquor  
**\$25.79**



**CABERNET SAUVIGNON**

**EFRAT ISRAELI 2023**

Available at Libations  
**\$23.99**

# Pesach Schedule

VANCOUVER   VICTORIA   CALGARY   EDMONTON   WINNIPEG

<b>TUESDAY, MARCH 31</b>	Bedikat Chametz. Check for Chametz.	<b>8:15 PM</b>	<b>8:15 PM</b>	<b>8:42 PM</b>	<b>8:44 PM</b>	<b>8:32 PM</b>
<b>EREV PESACH WEDNESDAY, APRIL 1</b>	Finish Eating Chametz Before	<b>11:06 AM</b>	<b>11:07 AM</b>	<b>11:29 AM</b>	<b>11:25 AM</b>	<b>11:22 AM</b>
	Sell and burn Chametz before	<b>12:11 PM</b>	<b>12:12 PM</b>	<b>12:34 PM</b>	<b>12:32 PM</b>	<b>12:27 PM</b>
	Candle lighting*	<b>7:26 PM</b>	<b>7:26 PM</b>	<b>7:51 PM</b>	<b>7:52 PM</b>	<b>7:43 PM</b>
<b>PESACH-DAY 1 THURSDAY, APRIL 2</b>	Candle Lighting <b>after</b> (from a pre- existing flame)	<b>8:34 PM</b>	<b>8:33 PM</b>	<b>9:02 PM</b>	<b>9:05 PM</b>	<b>8:51 PM</b>
<b>PESACH-DAY 2 FRIDAY, APRIL 3</b>	Candle Lighting <b>at</b> (from a pre- existing flame)	<b>7:29 PM</b>	<b>7:29 PM</b>	<b>7:55 PM</b>	<b>7:55 PM</b>	<b>7:46 PM</b>
<b>SHABBAT SATURDAY, APRIL 4</b>	Shabbat ends	<b>8:37 PM</b>	<b>8:37 PM</b>	<b>9:05 PM</b>	<b>9:09 PM</b>	<b>8:55 PM</b>
<b>PESACH - DAY 6 TUESDAY, APRIL 7</b>	Candle lighting*	<b>7:35 PM</b>	<b>7:35 PM</b>	<b>8:01 PM</b>	<b>8:03 PM</b>	<b>7:52 PM</b>
<b>SHVI'T SHEL PESACH WEDNESDAY, APRIL 8</b>	Candle lighting <b>after</b> (from a pre-existing flame)	<b>8:44 PM</b>	<b>8:43 PM</b>	<b>9:12 PM</b>	<b>9:18 PM</b>	<b>9:02 PM</b>
<b>ACHARON SHEL PESACH THURSDAY, APRIL 9</b>	Yom Tov ends	<b>8:46 PM</b>	<b>8:45 PM</b>	<b>9:14 PM</b>	<b>9:20 PM</b>	<b>9:03 PM</b>

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

# 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 2026, 5786.

**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/Pesach-2026](http://www.Koshercheck.org/Pesach-2026)**

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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