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TORONTO.

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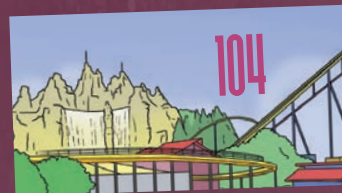
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Welcome
Corner



A message from Rabbi Yacov Felder

When we look carefully at the words of the *pasuk* we are bothered by the word "*vayidatem*" (and you knew). This refers to the children and grammatically it should have said, "*v'yaduh*" (and you will know) as Hashem is talking to the parents about teaching their children.

The Belzer Rebbe known as the *Sar Shalom* explains: a requirement for parents to be successful in transmitting a message that will influence their children is *vayidatem* (and you knew), that they themselves believe and practice the message that they transmit to their children. It is not enough to simply repeat the message that one heard from their parents, as that approach will ultimately fail as it will fall on deaf ears. Children are very perceptive and recognize when we are authentic in our *Yiddishkeit*.

A story is told of a *chassidische* immigrant named Moshe Steinberg who wanted to become a citizen of America. But he had a problem. He did not understand any English and he wasn't at all familiar with American History, so how would he pass the test for citizenship? His good friend set Moshe up with a Jewish clerk from the immigration office and told him that all he has to do was memorize five answers and he would pass the test.

"*Gevaldik!* (great)" said Moshe. "What are the questions?"

"When they ask you your name, answer Moshe Steinberg," said his friend.

"When they ask how many children you have, answer 5.

"When they ask how many states in the USA, answer 50.

"When they ask you who the first President of the United States was,

answer George Washington.

"The last question is, do you have parents? You will answer, thank G-d, both."

For three months Moshe reviews and memorizes these five responses. Moshe Steinberg, 5, 50, George Washington, both. Finally, the day of the interview arrives. The clerk says to him, "I have five questions to ask you, this won't take long."

"Question one: What is the name of the first President of the USA?"

Without skipping a beat Moshe answers, "Moshe Steinberg."

"Question two: How many states are there in the USA?"

"5."

"Question three: How many children do you have?"

"50."

The Jew interviewing Moshe looks at the Chassidic Jew with a beard and *peyos*, a long coat, and he asks him, "What is your name?"

"George Washington."

The Jewish clerk understood what happened and says to Moshe Steinberg, "Who is the *meshuga* in this room, you or me?"

Moshe answers, "Thank G-d, both."

So, as you can see, memorizing lines and copying techniques do not work.

Just as in the world of *chinuch* we can't just act out the role of parents and teachers, the same applies to *kashrus*. It is not sufficient just to copy what was done in the past. Rather, we have to be fully invested in improving ourselves and

COR is celebrating a rich 70-year history of *kashrus* in Toronto and in Canada. The chairmen of the Rabbinical *Vaad Hakashruth*, my father *HaRav* Gedalia Felder זצ"ל and *HaRav* Yitzchak Kirzner זצ"ל, together with many *Rabbonim*, lay leaders and devoted staff of COR during these seven decades, served the COR and the Jewish Community with great distinction in making the COR into a recognized world-class *kashrus* organization.

The theme of this COR Pesach Kosher Corner Magazine is *Dor l'Dor*, generation to generation. This is of course the theme of the entire *Yom Tov* of Pesach and, in particular, the *seder* which manifests itself through the mitzvah of *v'higadita l'vincha*, and you shall tell your children.

I would like to discuss this mitzvah and its relevance to *chinuch habanim* (teaching children) in general, and apply it to the COR and our mission of *kashrus*.

The Torah says in Sefer Shemos:

וְלִמְעַן תִּסְפָּר בְּאָזְנִי בֵּן וּבִן בְּנֵךְ אֶת אֲשֶׁר הִתְעַלְלִיתִּי בְּמִצְוֹתַי וְאֶת אֶתְנִי אֲשֶׁר שָׁמְתִּי בָם וַיְדַעְתֶּם כִּי אֲנִי יְיָ וְיָדַעְתֶּם
 "And that you may relate in the ears of your child and of your grandchild how I made a mockery of Egypt, and how I displayed My signs among them and you will know that I am Hashem."

the way we serve the community. The dedicated employees of COR feel that *kashrus* isn't simply a job, but rather a mission of service to Hashem.

Over the years so much has changed in kosher supervision. Just to copy the way things were done in the past would leave the COR deficient and unable to fulfill its mandate. COR is built on the foundation established by the great leaders of the past and continues to invest much effort, resources and training to maintain its ability to provide kosher consumers with the desired level of *kashrus* that it seeks.

Over a year ago, COR began a new initiative. Together with the assistance of many generous *baalei tzedaka*, we established an evening learning program for our employees -- the COR Evening Kollel. Forty members of the COR gather each night to learn topics of *kashrus* at either the south or north locations. This

“ It is not sufficient just to copy what was done in the past. Rather, we have to be fully invested in improving ourselves and the way we serve the community. ”

nightly learning accomplishes many beneficial objectives. The people who spend their lives devoted to *kashrus* have an opportunity to learn, in-depth, the *halachos* which they are actively involved with on a daily basis. *HaRav* Moshe Spiegel שליטא, leads the learning program and alternates between its two locations.

As well, the Kollel enables COR to provide additional and much needed *parnasa* for our dedicated *mashgichim* for the time they invest in developing themselves and expanding their *kashrus* knowledge. As an additional bonus, it offers this group of *kashrus* professionals the opportunity to strengthen their ties of camaraderie and friendship.

We would like to express our sincere appreciation to our devoted staff, all of our dedicated *mashgichim*, the Rabbonim of the Rabbinical Vaad Hakashruth, the executive and board members for their invaluable time, effort and support throughout the year in assisting us to proceed in our mission of providing quality *kashrus* and other services to our outstanding community.

Chag Kosher V'Samayach
Yacov Sholom Felder

A message from Mr. Moshe Sigler

Dear Friends,

The theme of this year's COR Passover magazine is history – specifically, the history of our community and our organization. This resonates with us because as Jews, we are all students of history. From our youngest years, we learn about the creation of the world, our holy ancestors and the development of our nation. We learn about cataclysmic events, our triumphs and defeats. When we learn Jewish history in school, it is not an academic study. It's personal.

We are students of history, among other reasons, to learn from the past, to model ourselves on the best of our righteous ancestors. But we don't always have to look back to ancient times to learn from special people who came before us. Not so long ago, our nation had to rise from the ashes and start lives and communities anew. Many people took it upon themselves to not just rebuild

their own lives, but to rebuild the community infrastructure critical for Jewish continuity and mitzvah observance. They built schools, *yeshivos*, social help organizations and, of course, *kashrus*.

In this magazine, we reminisce and pay tribute to some of those who helped build *kashrus* in our community. In the early days, it was very difficult. There were few kosher products to be had. The early trailblazers went into stores to introduce store owners to kosher products, so they would carry them. Others went to manufacturers and taught them about *kashrus* and convinced them to make their products kosher. There was no central body ensuring that all food establishments maintained a respected level of *kashrus*. Walking through a grocery store today or eating at one of our many kosher establishments, it is hard to

imagine how difficult *kashrus* was 70 years ago. The creation of COR and the devotion of its early rabbinic, professional and lay leadership, helped to create the kosher reality that we enjoy today.

So, as you shop for Pesach and see the wide range of kosher products to choose from, take a moment to think of those that came before us and appreciate how fortunate we are to live in the times that we do, in a community like ours.

Best wishes to all of you for a happy, healthy and kosher Pesach.

Sincerely,
Moshe Sigler



March-April 2023 Calendar

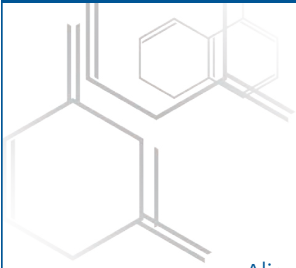
ניסן תשפ"ג

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				MARCH 23 א	MARCH 24 ב	MARCH 25 ג
MARCH 26 ד	MARCH 27 ה	MARCH 28 ו	MARCH 29 ז	MARCH 30 ח	MARCH 31 ט	APRIL 1 י Shabbat HaGadol
APRIL 2 יא	APRIL 3 יב	APRIL 4 יג Bedikat Chametz	APRIL 5 יד Erev Pesach Taanit Bechorot Eruv Tavshilin 1st Seder Night	APRIL 6 טו Pesach 1st Day 2nd Seder Night	APRIL 7 טז Pesach 2nd Day Sefira 1	APRIL 8 יז Shabbat Chol Hamoed Sefira 2
APRIL 9 יח Chol Hamoed Sefira 3	APRIL 10 יט Chol Hamoed Sefira 4	APRIL 11 כ Chol Hamoed Sefira 5	APRIL 12 כא Pesach 7th Day Sefira 6	APRIL 13 כב Pesach 8th Day Yizkor Sefira 7	APRIL 14 כג Sefira 8	APRIL 15 כד Sefira 9
APRIL 16 כה Sefira 10	APRIL 17 כו Sefira 11	APRIL 18 כז Sefira 12	APRIL 19 כח Sefira 13	APRIL 20 כט Sefira 14	APRIL 21 ל Sefira 15	

Important Pesach Dates & Times



		TORONTO	CALGARY	EDMONTON	HALIFAX	MONTREAL	OTTAWA	VANCOUVER	WINNIPEG
TUESDAY EVENING, APRIL 4	Bedikat Chametz								
WEDNESDAY, APRIL 5 <i>Erev Pesach / 1st Night of Pesach Eruv Tavshilin</i>	Latest Time to Eat Chametz	10:47 AM	11:03 AM	11:00 AM	10:43 AM	10:23 AM	10:31 AM	10:40 AM	10:56 AM
	Latest Time to Burn Chametz	12:04 PM	12:21 PM	12:18 PM	12:00 PM	11:40 AM	11:48 AM	11:58 AM	12:14 PM
	Candle Lighting	7:31 PM	7:57 PM	7:58 PM	7:28 PM	7:09 PM	7:17 PM	7:31 PM	7:48 PM
	Shkia	7:49 PM	8:15 PM	8:16 PM	7:46 PM	7:27 PM	7:35 PM	7:49 PM	8:06 PM
	Chatzot	1:19 AM	1:38 AM	1:37 AM	1:17 AM	12:57 AM	1:05 AM	1:15 AM	1:31 AM
THURSDAY, APRIL 6 <i>1st Day of Pesach / 2nd Night of Pesach</i>	Shkia	7:50 PM	8:17 PM	8:19 PM	7:48 PM	7:29 PM	7:37 PM	7:51 PM	8:08 PM
	Candle Lighting After	8:35 PM	9:09 PM	9:13 PM	8:32 PM	8:14 PM	8:22 PM	8:40 PM	8:58 PM
	Chatzot	1:19 AM	1:39 AM	1:37 AM	1:17 AM	12:57 AM	1:05 AM	1:15 AM	1:31 AM
FRIDAY, APRIL 7 <i>2nd Day of Pesach/ Erev Shabbat Chol Hamoed</i>	Candle Lighting	7:33 PM	8:01 PM	8:02 PM	7:31 PM	7:11 PM	7:20 PM	7:34 PM	7:51 PM
	Shkia	7:51 PM	8:19 PM	8:20 PM	7:49 PM	7:29 PM	7:38 PM	7:52 PM	8:09 PM
SHABBAT, APRIL 8 <i>Shabbat Chol Hamoed</i>	Shkia	7:53 PM	8:21 PM	8:22 PM	7:50 PM	7:31 PM	7:40 PM	7:54 PM	8:11 PM
	Shabbat Ends	8:38 PM	9:12 PM	9:17 PM	8:35 PM	8:16 PM	8:25 PM	8:43 PM	9:01 PM
TUESDAY, APRIL 11 <i>Erev Yom Tov/ 7th Night of Pesach</i>	Candle Lighting	7:38 PM	8:07 PM	8:09 PM	7:36 PM	7:17 PM	7:25 PM	7:40 PM	7:57 PM
	Shkia	7:56 PM	8:25 PM	8:27 PM	7:54 PM	7:35 PM	7:43 PM	7:58 PM	8:15 PM
WEDNESDAY, APRIL 12 <i>7th Day of Pesach/ 8th Night of Pesach</i>	Shkia	7:57 PM	8:27 PM	8:30 PM	7:55 PM	7:36 PM	7:45 PM	8:00 PM	8:18 PM
	Candle Lighting After	8:42 PM	9:20 PM	9:25 PM	8:41 PM	8:21 PM	8:30 PM	8:50 PM	9:08 PM
THURSDAY, APRIL 13 <i>8th Day of Pesach</i>	Shkia	7:59 PM	8:29 PM	8:31 PM	7:57 PM	7:38 PM	7:46 PM	8:02 PM	8:19 PM
	Yom Tov Ends	8:44 PM	9:21 PM	9:28 PM	8:42 PM	8:23 PM	8:32 PM	8:52 PM	9:10 PM



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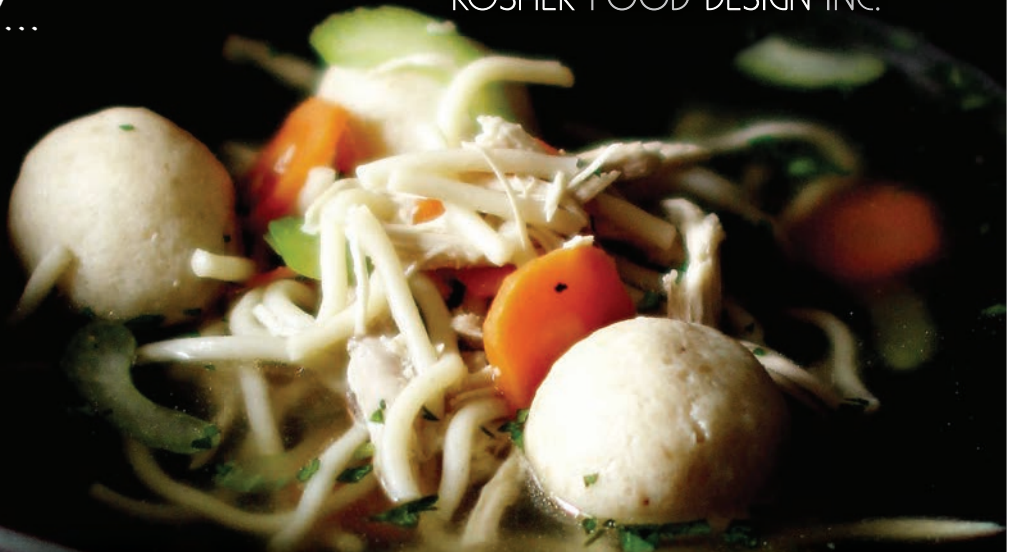
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Passover

Establishments & Services

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Hermes Bakery	416.787.1234
Kosher City Plus Bakery	416.782.6788
Lollicakes Limited	416.482.2253

BUTCHER SHOPS

Magen Meats	905.731.6328
Real Canadian Superstore (Gerry Fitzgerald)	416.665.3209
Savours Gourmet	416.663.7779
Sobeys (Clark)	905.764.3770
Toronto Kosher	416.633.9642

CATERERS & TAKE-OUT FOODS

Apex Kosher Catering	416.901.5044
Ely's Fine Foods	416.782.3231
Greg's Delights	905.597.7734
koshertrends by mona pasternak	416.665.6662
La Briut Kosher Catering	647.800.2229
Lechaim Catering	416.650.5440
Magen Meats	905.731.6328
Mitzuyan Kosher Catering	416.419.5260
PRC Caterers	416.787.9889
Real Canadian Superstore (Gerry Fitzgerald)	416.665.3209
Savours Gourmet	416.663.7779
Sobeys (Clark)	905.764.3770
The Kosher Gourmet	416.781.9900
Tiara/Joe Boos Catering	647.300.2292
Toronto Kosher	416.633.9642
Two13 Kosher Food Design	647.334.4213
Yosef Mokir Shabbos	647.613-0967
Yours Truly Meat Co	416.389.0906

FISH MARKETS

Friedmans Fresh Fish	416.782.6056
Nu Age Fish	416.663.3474
Sobeys (Clark)	905.764.3770

KOSHER FOOD & NOVELTY STORES

Baskets n Stuf	416.250.9116
Candy Catchers	647.617.7352
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Kosher City Plus	416.782.6788
Kosher Food Warehouse Online	Kosherfoodwarehouse55@gmail.com
Savours Fresh Market	416.646.2277
Savours Gourmet	416.663.7779
The Chocolate Moose	416.784.9092
The Inside Scoop	416.768.6225
<i>(Cholov Yisroel Ice Cream By Special Order Only Before Passover)</i>	
Zack's Chocolates	905.597.7022

PUBLIC/PRIVATE INSTITUTIONS

Kitchens at the institutions listed below have been prepared for Passover by COR.

- Baycrest Centre for Geriatric Care
- Baycrest Terrace
- Bernard Betel Centre
- Bikur Cholim
- Cedarvale Terrace
- Kensington Place Retirement Residence
- One Kenton

WINES

Wine certified by recognized rabbinic authorities are permissible. The label must indicate that the bottle has been prepared "*Kosher l'Pesach*".

Grafstein Wines	416.256.0440
Simcha Wine Corp	905.761.9022

Passover Product Guide



REQUIRES PASSOVER CERTIFICATION



NO PASSOVER CERTIFICATION REQUIRED



KITNIYOT
*This product may require Passover certification for those who eat Kitniyot on Passover.



TAKE NOTE!

ALCOHOLIC BEVERAGES	REQUIRES PASSOVER CERTIFICATION
ALMOND MILK	REQUIRES PASSOVER CERTIFICATION
ALMONDS:	
1. IN SHELL	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
2. SHELLED WITHOUT BHT AND BHA AND NOT BLANCHED OR ROASTED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
APPLE JUICE	REQUIRES PASSOVER CERTIFICATION
APPLE SAUCE	REQUIRES PASSOVER CERTIFICATION
ARTIFICIAL SWEETENERS	SEE SUGAR SUBSTITUTE
BABY FOOD	REQUIRES PASSOVER CERTIFICATION
BABY FORMULA	<p>"THE FOLLOWING BABY FORMULAS ARE PRODUCED IN CHAMETZ-FREE FACILITIES AND ARE ACCEPTABLE WHEN BEARING THE OU. THEY ARE KITNIYOT AND SHOULD BE PREPARED WITH DESIGNATED UTENSILS.</p> <ol style="list-style-type: none"> 1. ENFAMIL 2. ENFAPRO 3. ISOMIL 4. KIRKLAND SIGNATURE 5. LIFE BRAND 6. NESTLE GOOD START 7. NEXT STEP 8. PARENT'S CHOICE 9. PRESIDENT'S CHOICE 10. SIMILAC"
BAKING POWDER	REQUIRES PASSOVER CERTIFICATION
BAKING SODA	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
BUCKWHEAT	KITNIYOT * (SEE NOTE ABOVE)
BUTTER	REQUIRES PASSOVER CERTIFICATION
CANOLA OIL	KITNIYOT- REQUIRES PASSOVER CERTIFICATION FOR THOSE WHO EAT KITNIYOT
CARROTS:	
1. FROZEN OR CANNED CARROTS	REQUIRES PASSOVER CERTIFICATION
2. BABY OR RAW CARROTS	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
CHEESE (HARD & SOFT)	REQUIRES PASSOVER CERTIFICATION
CHICKEN	SEE POULTRY
CHICKPEAS	KITNIYOT * (SEE NOTE ABOVE)
CLUB SODA	REQUIRES PASSOVER CERTIFICATION
COCOA POWDER	REQUIRES PASSOVER CERTIFICATION

COCONUT OIL	REQUIRES PASSOVER CERTIFICATION
COCONUT, SHREDDED:	
1. SWEETENED AND/OR TOASTED	REQUIRES PASSOVER CERTIFICATION
2. UNSWEETENED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
COFFEE:	
1. REGULAR BEANS - WHOLE OR GROUND	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
2. REGULAR INSTANT	REQUIRES PASSOVER CERTIFICATION
3. ALL DECAF - BEANS OR INSTANT	REQUIRES PASSOVER CERTIFICATION
4. ALL FLAVOURED - BEANS, INSTANT, OR DECAF	REQUIRES PASSOVER CERTIFICATION
5. FOLGER'S INSTANT AND TASTER'S CHOICE INSTANT - REGULAR, NOT DECAF OR FLAVOURED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
6. WHITENER/NON-DAIRY CREAMER	REQUIRES PASSOVER CERTIFICATION
COLA	SEE SOFT DRINKS
COOKING OIL SPRAY	REQUIRES PASSOVER CERTIFICATION
CORN	KITNIYOT * (SEE NOTE ABOVE)
COTTONSEED OIL	REQUIRES PASSOVER CERTIFICATION
DATES	REQUIRES PASSOVER CERTIFICATION
DESSERT GELS AND PUDDINGS	REQUIRES PASSOVER CERTIFICATION
EDAMAME	KITNIYOT * (SEE NOTE ABOVE)
EGGS	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
EGGS, LIQUID	REQUIRES PASSOVER CERTIFICATION
EGGS, PEELED	REQUIRES PASSOVER CERTIFICATION
FISH:	
1. FRESH WITH NO ADDED INGREDIENTS BESIDES SALT	NO PASSOVER CERTIFICATION REQUIRED
2. ALL OTHER VARIETIES	REQUIRES PASSOVER CERTIFICATION
3. TUNA FISH, CANNED	REQUIRES PASSOVER CERTIFICATION
SALMON:	
1. FRESH	NO PASSOVER CERTIFICATION REQUIRED
2. SMOKED, LOX	REQUIRES PASSOVER CERTIFICATION
3. CANNED	REQUIRES PASSOVER CERTIFICATION
4. FROZEN	REQUIRES PASSOVER CERTIFICATION
5. KIRKLAND ATLANTIC (FARM RAISED) FROZEN SALMON	ACCEPTABLE AS IS FOR PASSOVER
6. KIRKLAND WILD FROZEN SALMON	ACCEPTABLE AS IS FOR PASSOVER
FOOD COLOURING	REQUIRES PASSOVER CERTIFICATION
FRUIT JUICE	REQUIRES PASSOVER CERTIFICATION
FRUITS:	
1. CANNED	REQUIRES PASSOVER CERTIFICATION
2. FROZEN UNSWEETENED, WITHOUT ADDITIVES (I.E. SYRUP, CITRIC ACID, ASCORBIC ACID, VITAMIN C)	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
3. DRIED	REQUIRES PASSOVER CERTIFICATION
GARLIC:	
1. FRESH	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
2. PEELED	REQUIRES PASSOVER CERTIFICATION

GINGER ALE	SEE SOFT DRINKS
GRAPE JUICE	REQUIRES PASSOVER CERTIFICATION
GRAPESEED OIL	REQUIRES PASSOVER CERTIFICATION
GREEN BEANS	KITNIYOT * (SEE NOTE ABOVE)
GUM	REQUIRES PASSOVER CERTIFICATION
HAZELNUTS (FILBERTS):	
1. IN SHELL	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
2. SHELLED WITHOUT BHT AND BHA AND NOT BLANCHED OR ROASTED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
HONEY	REQUIRES PASSOVER CERTIFICATION
HORSERADISH:	
1. PREPARED	REQUIRES PASSOVER CERTIFICATION
2. RAW	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
ICE, BAGGED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
ICE CREAM, SHERBERT, ETC.	REQUIRES PASSOVER CERTIFICATION
JAM, JELLY, PRESERVES	REQUIRES PASSOVER CERTIFICATION
KASHA	KITNIYOT * (SEE NOTE ABOVE)
KETCHUP	REQUIRES PASSOVER CERTIFICATION
LACTAID	SEE MILK
LEMON JUICE	REQUIRES PASSOVER CERTIFICATION
LEMON JUICE: REALEMON LEMON JUICE	CERTIFIED BY THE OU IS ACCEPTABLE WITHOUT PASSOVER CERTIFICATION
LENTILS	KITNIYOT * (SEE NOTE ABOVE)
LIME JUICE	REQUIRES PASSOVER CERTIFICATION
LIME JUICE: REALIME LIME JUICE	CERTIFIED BY THE OU IS ACCEPTABLE WITHOUT PASSOVER CERTIFICATION
MAPLE SYRUP	REQUIRES PASSOVER CERTIFICATION
MARGARINE	REQUIRES PASSOVER CERTIFICATION
MATZAH	REQUIRES PASSOVER CERTIFICATION
MAYONNAISE	REQUIRES PASSOVER CERTIFICATION
MILK:	
1. MILK	PREFERABLE WITH PASSOVER CERTIFICATION
	IF CERTIFIED MILK IS UNAVAILABLE, PURCHASE REGULAR MILK BEFORE PASSOVER
2. LACTAID MILK	IF NEEDED, PURCHASE BEFORE PASSOVER
3. LACTAID CAPLETS, DROPS, TABLETS	MAY CONTAIN CHAMETZ
MUSHROOMS:	
1. CANNED	REQUIRES PASSOVER CERTIFICATION
2. FRESH, DRIED, PRE-SLICED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
MUSTARD	KITNIYOT * (SEE NOTE ABOVE)
NUTS	SEE SPECIFIC NUT TYPE: ALMONDS, HAZELNUTS, PEANUTS, PECANS, WALNUTS
OIL	SEE SPECIFIC OIL TYPE: CANOLA OIL, COCONUT OIL, COOKING OIL SPRAY, COTTONSEED OIL, GRAPESEED OIL, OLIVE OIL, SAFFLOWER OIL, VEGETABLE OIL

OLIVE OIL: ALL OLIVE OIL VARIETIES INCLUDING PURE, EXTRA LIGHT, AND EXTRA VIRGIN	REQUIRES PASSOVER CERTIFICATION
ORANGE JUICE:	
1. FRESH	REQUIRES PASSOVER CERTIFICATION
2. FROZEN CONCENTRATE, GRADE A 100% PURE WITHOUT ADDITIVES OR ENRICHMENTS (E.G. CALCIUM)	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
PEANUTS	KITNIYOT * (SEE NOTE ABOVE)
PEAS	KITNIYOT * (SEE NOTE ABOVE)
PECANS:	
1. IN SHELL	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
2. HALVES: WITHOUT BHT AND BHA AND NOT BLANCHED OR ROASTED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
3. PIECES	REQUIRES PASSOVER CERTIFICATION
PICKLES	REQUIRES PASSOVER CERTIFICATION
PINEAPPLE, CANNED	REQUIRES PASSOVER CERTIFICATION
POP	SEE SOFT DRINKS
POPCORN	KITNIYOT * (SEE NOTE ABOVE)
POPPY SEEDS	KITNIYOT * (SEE NOTE ABOVE)
POTATO CHIPS	REQUIRES PASSOVER CERTIFICATION
POULTRY:	
1. ALL COOKED AND/OR PROCESSED	REQUIRES PASSOVER CERTIFICATION
2. ALL RAW UNPROCESSED POULTRY FROM MARVID AND PREMIER	KOSHER FOR PASSOVER YEAR-ROUND EVEN WITHOUT PASSOVER CERTIFICATION
PRUNES	REQUIRES PASSOVER CERTIFICATION
QUINOA	THERE ARE DIFFERING OPINIONS AS TO THE KITNIYOT STATUS OF QUINOA. ASK YOUR RABBI FOR DIRECTION.
RAISINS	REQUIRES PASSOVER CERTIFICATION
RICE	KITNIYOT * (SEE NOTE ABOVE)
RICE MILK	KITNIYOT AND MAY CONTAIN CHAMETZ
SAFFLOWER OIL	THERE ARE DIFFERING OPINIONS AS TO THE KITNIYOT STATUS OF SAFFLOWER OIL. ASK YOUR RABBI FOR DIRECTION.
SALAD, BAGGED	REQUIRES PASSOVER CERTIFICATION
SALMON	SEE FISH
SALT:	
1. IODIZED	REQUIRES PASSOVER CERTIFICATION
2. NON-IODIZED/SEA SALT	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
SELTZER	REQUIRES PASSOVER CERTIFICATION
SESAME SEEDS	KITNIYOT * (SEE NOTE ABOVE)
SNOW PEAS	KITNIYOT * (SEE NOTE ABOVE)
SODA STREAM CANISTER	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
SOFT DRINKS (I.E. CARBONATED DRINKS)	REQUIRES PASSOVER CERTIFICATION
SOY MILK	KITNIYOT AND MAY CONTAIN CHAMETZ
SOYBEANS	KITNIYOT * (SEE NOTE ABOVE)
SPICES	REQUIRES PASSOVER CERTIFICATION

SUGAR:	
1. WHITE GRANULATED (I.E. 2KG BAGS, INDUSTRIAL BAGS)	NO CERTIFICATION REQUIRED
REDPATH WHITE SUGAR AND LANTIC WHITE SUGAR ARE ACCEPTABLE FOR PASSOVER AND DO NOT REQUIRE PASSOVER CERTIFICATION. ALL VARIETIES OF REDPATH BROWN SUGAR AND ALL VARIETIES OF LANTIC BROWN SUGAR ARE ACCEPTABLE FOR PASSOVER AND DO NOT REQUIRE PASSOVER CERTIFICATION.	
2. REDPATH CUBES	NO PASSOVER CERTIFICATION REQUIRED
3. REDPATH DARK AND LIGHT BROWN SUGAR	NO PASSOVER CERTIFICATION REQUIRED
4. REDPATH DEMERARA	NO PASSOVER CERTIFICATION REQUIRED
5. REDPATH GOLDEN AND LIGHT YELLOW SUGAR	NO PASSOVER CERTIFICATION REQUIRED
6. REDPATH PACKETS	NO PASSOVER CERTIFICATION REQUIRED
7. LANTIC DARK AND LIGHT BROWN SUGAR	NO PASSOVER CERTIFICATION REQUIRED
8. BROWN SUGAR	REQUIRES PASSOVER CERTIFICATION
9. CONFECTIONERS SUGAR	REQUIRES PASSOVER CERTIFICATION
10. SUGAR SUBSTITUTE, ARTIFICIAL SWEETENERS	REQUIRES PASSOVER CERTIFICATION
SUNFLOWER SEEDS	KITNIYOT * (SEE NOTE ABOVE)
SWEETENERS	SEE SUGAR SUBSTITUTE
TEA:	
1. INSTANT, DECAFFEINATED, FLAVOURED, AND HERBAL	REQUIRES PASSOVER CERTIFICATION
2. PURE BLACK, GREEN, AND WHITE (LEAVES OR BAGS)	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
TOFU	KITNIYOT- REQUIRES PASSOVER CERTIFICATION FOR THOSE WHO EAT KITNIYOT
TUNA	SEE FISH
TURKEY	SEE POULTRY
VEGETABLE OIL	REQUIRES PASSOVER CERTIFICATION
VEGETABLES, CANNED OR FROZEN	REQUIRES PASSOVER CERTIFICATION
VINEGAR	REQUIRES PASSOVER CERTIFICATION
VITAMINS	REQUIRES PASSOVER CERTIFICATION
WALNUTS:	
1. IN SHELL	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
2. SHELLED WITHOUT BHT AND BHA AND NOT BLANCHED OR ROASTED	NO CERTIFICATION REQUIRED (YEAR-ROUND INCLUDING PASSOVER)
WILD RICE	KITNIYOT * (SEE NOTE ABOVE)
WINE	REQUIRES PASSOVER CERTIFICATION
YOGURT	REQUIRES PASSOVER CERTIFICATION



**Chag Kasher
V'Sameach!**
*Best wishes for a
happy holiday!*

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Non-Edible Products



REQUIRES
PASSOVER
CERTIFICATION



NO PASSOVER
CERTIFICATION
REQUIRED



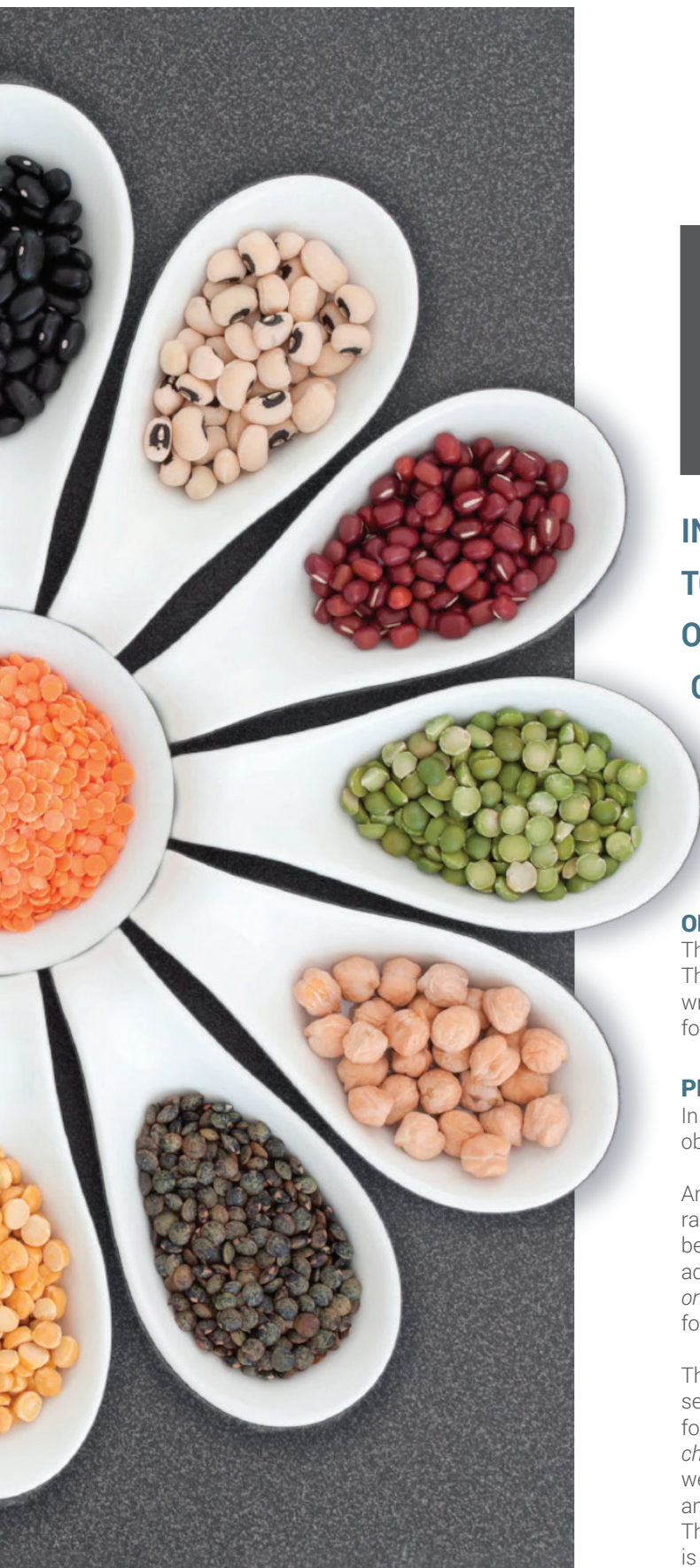
CHAMETZ



TAKE NOTE!

ALCOHOL (ISOPROPYL)	NO CERTIFICATION REQUIRED
ALL-PURPOSE CLEANER	NO CERTIFICATION REQUIRED
ALUMINUM PANS & FOIL	NO CERTIFICATION REQUIRED
AMMONIA	NO CERTIFICATION REQUIRED
BABY OIL	NO CERTIFICATION REQUIRED
BABY OINTMENT	NO CERTIFICATION REQUIRED
BABY POWDER	NO CERTIFICATION REQUIRED
BABY WIPES WITHOUT ALCOHOL	NO CERTIFICATION REQUIRED
BALLOONS WITHOUT POWDER	NO CERTIFICATION REQUIRED
BATHROOM CLEANER	NO CERTIFICATION REQUIRED
BLEACH	NO CERTIFICATION REQUIRED
BLUSH	NO CERTIFICATION REQUIRED
CARPET CLEANER	NO CERTIFICATION REQUIRED
CHARCOAL	NO CERTIFICATION REQUIRED
COFFEE FILTERS	NO CERTIFICATION REQUIRED
CONTACT LENS SOLUTION	NO CERTIFICATION REQUIRED
CONTACT PAPER	NO CERTIFICATION REQUIRED
CREAM, TOPICAL	NO CERTIFICATION REQUIRED
CROCK POT LINERS	NO CERTIFICATION REQUIRED
CUPCAKE LINERS	NO CERTIFICATION REQUIRED
DENTAL FLOSS, UNFLAVOURED	NO CERTIFICATION REQUIRED
DEODORANT, SPRAY	SHOULD NOT HAVE CHAMETZ-DERIVED ALCOHOL
DEODORANT, STICK	NO CERTIFICATION REQUIRED
DISH SOAP, LIQUID & POWDER	NO CERTIFICATION REQUIRED
DRAIN/PIPE OPENER	NO CERTIFICATION REQUIRED
DRY SHAMPOO	SHOULD NOT HAVE CHAMETZ-DERIVED ALCOHOL
EYE SHADOW	NO CERTIFICATION REQUIRED
EYELINER	NO CERTIFICATION REQUIRED
FABRIC PROTECTOR	NO CERTIFICATION REQUIRED
FABRIC SOFTENER	NO CERTIFICATION REQUIRED
FLOOR CLEANER	NO CERTIFICATION REQUIRED
FOUNDATION	NO CERTIFICATION REQUIRED
FURNITURE POLISH	NO CERTIFICATION REQUIRED

GLASS CLEANER	NO CERTIFICATION REQUIRED
GLOVES, DISPOSABLE WITHOUT POWDER	NO CERTIFICATION REQUIRED
HAIRSPRAY	SHOULD NOT HAVE CHAMETZ-DERIVED ALCOHOL
HAND SANITIZER	NO CERTIFICATION REQUIRED
HYDROGEN PEROXIDE	NO CERTIFICATION REQUIRED
INSECTICIDE, SPRAYS	NO CERTIFICATION REQUIRED
INSECTICIDE, TRAPS	SOME BAITS CONTAIN CHAMETZ
JEWELLERY POLISH	NO CERTIFICATION REQUIRED
LAUNDRY DETERGENT	NO CERTIFICATION REQUIRED
LIPSTICK & LIP GLOSS	SHOULD BE CHAMETZ-FREE
LOTION	NO CERTIFICATION REQUIRED
MASCARA	NO CERTIFICATION REQUIRED
MINERAL OIL	NO CERTIFICATION REQUIRED
MOISTURIZER & HAND CREAM	NO CERTIFICATION REQUIRED
MOUTHWASH	SHOULD BE CHAMETZ-FREE
MURPHY OIL	NO CERTIFICATION REQUIRED
NAIL POLISH REMOVER	SHOULD NOT HAVE CHAMETZ-DERIVED ALCOHOL
NAPKINS	NO CERTIFICATION REQUIRED, NOT RECOMMENDED FOR HOT AND/OR MOIST FOODS
OINTMENT	NO CERTIFICATION REQUIRED
OVEN CLEANER	NO CERTIFICATION REQUIRED
PAPER CUPS	NO CERTIFICATION REQUIRED
PAPER PLATES, COATED	NO CERTIFICATION REQUIRED
PAPER PLATES, NON-COATED	NO CERTIFICATION REQUIRED, NOT RECOMMENDED FOR HOT AND/OR MOIST FOODS
NOTE: MANY NAPKINS, PAPER TOWELS, AND PAPER PLATES CONTAIN CORN STARCH. THEREFORE, IT IS NOT RECOMMENDED TO USE THESE PRODUCTS FOR HOT OR MOIST FOODS UNLESS THEY HAVE PASSOVER CERTIFICATION.	
PAPER TOWELS	NO CERTIFICATION REQUIRED, NOT RECOMMENDED FOR HOT AND/OR MOIST FOODS
PARCHMENT PAPER	REQUIRES YEAR-ROUND CERTIFICATION
PERFUME & COLOGNE	SHOULD NOT HAVE CHAMETZ-DERIVED ALCOHOL
PLASTIC CUPS, PLATES & CUTLERY	NO CERTIFICATION REQUIRED
PLASTIC WRAP	NO CERTIFICATION REQUIRED
PLAY DOUGH	CHAMETZ
SHAMPOO	NO CERTIFICATION REQUIRED
SHOE POLISH	NO CERTIFICATION REQUIRED
SILVER/METAL POLISH	NO CERTIFICATION REQUIRED
SOAP, BAR & LIQUID	NO CERTIFICATION REQUIRED
STYROFOAM CUPS & PLATES	NO CERTIFICATION REQUIRED
TOOTHPASTE	SHOULD BE CHAMETZ-FREE
TOOTHPICKS WITHOUT COLOUR	NO CERTIFICATION REQUIRED
VASELINE/PETROLEUM JELLY	NO CERTIFICATION REQUIRED
WAX PAPER	NO CERTIFICATION REQUIRED



Kitniyot

IN ADDITION TO THE
TORAH'S PROHIBITION OF *CHAMETZ*
ON PESACH, MANY PEOPLE HAVE THE
CUSTOM TO REFRAIN FROM CONSUMING
KITNIYOT AS WELL.

ORIGINS

The earliest literature regarding *kitniyot* dates back over 700 years. The *Smak*, Rabbi Yitzchak of Korbol, who lived in the 13th century, writes about the custom of *kitniyot* that had already been practiced for many generations.

PERSPECTIVE

In order to appreciate the custom of *kitniyot*, let us first make an observation about the nature of the prohibition of *chametz* on Pesach.

Among the foods that the Torah has forbidden, there is a wide range of rules and regulations. Some foods are only forbidden to be eaten (i.e. typical non-kosher); monetary and physical benefit is additionally restricted from others (i.e. milk and meat mixtures, and *orlah* - fruits from a tree that is not yet three years old). The penalty for violation and the rules of nullification vary from item to item.

The prohibition of *chametz* is unique in its broad applications and severity of violation. *Chametz* has the strictest restrictions of all forbidden foods in the Torah. Besides the prohibition of eating *chametz*, one is forbidden from even owning or benefiting from it as well. Many times, even a small drop of *chametz* that gets mixed into an otherwise non-*chametz* food would forbid the entire mixture. The punishment of *karet* (spiritual excision) for consuming *chametz* is the most severe penalty that the Torah gives for forbidden food.



For those who eat Kitniyot on Passover

COMMON KITNIYOT ITEMS

Beans	Peanuts
Buckwheat	Peas
Canola Oil	Poppy Seeds
Chickpeas	Rice
Corn	Sesame Seeds
Edamame	Snow Peas
Green Beans	Soy Beans
Lentils	String Beans
Millet	Sunflower Seeds
Mustard	



With this in mind, we can appreciate that *halacha* has a heightened cautiousness towards *chametz* and why extra safeguards have been set in place to avoid *chametz*. (In addition, since *chametz* is permitted throughout the year, mistakes are more likely.)

The custom of *kitniyot* is a well-known example of an instituted safeguard.

REASONS

The classic *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. Even though *kitniyot* products are not *chametz*, Chazal were worried that if we allow their consumption, actual *chametz* might be consumed as well. One concern is the realistic possibility that wheat or barley kernels, which are similar to *kitniyot* kernels, might be inadvertently mixed into the *kitniyot*, thereby cooking *chametz* with the *kitniyot*. Another concern was that, since one can grind *kitniyot* into flour and bake or cook them into items that resemble actual *chametz*, the uninitiated observer might assume that *chametz* products are permissible. Also, the harvesting and processing of *kitniyot* is done in a similar way to *chametz* grains, and again, that might lead to confusion. In order to prevent the grave sin of eating *chametz*, the custom of *kitniyot* was enacted.

TO WHOM DOES THE CUSTOM APPLY?

As the *halachic* nature of customs dictates, only those communities which have adopted the custom of *kitniyot* are bound by it. The *Ashkenazi* communities of that time certainly accepted this custom, while generally the *Sephardic* communities did not.

It is interesting that even within the *Sephardic* communities there are those who observe this custom to avoid *kitniyot* to some extent. Many members of the Moroccan communities avoid *kitniyot* and some Iraqis don't eat rice. (There is a Persian custom not to eat chickpeas. The reason is not based on what is mentioned above, but for a different reason entirely. Chummus is a chickpea product, and since "chummus" sounds like "*chametz*",

that community had a tradition to avoid chickpeas on Pesach!)

Although *kitniyot* has the *halachic* status of a custom, its observance is in no way optional. There are two types of customs: instituted customs and developed customs. Examples of developed customs include eating fried foods on *Chanukah* and *hamantashen* on *Purim*. These customs developed as their practices relate to the holidays. We cherish these customs, but there is no requirement to practice them. An instituted custom, on the other hand, once it has been accepted and practiced, has a similar status to a binding law. If one is of *Ashkenazi* descent, they are bound to adhere to the custom of refraining from eating *kitniyot*.

TYPES OF ITEMS INCLUDED

The original *kitniyot* products are rice, buckwheat, millet, beans, lentils, chickpeas, and mustard seed. As new products were introduced and discovered, their *kitniyot* status needed to be discussed. We find literature in regard to the *kitniyot* status of peas, corn, peanuts, quinoa, and others as well. Since there are many factors to consider, it is apparent that only a rabbinic authority can decide what is and what is not included in the custom.

LENIENCIES

Although *kitniyot* was prohibited out of a concern that it would be confused with *chametz*, *kitniyot* does not share the same strict applications of actual *chametz*. The custom was only enacted to forbid eating *kitniyot*. One is permitted to own, use, and benefit from *kitniyot*. Therefore, *kitniyot* products do not have to be sold with the *chametz*, and pet food containing *kitniyot* may be used. The laws of nullification are relaxed as well. In addition, when necessary, sick and elderly people may consume *kitniyot* products. Someone suffering discomfort may take medication that has *kitniyot* ingredients, and a baby may be fed formula that has *kitniyot* ingredients.

Pesach is a holiday in which we cherish our heritage and our link back to the earlier generations. Adhering to one's traditions in regard to *kitniyot* is a great demonstration of this appreciation. ■

Medication Guidelines



First and foremost, it should be stated clearly:

No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.

PLEASANT TASTING MEDICINE

Liquid medicines and chewable pills, which are flavoured to give a pleasant taste, have the same *halachic* status as regular food even though they are only being taken for their medicinal benefits.

If these medications contain *chametz*, they are forbidden to be ingested on Pesach. In a situation where the patient is seriously ill (*choleh sheyaish bo sakana*), a rabbi should be consulted.

BITTER TASTING MEDICINE

Pills which are bitter are permitted for someone who is ill even if the pills contain *chametz*. (If a pill has a thin, sweet flavoured coating, but the actual pill is bitter, the pill may be permitted as long as the coating is *chametz*-free.) This leniency is based on the principle that the pill is being eaten in an abnormal way, *shlo k'derech achila*, and is limited to one who is ill. Someone who is suffering only slight discomfort should not take pills that contain *chametz*. In addition, even if someone is ill, the *halacha* clearly states (*Rama Y"D* 155:3) that one may not take a pill that contains *chametz* if there is a *chametz*-free alternative.

VITAMINS AND SUPPLEMENTS

Since the allowance for taking medicines that contain *chametz* is limited to someone who is ill, it is forbidden to electively take vitamins or food supplements unless it is determined that they do not contain *chametz*.

KITNIYOT

Medicine containing *kitniyot* is permitted for someone who feels ill.

REMEMBER

- **IMPORTANT:** No one should discontinue or avoid taking medications that have been prescribed to them without consulting their doctor and rabbi.
- Medication which tastes bitter when chewed is permitted. However, one should not take a pill that contains *chametz* if there is a *chametz*-free alternative.
- Liquid and chewable medications as well as coatings of medications that contain *chametz* should not be used.
- Vitamins and food supplements that contain *chametz* should not be used.
- Medicine containing *kitniyot* is permitted for someone who feels ill.
- Products that are only permitted for medical reasons should be used in separate utensils.
- The above guidelines do not address the question of consuming medicines on *Shabbat* or *Yom Tov*.

Chametz-free Medications

The following is a list of basic over-the-counter products that are chametz-free but may contain kitniyot. The list does not verify the general kashrut of the medications. **Items must be in the exact form as shown and exactly as named.**

ALLERGY AND COLD & COUGH RELIEF

- Advil Cold & Flu
- Advil Cold & Sinus Plus
- Advil Cold & Sinus Nighttime
- Alerius
- Allegra 12 Hour 60 mg tablet
- Allegra 24 Hour 120 mg tablet
- Allegra-D
- Benadryl Liquid Elixir
- Benadryl Allergy Caplets
- Benadryl Extra Strength Nighttime Caplets
- Benylin Cold and Sinus Plus Tablets
- Benylin Cold and Sinus Day/Night Tablets
- Claritin Allergy+Sinus Tablet
- Claritin Allergy+Sinus Extra Strength
- Claritin Kids Syrup
- Coricidin HBP Antihistamine Cough & Cold
- Reactine Tablets
- Reactine Allergy & Sinus
- Sudafed Sinus Advance
- Sudafed Head Cold + Sinus Extra Strength

ANALGESICS/PAIN RELIEF

- Advil Tablets/Caplets
- Advil Extra Strength Caplets
- Advil Muscle & Joint
- Advil Pediatric Drops (All Flavours)
- Advil - Children's Advil (All Flavours)
- Advil Junior Strength Swallow Tablets (NOT Chewables)
- Aleve Caplets
- Anacin
- Aspirin Regular Strength Tablets/Caplets
- Aspirin Extra Strength Tablets
- Aspirin Stomach Guard Extra Strength
- Aspirin Stomach Guard Regular Strength
- Midol PMS Complete
- Midol Menstrual Complete
- Midol Teen Complete
- Motrin IB Regular Strength
- Motrin IB Extra Strength
- Motrin IB Super Strength
- Motrin Suspensions and Concentrated Drops
- Tempra Syrup
- Tylenol Regular Strength Caplets/Tablets
- Tylenol Extra Strength Caplets

ANTACIDS

- Alka-Seltzer
- Pepcid AC
- Pepcid AC Maximum Strength
- Pepcid Tablets
- Zantac

ANTI-DIARRHEA

- Imodium Caplets
- Pepto-Bismol Liquid
- Pepto-Bismol Liquid Extra Strength

ANTI-NAUSEA

- Gravol Easy To Swallow Tablets
- Gravol Ginger Tablets

LAXATIVES

- Metamucil Original Coarse Powder (non-kitniyot) (Also acceptable with non-medicinal ingredient: sucrose)
- RestoraLAX
- Phillips' Milk of Magnesia Original
- Senokot Tablets
- Senokot•S

PRENATAL VITAMINS

- PregVit
- PregVit Folic 5

The complete medication list is also available at www.cor.ca  or on the COR Kosher App! 


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Personal Care Products and Cosmetics

Personal care products and cosmetics are generally considered “totally inedible” (*aino raooi le’achilas kelev*) and, therefore, according to the letter of the law, **personal care products are permitted for use even if they contain chametz**. However, in the categories discussed below, it is commendable to use only those cosmetics that are *chametz*-free.



SICHA KESHTIA - There is a *halachic* opinion from the *Rishonim* that applying products topically is considered ingesting (*sicha keshtia*). Typically, we are not stringent in this matter and therefore, one may apply non-kosher products on the skin. However, due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*), some avoid using *chametz* in this fashion and are therefore meticulous in using only *chametz*-free cosmetics.



LIPSTICK AND TOOTHPASTE - Due to the stringent approach toward *chametz* on Pesach (*meshum chumra dePischa*) it is advised to be stringent with regard to cosmetics and personal care products that are applied to the lips or used orally. Therefore, it is recommended to avoid using lipsticks and toothpastes that contain *chametz*.



DENATURED ALCOHOL - Denatured alcohol is inedible alcohol that can be derived from either *chametz* or non-*chametz* sources. It is commonly found in deodorants, perfumes, and mouthwashes. Although denatured alcohol is inedible, it could conceivably be distilled back to an edible state and, for this reason, many *Poskim* (Rabbinic authorities) are of the opinion that denatured alcohol is considered edible and would be problematic if the alcohol was derived from *chametz*. Therefore, one must ensure that products used on Pesach do not contain denatured alcohol. In order to avoid this issue, ensure that the product in question is on a reliable “*Chametz-Free*” list or contact the COR.

Alcohol that contains *chametz* could be referred to in any of the following ways:

- | | |
|----------------------|-----------------------|
| 1. Ethyl Alcohol | 5. SD Alcohol |
| 2. Ethanol | 6. SDA or SDA Alcohol |
| 3. Denatured Alcohol | 7. Alcohol |
| 4. Alcohol Denat. | |

The following are NOT sourced from *chametz*:

- | | |
|----------------------|--------------------|
| 1. Benzyl Alcohol | 4. Methanol |
| 2. Cetyl Alcohol | 5. Stearyl Alcohol |
| 3. Isopropyl Alcohol | |

The complete list of Kosher for Passover Personal Care and Cosmetics Products is available at www.cor.ca  or on the COR Kosher App 

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Kashering for Passover

All kitchen items, utensils, and appliances (“*kli*” in the singular and “*keilim*” in the plural) that were used for *chametz* during the year must be cleaned well to prepare them for *kashering*. Since we are taught that *chametz* is absorbed into *keilim* during certain cooking processes, we must ensure that such absorption is purged from them through a process known as “*kashering*.”

Not all *keilim* can be *kashered*. Only *keilim* made from materials from which their absorbed *chametz* can be extracted can be *kashered*. Below is a list of materials that can and cannot be *kashered* for Pesach.

Items made from the following materials **CAN** be *kashered*:

Granite • Marble • Metal
Stone • Wood

Items made from the following materials **CANNOT** be *kashered*:

China • Correlle • Corian • Cork • Corningware • Duralux
Earthenware • Enamel Coating • Formica • Melmac • Nylon
Plastic • Porcelain • Pyrex • Synthetic Rubber • Teflon Coating

In addition, *keilim* cannot be *kashered* if there is a concern that they might break or be ruined during the *kashering* process. The rationale is that a person may not *kasher* an item properly if he fears he may break or damage it.

THE FOLLOWING ARE THE FIVE KASHERING METHODS:

- 1 **LIBUN GAMUR**
- 2 **LIBUN KAL**
- 3 **HAGOLA**
- 4 **IRUI ROSCHIM**
- 5 **MILUI V'IRUI**

Each method has a different level of capability in removing absorbed *chametz*. (*Libun gamur* has the greatest capability; *milui v'irui* has the lowest.) The specific *kashering* method necessary for each *kli* will depend on how the *chametz* was originally absorbed. If a *kli* was used in a cooking process that absorbs *chametz* more intensely, a more intense *kashering* method is necessary, while a *kli* that was used in a less intense cooking process requires a less intense *kashering* method. One may use a more intense process to *kasher* a *kli* that is prescribed a less intense process.



Check out our
Kashering Tutorial Videos

<https://cor.ca/consumers/how-to-videos/>

Kashering Overview

1

LIBUN GAMUR - COMPLETE GLOWING

APPLICATION: Items used directly on a stove top or grill or in the oven with food that **does not contain liquid**

EXAMPLES: Baking pan, roasting pan, grill

METHOD: The item must be heated, e.g. using charcoal or an industrial blow torch, until every part of it becomes red hot.

Note: It is highly recommended that this method be employed only by someone with experience.

2

LIBUN KAL - MODIFIED GLOWING

APPLICATION: This method can be used in place of *hagola* and may also be sufficient in certain circumstances when *libun* is required.

EXAMPLES: Some types of ovens (See *Kashering & Cleaning Guide*)

METHOD: A *kli* must be heated until straw or a feather, touching the other side of the *kli*, begins to burn.

Note: One can test to see if the *kli* has reached *libun kal* by sprinkling water onto it. If the water sizzles then the item has been *kashered* with *libun kal*.

3

HAGOLA - BOILING

APPLICATION: *Keilim* used directly on a stove top or grill or in the oven with food that **does contain liquid**.

EXAMPLES: Pots, stirring utensils, flatware when used on the fire with liquid foods (Regular flatware also generally requires *hagola*.)

METHOD:

- 1) Clean thoroughly to remove all dirt, labels, glue, and tangible rust. Any part of the *kli* that cannot be cleaned properly, e.g. crevices, requires *libun kal*.
- 2) The item should not be used for 24 hours. (If this is not possible, ask your rabbi.)
- 3) If the pot used for *kashering* is not a Pesach pot, the *minhag* is to *kasher* the pot. This is performed as follows:
 - A. Make sure that the *kashering* pot is clean and not used for 24 hours.
 - B. Fill the *kashering* pot to the brim with water and heat it up to a rolling boil.
 - C. Discard the water – at this point your *kashering* pot is kosher for Pesach.
 - D. Fill the *kashering* pot and boil once again. This pot is now ready for *kashering*.
- 4) Immerse each *kli*, one at a time, in the boiling water. If you are *kashering* several *keilim*, ensure that the water remains boiling before inserting each *kli*.
- 5) If the water becomes murky, then it must be changed.
- 6) If an entire *kli* does not fit into the *kashering* pot at one time, it may be *kashered* in sections. A large pot can be *kashered* by using the method described above for the *kashering* pot and, in addition, it is recommended to drop a preheated stone that is glowing red ("*even meluban*") into the boiling water to make it overflow.
- 7) After *kashering* is complete, the *kli* should be rinsed in cold water.
- 8) Once all *keilim* have been *kashered*, the *kashering* pot should be *kashered* once again if it is to be used on Pesach. (This can be done immediately; no need to wait another 24 hours.) Ensure that the *kashering* pot is clean and follow steps B and C above.

4

IRUI ROSCHIM - POURING HOT WATER

APPLICATION: *Keilim* upon which hot *chametz* was poured

EXAMPLES: Sinks, counters

METHOD:

- 1) Clean the *keilim* thoroughly.
- 2) The *kli* should not be used for 24 hours. If this is not possible, ask your rabbi.
- 3) Pour boiling water onto every part of the *kli* using a kettle or a pot of water that has been taken directly from the stove. It is recommended to pour the boiling water over an *even meluban* which allows the water to sizzle on contact with the *kli*. (See step 3 above, *Hagola*, concerning the use of a *chametz* pot for *kashering* purposes.)

5

MILUI V'IRUI - SOAKING

APPLICATION: *Keilim* used exclusively for cold *chametz*

EXAMPLES: Drinking glasses

Note: If one is able to buy separate glasses for Pesach, this type of *kashering* should be avoided.

METHOD:

- 1) Clean the *kli* thoroughly.
- 2) Immerse the *kli* in cold water, e.g. in a bathtub or basin, or fill the *kli* to the top with cold water.
- 3) Change the water every 24 hours, for three cycles, for a total of 72 hours.



Guide to Kashering & Cleaning

Ovens

A. SELF-CLEANING OVENS

- Clean all parts of the oven where the heat of the self-cleaning cycle does not reach – mainly edges and sides of the doors and under the gasket.
- Run the self-cleaning cycle for at least two hours.
- During Pesach, avoid placing food directly on the racks or on the door unless they are covered with aluminum foil.

B. CONVENTIONAL OVENS

- Use an oven cleaner to thoroughly clean the entire oven, including the racks and doors.
- Turn the oven on to its highest setting for one and a half hours (*libun kal*).
- Turn the oven on to broil for half an hour.
- It is preferable to cover the racks with aluminum foil so that no pots or pans touch them directly.

C. CONTINUOUS CLEANING OVENS

- Despite its name, don't assume that this type of oven is always clean.
- Clean the oven thoroughly. (Caution: Check the manual for what type of cleansers you should use.)
- *Kasher* in the same way as a conventional oven.

D. MICROWAVE OVENS

It is best not to *kasher* a microwave oven.

If it must be used, it should be *kashered* as follows:

- 1) Clean the oven thoroughly to remove all dirt and food residue. If any part of the interior cannot be accessed to clean properly (e.g. crevices), then the microwave should not be *kashered*.
- 2) The oven should not be used for 24 hours.
- 3) Place a container(s) of water in the oven and boil it until the oven fills with thick steam.
- 4) The glass tray should either be changed or completely covered with a material that is microwave safe.
- 5) Some people also either cover the 6 walls of the microwave (Caution: Do not block any vents) or completely double wrap any food before heating it.

Stove Tops

A. ELECTRIC & GAS

Clean the entire surface of the stove top and all its parts—mainly the electric burners, chrome rings, gas grates, drip trays, and knobs.

- **Electric Burners** – Turn them on to the maximum setting (until they are glowing red hot) for approximately 10 minutes.
- **Chrome Rings** – Immerse in a pot of boiling water. Alternatively, one can place a wide pot (with water so as not to burn the pot) on the element while the burners are turned to maximum heat in order to spread the heat to the chrome rings.
- **Gas Grates** – *Kasher* them with *libun kal* by one of the following methods:
 - 1) Place them in the oven while it is being *kashered*. (Caution: If the oven is being *kashered* by using the self-cleaning cycle, verify that the grates can withstand the heat and will not experience discolouration.)
 - 2) Move them around the flame until every part of them has been heated to *libun kal*. (Caution: Use tongs and protective gloves.) Alternatively, one can place a wide pot (with water so as not to burn the pot) on the grate while the burners are turned to maximum heat in order to spread the heat to the grates.
- **Drip Trays** – Put them in the oven while it is being *kashered*.
- **Knobs** – *Kasher* them with *hagola* or cover them (if they could come into contact with food or steam from pots).
- **Surface** – Cover the entire surface with heavy aluminum foil or a Pesach *blech* so that only the burners are exposed.
- **Backsplash** – Cover with heavy aluminum foil. (Caution: be careful not to block any vents.)
- **Oven Hood** – Clean thoroughly. The oven hood does not have to be covered unless it is very low (to the point that when the steam from the pot below reaches it, the steam is still hotter than 113°F, *yad soledet bo*).

B. GLASS TOP RANGE (including Corning, Halogen and Ceran)

- **Burners**—Turn them on to their maximum setting (until they are glowing red hot) for approximately 10 minutes.
- Cover the rest of the surface around and between the burners with material that will not easily tear. (Caution: do not cover the stove with a Pesach *blech* as it can cause the glass to crack.)



Dishwashers

A. ENAMEL INTERIOR

These types of dishwashers may **not** be *kashered*.

B. METAL INTERIOR

It may be possible to *kasher* a dishwasher with stainless steel walls; however, because of the various issues involved, this should only be done after consulting with, and under the direction of, your rabbi.

Sinks

A. STAINLESS STEEL SINKS

- Clean every part thoroughly—mainly basin, knobs, faucet, and drain area. Be sure to clean the spout on the faucet.
- Remove the faucet aerator and clean well.
- Pour a strong chemical cleaner down the drain and into any crevices that cannot be cleaned properly.
- Do not use the sink with hot *chametz* for 24 hours.
- Dry the sink prior to *kashering*.
- *Kasher* with *irui roschim* by pouring boiling hot water on every part of the sink, including the knobs, faucet and faucet parts. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See step 3 above, *Hagola*)
- Some people move an *even meluban* around the sink as the water is being poured.
- It may take a few refills of the kettle or pot to *kasher* the entire sink.
- **Faucets and Extendable Faucets** – An alternative way of *kashering* this part of the sink is to quickly dip it into the *kashering* pot. (Caution: Plastic parts could warp if kept in the pot too long.)
- **Stoppers and Strainers** – Replace for Pesach. (If necessary, they may be cleaned well and *kashered* with boiling water.)
- **Instant Hot Water Device** – Pour boiling hot water over it while letting hot water run from it.
- **Soap Dispenser** – Empty it of all soap, flush out any remaining soap with water, and pour boiling water over the entire dispenser.
- Some people cover the entire area of the sink after *kashering* it or place an insert in the sink.

B. ENAMEL, PORCELAIN & CORIAN SINKS

- Sinks made of these materials **cannot** be *kashered*.
- Clean them thoroughly and use a strong chemical cleaner on the sinks and down the drain.
- Line the walls and bottom of the sink with contact paper or heavy aluminum foil. Then, place a rack on the bottom and wash dishes in a dishpan placed on top of the rack. Some people place an insert in the sink.

Countertops

A. MATERIALS THAT **CAN** BE *KASHERED*

Granite / Marble / Metal / Stainless Steel / Wood

To *kasher* these counters:

- Clean them thoroughly.
- Do not put anything hot on them for 24 hours.
- *Kasher* with *irui roschim* by carefully pouring boiling water on the entire area from a kettle or from a pot taken directly from the stove. If the pot used for *kashering* is not a Pesach pot, the *minhag* is that the pot itself should first be *kashered*. (See step 3 above, *Hagola*)

- Some people cover these types of counters even after *kashering* them. Alternatively, they move around an even *meluban* or hot iron as they pour the hot water.

B. MATERIALS THAT CANNOT BE KASHERED

Corian / Enamel / Formica / Plastic / Porcelain / Sural/ Engineered Quartz*

Before using these counters:

- Clean them thoroughly.
- Cover them with a thick waterproof material that will not rip easily while you are working on them.
- Some people *kasher* these counters as outlined above before covering them.

* Engineered quartz countertops such as Caesarstone and Silestone are made from a combination of stone, synthetic resins, and pigments. There are differences of opinions as to whether these materials can be *kashered* and a rabbi should be consulted.

Refrigerators & Freezers

- Clean every surface and all parts thoroughly using a cleanser that will render inedible any tiny crumbs that may have been missed. Often, shelves will have to be removed to effectively clean all cracks and crevices.
- Some have a custom to cover surfaces that may directly touch food.

Cupboards, Drawers & Shelves

- Clean thoroughly with a cleanser that will render inedible any tiny crumbs that may have been missed.
- Some have a custom to cover surfaces that will directly touch food.

Flatware

- Requires *hagola* (See *Kashering Overview*)

Tables & Chairs

- Clean thoroughly. Cover tables with a thick material that won't tear easily and through which spills won't easily penetrate. Covers should be fastened securely.

Miscellaneous Items

A. TABLECLOTHS & DISH TOWELS

Launder with soap and hot water. (Plastic tablecloths should not be *kashered*.)

B. HIGHCHAIRS

Clean thoroughly and cover tray. Some pour hot water on the tray before covering it.

C. RINGS

Clean thoroughly and pour boiling water on them (*irui roschim*).

D. CANDLESTICKS & TRAY

Clean thoroughly. Do not wash them in a sink that has already been *kashered* for Pesach. (The same applies for flower vases that were on the table during the year.)

Items that Cannot be Kashered

- | | |
|-----------------------------|------------------------|
| • Blech | • Grater |
| • Bottles with Narrow Necks | • Hot Plate* |
| • Ceramic | • Mixer |
| • China | • Plastic Tablecloths |
| • Colander/Strainer/Sieve | • Sifter |
| • Crock Pot | • Toaster/Toaster Oven |
| • Food Processor | • Warming Drawer |
| • George Foreman Grill | • Wooden Cutting Board |

*Hot plates can be used for Pesach if the following is done:

Clean thoroughly and turn the hot plate to high for an hour. Make sure that it is covered very well in a way that the cover won't rip and food will not come into direct contact with the hot plate.

Kashering Notes

- *Kashering* (except for *libun gamur*) should be performed before the latest time to eat *chametz*. If this is not possible, ask your rabbi.
- Typically, it is not permitted to *kasher* a meat *kli* to use for dairy or vice versa. However, once a *kli* is *kashered* for Pesach, it may be designated for either use.
- Since *kashering* can involve boiling hot water, red-hot burners, or even a blow torch, safety is an important concern. It is best to use protective gloves and tongs while *kashering*. Children should be kept away from the area where you are working.
- When in doubt, ask your rabbi. Although this is an important rule all year round, it is crucial when it comes to Pesach as the laws are more complex and more stringent.
- These guidelines are for *kashering chametz* items for Pesach use only. To *kasher* items all year round that may have become non-kosher (i.e. meat utensil that absorbed milk), consult your rabbi as the guidelines may differ slightly.
- Due to the complexities of the *kashering* process, to the extent that it is feasible, it is best to have separate *keilim* for Pesach.

Tevilat Keilim

IMMERSING DISHES & UTENSILS IN A MIKVAH

In a kosher kitchen, many types of dishes and utensils must be immersed in a *mikvah* before they may be used. *Tevilat keilim* is independent from *kashering*. The basic difference between the two is that *kashering* refers to various methods of extracting or burning absorbed substances, while *tevilat keilim* is a ritual of sanctifying the utensil. Based on this discrepancy, *tevilat keilim* has different applications, requirements, and guidelines than *kashering*.

OWNERSHIP REQUIREMENTS

The function of *tevilat keilim* is to sanctify a vessel that is now owned by a Jew. Consequently, if an item was originally made by a Jew, and has always been owned by a Jew, the item would not require *tevilah* (immersion in the *mikvah*). Conversely, if an item is owned jointly or in a partnership with a non-Jew, it would also not need *tevilah*. If later the Jew becomes the exclusive owner, the item would then need *tevilah*.

Tevilat keilim is required only on utensils that are considered *klai achila*, utensils used for food preparation or mealtime. Based on this classification, a storeowner who sells these utensils should not *tovel* them. This is because the storeowner relates to them as *klai schorah*, store inventory, and not as *klai achila*. Once the customer buys the utensil, the utensil is now considered *klai achila*, and the utensil could now be *tovelled*.

Questions arise when sending a gift if the sender could do the *tevilah*. As the

scenarios can be quite complex, one should consult their rabbi or contact the COR with the specific question.

UTENSIL REQUIREMENTS

We are required to *tovel* (immerse in a *mikvah*) items that come into direct contact with food both during preparation and at mealtime. Oven racks generally do not come into direct contact with food, and would, therefore, not require *tevilah*, but the racks from a toaster oven which do directly touch food would require *tevilah*.

To require *tevilah*, items must be made of metal (including aluminum, brass, copper, gold, iron, lead, silver, steel, and tin) or glass (including Pyrex, Duralex, and Corelle). Wood, plastic, rubber, and unglazed earthenware do not require *tevilah*.

PREPARING THE UTENSIL

In order for the *tevilah* to be valid, the item must be immersed in the *mikvah* waters without any interference. The item must, therefore, be prepared

accordingly. All labels and stickers that one plans to remove when using the item must be removed before *tevilah*. After the sticker is removed, any residual adhesive that is left on the item must be removed as well. On a practical note, WD-40, nail polish remover, and Goo Gone are known to be effective in adhesive removal. Also, if there are many items to *tovel*, it is recommended to prepare the items before going to the *mikvah*.

BRACHA

Generally, one must make a *bracha* (blessing) before performing the *mitzvah* of *tevilat keilim*. One should hold the item or one of the items that is to be *tovelled* while making the *bracha*. If one item is being *tovelled* the *bracha* is "*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keli*." If many items are to be *tovelled* the *bracha* changes to "*Baruch... asher kedishanu bemitzvotav vetzivanu al tevilat keilim*."

There are a number of items that require *tevilah* where a *bracha* is not said. This

Did you know?

Some of the most common questions that arise pertaining to *tevilat keilim* concern *tovelling* small electrical appliances. Typical sandwich makers, hot water kettles, and urns require *tevilah*. Discuss with your rabbi or COR how to practically *tovel* these appliances. For example, how much of the appliance must be immersed? Does the cord have to be immersed as well?

When it comes to appliances with a digital panel, e.g. a Keurig coffee brewer, there is a greater concern that these items would be ruined with *tevilah*. Taking this into account, there is a valid *halachic* claim that *tevilah* is not required. As mentioned in the article, if an item is partially owned by a non-Jew, it does not require *tevilah*. Therefore, under the circumstances, it would be advisable to sell a percentage of the appliance to a non-Jew. To receive instructions on how to properly administer such a transaction, talk to your rabbi or call COR to obtain a contract which has been designed specifically for this purpose.

could be for a number of reasons. For example, if there is an uncertainty in *halacha* if an item requires *tevilah*, then *tevilah* would be done without a *bracha*. Many of these items are listed in the accompanying chart.

TEVILAH PROCEDURE

It is preferable to wet one's hand before *tovelling* the item, and if possible to do this before making the *bracha*. The item being *tovelled* must be totally immersed with the *mikvah* waters touching the entire item both outside and inside. The entire item must be under water at one time and may not be immersed in stages. One must be aware when *tovelling* many items simultaneously that the pile is not weighed down in a way that water cannot reach all the items.

As with any matter in *halacha*, if a question arises or if you need further guidance, consult your rabbi or contact COR. ■

Item	Tevilah Requirement	Bracha Required?
Aluminum Pans:		
• to be used once	No Tevilah Required	-
• to be used more than once	Preferable to Tovel	NO
Barbecue Grates	Tevilah Required	YES
Blech	No Tevilah Required	-
Blender	Tevilah Required	YES
Can Opener	No Tevilah Required	-
Ceramic Dishes (e.g. coffee mug)	Preferable to Tovel	NO
China	Preferable to Tovel	NO
Cookie Cutters	Tevilah Required	NO
Cooling Racks	Tevilah Required	NO
Corkscrew	No Tevilah Required	-
Corningware	Tevilah Required	NO
Crock Pot:		
• ceramic insert	Preferable to Tovel	NO
• metal insert	Tevilah Required	YES
• glass lid	Tevilah Required	YES
Dish Rack	No Tevilah Required	-
Earthenware, non-glazed	No Tevilah Required	-
George Foreman Grill	Tevilah Required	YES
Glass	Tevilah Required	YES
Hot Water Urn	Tevilah Required	YES
Meat Tenderizer Hammer	Tevilah Required	NO
Meat Thermometer	No Tevilah Required	-
Microwave - Turntable Only	Tevilah Required	YES
Mixer Beaters:		
• if to be used exclusively with not yet edible food (e.g. dough)	Tevilah Required	NO
• if to be used at times with already edible food (e.g. ice cream)	Tevilah Required	YES
Oven Racks	No Tevilah Required	-
Peeler	Tevilah Required	YES
Plastic	No Tevilah Required	-
Popcorn Popper	Tevilah Required	YES
Porcelain Enamel	Preferable to Tovel	NO
Sandwich Maker	Tevilah Required	YES
Spatula	Tevilah Required	YES
Stoneware, glazed	Preferable to Tovel	NO
Styrofoam	No Tevilah Required	-
Tea Kettle	Tevilah Required	YES
Teflon Coated Pots	Tevilah Required	YES
Toaster Oven - Racks & Tray Only	Tevilah Required	YES

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Pet Food on Passover

(AND THROUGHOUT THE YEAR)



Although one is allowed to feed pets non-kosher foods, there are still *kashrut* issues that one has to be aware of. Throughout the year, not only are we commanded not to eat foods that contain a meat and milk mixture, one is also not allowed to derive benefit from them. Feeding pets these foods is considered a derived benefit and, therefore, it is forbidden. On Passover, we are commanded not to eat *chametz*, nor may we derive benefit from or own it. Having pet food which contains *chametz* in one's possession during Passover transgresses this prohibition.

Ashkenazi Jews who do not eat *kitniyot* are allowed to feed *kitniyot* to their pets on Passover. The Torah's prohibition of eating, owning, and deriving benefit from *chametz* is limited to the five grains – wheat, barley, oats, rye, and spelt. As an extra safeguard, *Ashkenazi* Jews have been instructed to avoid *kitniyot* as well. (See article on *kitniyot* in this guide.) This safeguard prohibits eating *kitniyot*, but does not forbid owning and deriving benefit from *kitniyot*. Therefore, one may feed *kitniyot* to pets on Passover.

What should one be aware of when buying pet food?

DOGS & CATS

Throughout the year, one has to make sure that pet food with meat does not contain dairy. When it comes to regular food, we are forbidden to have dairy mixed with any sort of meat or poultry, however, with pet food it is only forbidden to have dairy mixed with beef. It is not a problem if dairy is mixed with poultry, fowl, or meat from a non-kosher species (i.e. pork). Therefore, if the label states "beef", "lamb", "meat", or a similar declaration it must not have dairy ingredients. "Animal fat" should be considered as an ingredient that cannot be mixed with dairy. Whey and casein are some of the not-so-obvious dairy ingredients that could be found in pet food. For Passover, pet food cannot have *chametz* ingredients. Ingredients made

from wheat, barley, oats, rye, spelt, pasta, and brewer's yeast are *chametz*. Also, note that "starch" could be wheat starch and should be avoided.

Kitniyot ingredients are permitted. Common *kitniyot* ingredients are: beans, buckwheat, corn, millet, peanuts, peas, rice, sorghum and soybeans.

Be careful with pet foods that are "gluten free" as they still may contain *chametz* ingredients. "Grain free" pet foods seem not to be a problem, but make sure to check the ingredient label.

FISH, BIRDS & SMALL ANIMALS

Feed for fish, birds, and small animals have a unique challenge as many feeds are grain based. Reading the ingredient panel is imperative. Since some people have difficulty finding suitable pet food, there are those who make their own homemade "Kosher for Passover" pet food. It is recommended to speak with a pet food specialist for advice as to what to feed your pets. It is also a good idea to start acclimating your pet to its new Passover diet for a little while before Passover. Also, beware that although some reptile foods are not a problem, the feed might be packaged with oatmeal or wheat flakes, which is *chametz*.

Below are a few *chametz*-free options:



Spray Millet for Birds



For fish. (Please read ingredients to verify that the pet food is *chametz*-free. Similar looking items might contain *chametz*).

While it seems like a good solution, it is not simple to *halachically* avoid the issue by giving your pet to a non-Jew for Passover. If you wish to do so, you must discuss this issue with your rabbi.

As always, if you have any questions about specific ingredients please call the COR and we will be pleased to assist. ■

Kosher pet food 10 Commandments

- 1 Pet food may contain non-kosher ingredients.
- 2 Pet food may not contain a mixture of meat (beef) and milk. This applies year-round.
- 3 Pet food may contain a mixture of pork and milk.
- 4 Pet food may contain a mixture of poultry and milk.
- 5 During Passover, pet food may not contain any *chametz*.
- 6 During Passover, pet food that is *chametz* should be sold with the rest of your *chametz*.
- 7 During Passover, avoid the following ingredients: wheat, barley, oats, rye, spelt, brewer's yeast, and starch.
- 8 During Passover, pet food may contain *kitniyot*.
- 9 During Passover, be careful with foods for fish, birds, and small animals.
- 10 During Passover, double-check the ingredient panels even if the food is grain or gluten free.

Pesach Traveller Checklist

Below is a list that addresses common scenarios for those people who are not staying home for Pesach

PRIMARY RESIDENCE

If leaving more than 30 days before Pesach (and not returning until after Pesach):

- No *bedika* required
- Must sell *chametz* and must declare *Kol Chamira* before the latest time for owning *chametz* on erev Pesach

If leaving less than 30 days before Pesach:

- *Bedika* required
 - Must be performed at night by candlelight during the night before you leave this location
 - No *bracha* is said
 - *Kol Chamira* is said, however, substitute *bershusi* (in my possession) with *bebaisa hadain* (in this house).
 - One could also appoint a *shaliach* (agent) to perform the *bedika* on his behalf on erev Pesach.
 - It is generally more appropriate to perform the *bedika* than to absolve oneself by selling the entire house on the 13th of *Nissan*. In case of need, speak to your rabbi.
- Must sell *chametz* and must declare the regular *Kol Chamira* before the latest time for owning *chametz* on erev Pesach

DESTINATION (HOTEL)

If *chametz* was brought in: *Bedika* with *bracha* required

If *chametz* was not brought in: *Bedika* without *bracha* required

When selling *chametz*, make sure that it will be sold before the last time for owning *chametz* in the place/time zone where you are staying. Further, make sure that the *chametz* will be bought back only after Pesach is over in the place/time zone where you are staying.

WHEN FLYING

Make sure that the kosher meal is certified Kosher for Passover, and that the double wrap of the hot airline meal is not pierced (this applies all year, not only for Pesach). One should not have any of the hot drinks, and one should assume that the cold drinks are not Passover certified, unless clearly stated that they are.

IN A HOTEL

One should not use the coffee urn in the room (or anywhere in the hotel) unless it is clearly stated that it is certified Kosher for Passover.

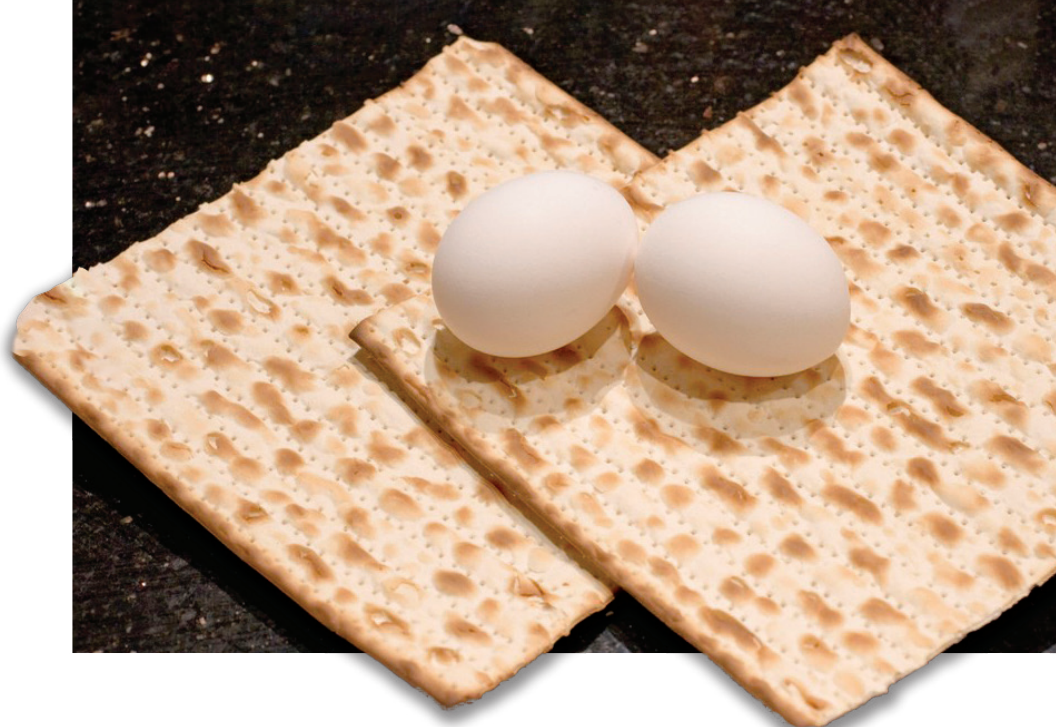
Shaimos
Guidelines

A comprehensive guide to shaimos
can be found on our website
www.cor.ca



Eruv Tavshilin

BY RABBI DOVID ROSEN



Pesach this year begins on a Wednesday night, which means that the first two days of *Yom Tov* are immediately followed by *Shabbos*. In order to be able to prepare for *Shabbos* on *erev Shabbos*, an *eruv tavshilin* must be made. An *eruv tavshilin* is a *halachic* mechanism which allows one to prepare and cook on *Yom Tov* for the following day which is *Shabbos*. Typically, we are only allowed to cook on *Yom Tov* for that day's holiday which is why an *eruv tavshilin* would be required. The *eruv tavshilin* is made on *erev Yom Tov* – which this Pesach is Wednesday, April 5.

If one is certain that no *melacha* will be done on *erev Shabbos*, then no *eruv tavshilin* would be required. If one is unsure if *melacha* will need to be done, an *eruv* should be made with a *bracha* as usual. Making an *eruv* gives one an allowance that, if the need arises, one would be allowed to prepare for *Shabbos* on *erev Shabbos*. Even if the only *melacha* that will be done is lighting *Shabbos* candles, an *eruv* should be made with a *bracha*.

The *eruv* is made with a cooked food and a baked item. For the cooked food, a hard-boiled egg, a piece of chicken, or a piece of fish is typically used. Cooked desserts (i.e. apple sauce) would not be acceptable. The cooked food must be at least the size of a *kezayis*. The baked item – typically a *matzah* – should be at least the size of a *kebeitza*. (A *matzah* is larger than a *kebeitza*.)

The *eruv* foods are held in one's right hand when making the *eruv*, both for the *bracha* and the declaration that follows. If one does not understand the text of the declaration, it should be said in a language that they understand as well.

Now that the *eruv* is made, one may prepare on *erev Shabbos* for *Shabbos*.

The *eruv* foods must not be eaten or lost before preparing the food for *Shabbos*.

It is most preferable that all foods being prepared on Friday be fully cooked before the onset of *Shabbos*.

It is commendable to eat the *eruv* foods on *Shabbos*.

Family members and guests are automatically included in the *baal habayis' eruv tavshilin*. The following are a number of scenarios where one is included in the *baal habayis' eruv*:

1. Children – even married children – who are guests in their parents' home, are automatically included in their parents' *eruv tavshilin*.
2. Parents who are being hosted by their children are automatically included in their children's *eruv tavshilin*.
3. Non-related guests are automatically included in their host's *eruv tavshilin*.
4. In the situation where guests (related or not related) are not sleeping at the host's home, or if someone has their own apartment and will be eating out all their meals at one host, they are *halachically* automatically included in their host's *eruv tavshilin*. However, it is preferable for the guest to have partial ownership in the host's *eruv* foods. The guest or someone acting on the guest's behalf should make a *kinyan* on the foods. Subsequently, when the host makes the *eruv*, it is on behalf of the guest as well.
5. If someone has their own apartment and will be eating their meals at multiple homes, they should make their own *eruv tavshilin* at home with a *bracha*.
6. Hotel patrons at a Pesach hotel should rely on the *eruv tavshilin* that is made by the hotel kitchen staff. This includes a scenario where the hotel arranges for the patrons to sleep off-site.

As always, when in doubt, please consult your rabbi for guidance.



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Top 15 Questions

from the
COR Passover Hotline



COR is pleased to answer questions from kosher consumers throughout the year. This service is especially popular during the weeks leading up to Passover, as evidenced by the **over 5,000 questions** answered last year prior to Passover.

Please contact us if you have a question not answered in this magazine.



EMAIL

questions@cor.ca



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TEXT

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COR Text-a-Rabbi
(yes/no questions)



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Here is a list of the more frequently asked questions from last year:

1

Does Redpath and Lantic sugar require Kosher for Passover (KFP) certification?

NO. Redpath white sugar and Lantic white sugar are acceptable for Passover and do not require Passover certification.

All varieties of Redpath brown sugar and all varieties of Lantic brown sugar are acceptable for Passover and do not require Passover certification.

In general: other brands of brown sugar require Passover certification; however, white sugar does not require Passover certification.





2. What kind of hand sanitizer can be used on Pesach?

2

It is *halachically* acceptable (*m'ikar hadin*) to use any hand sanitizer even if it is made from alcohol, since the vast majority of such alcohol is not made from *chametz* (rather they are made from corn or are synthetic). However, there is a preference to purchase, when possible, a sanitizer that is known to be free from *chametz*. We have verified that the Purell brand is *chametz*-free, although any product that has a soapy consistency may be purchased.

3

Do sliced raw mushrooms need KFP certification? NO



Which alcohols found in personal care products are problematic on Pesach and which are not?

4

Alcohol that **contains *chametz*** could be referred to in any of the following ways:

- | | |
|----------------------|-----------------------|
| 1. Ethyl Alcohol | 5. SD Alcohol |
| 2. Ethanol | 6. SDA or SDA Alcohol |
| 3. Denatured Alcohol | 7. Alcohol |
| 4. Alcohol Denat. | |

The following are **not sourced from *chametz***:

- | | |
|----------------------|--------------------|
| 1. Benzyl Alcohol | 4. Methanol |
| 2. Cetyl Alcohol | 5. Stearyl Alcohol |
| 3. Isopropyl Alcohol | |



Do lemon or lime juice products require KFP certification?

5

YES. But ReaLemon lemon juice and ReaLime lime juice certified by the OU are acceptable for use on Passover even without KFP certification.



6



Does toothpaste need to be *chametz*-free?

Since toothpaste is used orally, it should be *chametz*-free. All Colgate and Sensodyne toothpastes are *chametz*-free.

Do spray & liquid deodorant, hairspray, and perfume need to be *chametz*-free?

Since it is theoretically possible to distill alcohol found in these products and restore the alcohol to an edible state, they should be *chametz*-free. The same applies to dry shampoo. All stick deodorants, however, are acceptable.

7



8



Does frozen fruit need KFP certification?

Any frozen fruit, whole or sliced, that is unsweetened and without additives (i.e. syrup, citric acid, ascorbic acid, vitamin C) is acceptable without any certification.

Which coffees do and don't require KFP certification?

9

- A.** All regular ground coffees are acceptable for Passover use.
- B.** Decaffeinated coffee: Coffee is often decaffeinated by means of ethyl acetate which is derived from either *kitniyot* or *chametz*. Therefore, decaffeinated coffee requires Passover certification.
- C.** All flavoured coffee requires Passover certification.
- D.** Instant coffees often contain maltodextrin which is derived from either *kitniyot* or *chametz*. Therefore, all instant coffees require Passover certification, except for Nescafé Taster's Choice and Folger's Instant Coffees, which are acceptable even without Passover certification.

Please note: Nescafé Rich Instant Coffee is not acceptable for use on Passover. The two products look similar.



Does frozen salmon require Passover certification?

10

Frozen salmon requires Passover certification. The following frozen salmon are acceptable even without Passover certification:

1. Kirkland Atlantic (Farm Raised) Frozen Salmon
2. Kirkland Wild Frozen Salmon (OU)

11

Does Tropicana orange juice require Passover certification?

Yes. Tropicana orange juice requires Passover certification. Often there is an inkjetted OKP or KP on the label or carton.



Can I purchase a cup of black coffee at a non-kosher establishment such as Starbucks or Tim Hortons on Passover?

12

Definitely not. These establishments bake items such as muffins and donuts which are *chametz* and as such all of the utensils used are *chametz*.



13

What medications are recommended for children during Passover?

The following are both acceptable on Passover and do not contain non-kosher ingredients:

1. Liquid Tempra
2. Advil Children Suspension (All Flavours), Pediatric Drops
3. Advil Junior Strength Swallow Tablets (NOT Chewables)
4. Motrin Suspensions and Concentrated Drops
5. Claritin Kids Syrup
6. (Although not a children's medication - Benadryl Elixir is *chametz*-free as well.)



Is Metamucil suitable for use on Passover?

14

Only the Metamucil Original Coarse Powder is acceptable. It is also *kitniyot* free. It is also acceptable with Non-Medicinal Ingredient: Sucrose

15

And Restoralax?

Restoralax is acceptable for use on Passover.





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A Seder Companion

BY RABBI YOSEF DOVID ROTHBART

This seder companion is intended to guide you through the steps of the seder.

PREPARING FOR THE SEDER

- One should return home immediately after *ma'ariv* to begin the seder. However, one must be careful not to recite *kiddush* before dark (*tzeis hakochavim* which is 45 - 72 minutes after sunset).
- The table should be set in advance with the nicest and most expensive dishes (to demonstrate the freedom and royalty we are celebrating), the seder plate, and cups by each seat so that the seder can begin without delay.
- Your seder plate should be set up before the seder and should have the following:
- One should prepare salt water to be used for the seder before *Pesach*.
- One should open boxes of *matzah* and prepare wine for the seder.
- Customarily, married men wear a *kittel* unless they are within their year of mourning the loss of a parent. There are different customs during the first year of marriage as to whether or not one should wear a *kittel*.
- One should prepare candies or similar treats to give out to the children to keep them awake and involved in the seder.
- There are fifteen steps to the seder (*Kadesh, Urchatz...*). Some have the *minhag* to announce which stage of the seder they are beginning before they begin (e.g. before *kiddush*, they announce *Kadesh*).



Beitzah - a hard-boiled or roasted egg



Maror - a bitter vegetable such as romaine lettuce



Charoses - a mixture of fruit, wine, and nuts



Z'roa - a roasted shank bone



Karpas - a potato or celery



Some add a sixth item: lettuce for *chazeres*.



The three *matzos* should be stacked on top of each other.

Kadesh

- One should intend to fulfill the *mitzvah* of *kiddush* which is a remembrance of the exodus from Egypt as well as the first of the four cups of wine prior to reciting *kiddush*.
- Ideally, red wine should be used.
- If possible, one should pour the wine for the head of the household.
- The cup used for the four cups should be large enough to hold a *revi'is* of wine (2.9 - 5 ounces). Since it is preferable to drink the majority of the wine in the cup for each of the four cups, it is better to choose a smaller cup.
- The cup should be filled to the top.
- The cup should be lifted slightly (3 - 4 inches) above the table while reciting *kiddush*.

- There are different customs as to whether each person recites *kiddush* themselves (men and women) or the leader of the household recites *kiddush* on behalf of everyone. Most people sit during *kiddush*. However, some have the custom to stand.
- According to the Ashkenazic *minhag* to recite a *bracha* on each of the four cups, when reciting *kiddush*, one should have in mind that the *bracha* should not cover the second cup.
- When reciting the *bracha* of *shehechyanu*, one should have in mind all the *mitzvos* of the *seder*.
- One should try to drink the entire cup. If that is difficult, the majority of the cup should be drunk.
- Men should recline on their left side (not on their back) while drinking. This applies even to someone who is left-handed. There are different customs with regards to women reclining.

Urchatz

- Each person should wash their hands with a *revi'is* of water (see above) as if they are eating bread, but should not recite a blessing.
- Some have the custom to wash the leader of the household's hands to demonstrate royalty and freedom.

Karpas

- Take a small piece (less than a *k'zayis* or 1.1 - 1.27 ounces) of a vegetable (which will not be used for *maror*) from the *seder* plate and dip it into salt water.
- Recite a *bracha* and have in mind that the *bracha* should cover the *maror* and eat less than a *k'zayis*, ideally without leaning.
- After the *karpas* is eaten, any leftovers and the saltwater may be removed from the table.



Yachatz

- The leader of the household breaks the middle *matzah* into two. He returns the smaller half between the two other whole *matzos* and wraps the larger half to be used later for the *afikoman*.
- Some have a custom to place the bag or napkin containing the larger *matzah* on their shoulders to remember the exodus.

Magid

- One should have in mind that he is fulfilling the *mitzvah* of *sippur yetzias Mitzrayim* - relating what happened when we left Egypt and to praise and thank Hashem for the miracles He performed.
- Women must also say or hear the (main parts of the) *hagadah*.
- The leader holds up the broken *matzah* and recites *הא לחמא עניא*.
- Before reciting *Ma Nishtana*, the *seder* plate is removed (so the children ask why the food is being removed before eating) and the second cup of wine is poured (to recite the *hagadah* in front of a cup of wine on the table). Once the wine is poured, the reading of the *hagadah* should begin without delay.
- The youngest child who is old enough to understand what happened when we left Egypt, recites *Ma Nishtana*. If there is no child, the wife should say it. If one is alone, he should say it himself.
- It is enough to have one child say *Ma Nishtana*. However, many have the custom to allow all the children to say it.
- After *Ma Nishtana*, the *seder* plate is returned and the *matzah* is revealed except when the cup of wine is being held up intermittently throughout the *hagadah*.
- Some have the custom that the leader of the household reads the *hagadah* and the other participants listen. Others have the custom to read along quietly with the leader of the household. If many families are eating together, it is proper that each father relate the main story to their respective children so they fulfill the *mitzvah* themselves.
- The *hagadah* is read sitting up straight without holding the cup of wine the entire time.
- One who is concerned that the children will fall asleep should recite and explain the paragraph beginning with *עבדים היינו* – we were slaves, and skip to the section of *Magid* that explains why we eat, the *korban pesach*, *matzah*, and *maror*. Afterward, he should recite the *hagadah* that he skipped.

- The cup of wine is picked up at the paragraph beginning with the word *שעמדה* and the *matzah* is covered. One must remember to uncover the *matzos* after the paragraph is recited and the wine is put down.
- The custom is to remove a little wine with one's finger (some use the index finger, some use the ring finger while others use their pinky) when saying *דס דציך עד"ש באח"ב*, the ten *makkos* and, *ואש ותמרות עשן* by each word for a total of sixteen times. Some have the custom to tip the cup and not use their finger. Someone who is uncomfortable with putting their finger in the wine may do so.
- The cup is then refilled.
- When the leader reaches the paragraph beginning with Rav Gamliel says, "Whoever has not said these things has not fulfilled his duty: *pesach*, *matzah* and *maror*," he should ensure that everyone is sitting at the table and understands what is being said.
- When reading the section explaining why we eat *pesach*, look at the shank bone without picking it up. But when reading the section about *matzah* pick up the middle (broken) *matzah* (some have the custom to kiss it), and when reading about *maror*, pick up the *maror*.
- The cup of wine is picked up and the *matzah* is covered when reciting the paragraphs at the end of *Magid* from *ליכר* until the end. This is to recite *hallel* while holding the cup of wine.
- After *Magid* the second cup is drunk.

Rachtza

- Wash hands a second time.
- Some have the custom to wash the leader of the household's hands to demonstrate royalty and freedom.

Motzi Matza

- One should have in mind that he is fulfilling the *mitzvah* of eating *matzah* prior to eating the *matzah*.
- Take all three *matzos* (the two whole ones and the broken one) and recite the blessing of *hamotzi*. After the blessing of *hamotzi*, put down the bottom *matzah* and recite the blessing of *achilas matzah*. One should have in mind that the second blessing includes the *afikoman*.
- Each person at the *seder* should be given a *k'zayis* from both the top and middle *matzos* to eat. If there is not enough to give a full *k'zayis* to everyone, other *matzas* are used to supplement.

- Men should lean to the left while eating the *matzah*.
- The *matzah* should be eaten within 2 - 4 minutes. As long as it is finished within nine minutes, the *mitzvah* is fulfilled.
- Be careful not to talk until after *korech*, for the *bracha* includes the *matzah* eaten during *korech* as well.

Maror

- Dip a *k'zayis* of *maror* into the *charoses* quickly to avoid weakening the taste of the *maror*. Shake off any *charoses* that stayed on the *maror*.
- Some people prepare bags containing the proper amount of *maror* before Pesach to ensure the *seder* moves along.
- Recite the *bracha* and eat the *maror* without leaning.

Korech

- Take a *k'zayis* of *matzah* from the third *matzah* (or other *matzah* if there is not enough for everyone) along with a *k'zayis* of *maror*. Make a sandwich and dip it into *charoses*. Eat the *matzah* and *maror* together without reciting a *bracha*.
- There are different customs as to whether to say "כר" למקדש כהלל" before or after eating the sandwich.

Shulchan Orech

- Some have the custom to lean throughout the entire meal or at least when eating *matzah*. Others do not lean during the meal.
- There is a custom to eat a hard-boiled egg during the meal.
- One may not eat roasted meat at all during the *seder* (including the roasted shank bone on the *seder* plate).
- There is a custom not to serve dips so that the only time one dips during the *seder* is when mandated to do so.
- One should not fill himself up during the meal to the point that it is difficult for him to eat the *afikoman*.



Tzafun

- After the meal, the *matzah* that was put away at *yachatz*, is taken out and a piece of it is given to everyone. Each person should eat at least one *k'zays*. (Ideally, one should try to eat two *k'zaysim*.) One should use other *matzah* to supplement the required amount.
- The *afikoman* should be eaten while leaning to the left.
- Preferably, the *afikoman* should be eaten prior to *chatzos* (*halachic* midnight).
- The *afikomen* should be eaten in one place.
- After eating the *afikoman*, nothing should be eaten or drunk (other than water or seltzer) so that the taste of the *matzah* remains in one's mouth. In a case of need (or at the second *seder*), one may drink tea, sweetened water, lemonade or another drink whose base is water.
- Someone who recited *birkas hamazon* and realized that he did not eat *afikoman* should wash again and eat the *afikoman*.

Barech

- Pour the third cup.
- The leader of the household leads the *birkas hamazon*.
- The third cup is drunk after *birkas hamazon*.

Hallel

- The fourth cup is poured for everyone.
- An additional cup, the *kos shel Eliyahu*, is poured. The door is opened to demonstrate that this night offers special protection.

- *Hallel* is recited sitting, ideally, while holding the cup of wine.
- If possible, one should try to say *hallel* with three people so that the leader of the household can lead with the recitation of הודו, ואנא ה' and the others can respond.
- Ideally, saying *hallel* and drinking the fourth cup should be completed before *chatzos*.
- After the completion of *hallel*, the Ashkenazic custom is to recite a *bracha* on the wine and then drink the fourth cup while leaning.
- One should be careful to drink a full *revi'is* so that a *bracha achrona* after the cup of wine may be recited. If it is difficult to do, one person (who drank this amount) may recite the *bracha achrona* on behalf of everyone.

Nirtzah

- There is a custom to recite/sing additional *piyutim* that are printed in the *hagadah*. Some have the *minhag* to recite *Shir Hashirim*.

AFTER THE SEDER

- Only *shema* and *hamapil* should be recited before going to bed. The additional *pesukim* that are normally recited for protection should be skipped.

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Perspectives from Gedolei Yisroel of Previous Generations Regarding Insect Infestation

BY RABBI TSVI HEBER

Much ink has been spilled on the topic of checking food for the presence of *tola'im* – insects. One of the most difficult questions to address is how to reconcile the fact that previous generations did not check produce for possible infestation using the same intensity of inspection that contemporary *kashrus* organizations are recommending.¹ Does the discrepancy indicate the possibility that they were consuming insects² or that perhaps we have gone too far to address an issue that didn't concern the rabbinic leadership of earlier generations; or maybe something in between? The purpose of this article is not to answer

this difficult question;³ rather, to take a short trip back in time through a selection of *halachic* literature and gain insight into the perspective of the *Achronim*,⁴ *Gedolei Yisroel* of previous generations from a range of Jewish communities; and to demonstrate that the challenge of *tola'im* was just as relevant then as it is today.

On Rosh Chodesh Iyar 1985, less than a year prior to his passing, Rabbi Moshe Feinstein (1895-1986) penned a short *teshuvah* summarizing his position on what seemed to be a tumult regarding uniquely small insects that were discovered in green vegetables. Reb Moshe *zt"l* explained that he was too weak to do the further research necessary in order to take a concrete position on the question; however, he advised against publicizing a prohibition, certainly not in his name, due to the prevalent custom that people were eating these greens without properly checking them. He went on to suggest several reasons to justify the lenient custom.⁵ Apparently, in America in the 1980s, the prevalent practice was not to check the lettuce for such small insects.

On the other hand, *halachic* literature from the turn of the 20th century in Baghdad tells an entirely different story and a different approach. Rabbi Yosef Chaim of Baghdad (1835-1909) renowned *Chacham* and author of the *sefer* Ben Ish Chai amongst other *seforim*, cautions the women prior to Pesach to check the *maror* leaves properly. He specifically addresses those that are checking an abundance of leaves for large families and asks them to take the matter seriously as the insects are very small and each one of them represents five biblical transgressions.⁶ He relates a story of a *Chacham* who entered a courtyard⁷ on *erev* Pesach only to find a woman who was checking two large baskets of leaves. He observed that the woman was working rather quickly and proceeded to ask her how many hairs she had on her head. She replied that she cannot count them because it would be too difficult. He then rebuked her and said that while it would be difficult to count the hairs on her head, with much effort counting would be possible; but counting the number of biblical transgressions that are passing through her hands

would be impossible. She pleaded with the *Chacham*, reasoning that she had no choice but to check quickly since she had so many family members who enjoy eating lettuce for Pesach. The *Chacham* explained that while the challenge of providing for a large family is truly immense, the excuse would not ultimately stand up on the *yom hadin*. Instead, he advised that she throw out the leaves and use only the lettuce stalks which are easier to clean while limiting the amounts that are to be checked to a bare minimum.⁸

Rabbi Haim Palagi (1788-1868) was the *Chacham Bashi* (Chief Rabbi) of Izmir, Turkey. He also authored approximately 80 *seforim*, although many were destroyed in a fire which ravaged the Jewish community of Izmir in the year 1841.⁹ In his *sefer* Masa Chaim he records an original *kula* – a lenient position. Rabbi Palagi holds that someone whose custom prohibits a particular type of food, would be permitted to eat that food if he should be a guest in the home of someone whose custom it is to permit it. This would be true even if the custom to prohibit that food is rabbinically prohibited *min hadin* – according to the letter of the law!¹⁰ He cites an example from *sefer* Zechor LeAvraham (Rabbi Avraham ben Avigdor) who writes that he heard that even *Gedolei Yisroel* who are very careful not to transgress the prohibition of *hatmana* (burying pre-cooked food in materials to keep it warm) on *Shabbos*, and to prohibit any food as a result of such transgression, would allow themselves to eat such food when they were guests in homes of those who were not careful regarding this *halacha*. The Zechor LeAvraham explains that the basis for this *kula* is the concept of *ayva* – to avoid jealousy and an uncomfortable situation for the guest.¹¹ It is important to note that the *Chofetz Chaim* dismisses this position in the strongest of terms by proclaiming *chas v'shalom l'hakel!*¹²

Notwithstanding his lenient position, Rav Haim Palagi singles out strawberries for stringency as an exception. He rules emphatically that since strawberries¹³ were banned in Izmir due to the prevalence of insect infestation, it is prohibited for the townspeople to consume them even when they are served strawberries as guests in places that are more lenient.

Rabbi Rafael Shlomo Laniado (1740-1793) was the Av Beis Din in Aleppo (Chaleb), Syria for 54 years. In his *sefer* Beis Dino Shel Shlomo, the author discusses the permissibility of grape leaves in which insect infestation had recently been discovered. The petitioner asked that grape leaves continue to be allowed because the *minhag* amongst the masses was to consume them and we find, in some circumstances, that *minhag* is so powerful that it can overcome the *halacha*. Rabbi Laniado dismisses this suggestion out of hand because even if it were true that a *minhag* could potentially be so powerful as to overcome *halacha*, the custom to eat grape leaves is not in the category of *minhag*. People ate grape leaves without checking them for insects because they didn't realize that they were infested. However, once it was known that such leaves are infested, the practice no longer has the status of a *minhag*.¹⁴

Rabbi Yeshayahu ben Avraham HaLevi Horowitz (1555-1630), known as the Shela"h HaKadosh, records his father's observations¹⁵ of insect infestation of various fruits throughout his travels to disseminate Torah in Europe.¹⁶ First, in the city of Frankfurt he observed the prevalence of insect infestation in cherries¹⁷ each year. The custom of the people of Frankfurt was to open the cherries and check them for worms prior to consumption. When he travelled to Prague, he similarly checked cherries and observed insect infestation there too. He expressed uncertainty as to whether such infestation was prevalent throughout the world or only in Frankfurt and Prague due to their warmer, oceanic climate, and encouraged his children to clarify the situation in the cities in which they resided.

He further cautioned his children to be careful when consuming dried plums and raisins of all sizes, and several types of legumes, rice, and millet which he observed to be infested with mites and aphids. He doubted that his children were accustomed to checking such foods because it was not the custom in the communities where they lived. He records that "many times" he declared a strict prohibition against purchasing/ consuming anything from a market that sells such produce. It was not practical to advise that they be checked prior to

“ while we find many *teshuvos* that justify the practice of the masses who are lenient and do not apply the same intensity of inspection as contemporary *kashrus* organizations, we maintain that the subject of *tola'im* was just as relevant then as it is today. ”



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consumption since properly checking them would require excellent eyesight to detect tiny insects. He also observed that after people had declared the produce free of insects, others who were better at checking corrected them and pointed out many insects swarming in the produce that had previously been declared clean. He concludes with a strong statement that there is an absolute obligation to check such produce for infestation since it is a

biblical prohibition to consume insects.

This short article contains a small selection of *halachic* writings of *Gedolei Yisroel* of previous generations from around the world. However, it conveys a consistent story of concern for the issue of insect infestation in produce. And while we find many *teshuvos* that justify the practice of the masses who are lenient and do not apply the same

intensity of inspection as contemporary *kashrus* organizations,¹⁸ we maintain that the subject of *tola'im* was just as relevant then as it is today. ■

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- סוג פרי יער (berry) אחר לגמרי. אכן יתכן באמת דהיו תותי שדה כמו תותים שלנו שהם מוחזקים בתולעים, כי מצאנו שכבר טענו תותים בחקלאות ובשדות בצרפת בסוף שנות ה-1700. ע"י <https://en.wikipedia.org/wiki/Strawberry>
14. שו"ת בית דין של שלמה יו"ד (סימן י"ט) וז"ל והנה מלבד דברא דמנהג מבטל הלכה כמה דיות משתפכות כמה קולומסים משתברים וכמה חילוקים נאמרו בההיא דאם יבא אליהו וכו' וכדבעין למימר קמן, אפס קצהו תראה מה שמעיד על דבריו הרב כמהר"ם ז"ל גילה טפח וכסה טפחיים והרב ז"ל הביא לנו הגמ' כצורתה והוכיח במישור דמנהג מבטל הלכה. אלא דאף אם היה הדבר פשוט והלכה רווחת כביעתא בכותחא דמנהג מבטל הלכה ואפי' מקרא, לא ידעתי מאי מנהג איכא הכא דהא מעולם לא ראו התולעים ואפי' ה' אוכלים אותם עלי גפנים עד שיהיה נכלל בסוג מנהג דבר שנהגו בו היתר וקא צווח ככרואי שכבר נהגו בו כל ישראל היה לאכול בפני גאון עולם אשר קטנם עבה ממתניו וכו' ואין לא ראיון ראי' אשר לא ראו אבותינו ואבות אבותינו ומעולם לא נשמע אפילו רינו דנמצא תולעים בעלי גפנים עד אשר האיר ד' את עינינו מגלגליון זכות נ"י זכאי. ואי"כ מה שייך לומר על דבר זה שנהגו בו היתר ולעשות מנהג ומבטל הלכה ומאן לימא לן דאם ראו אלו התולעים נהגו והיו חכמי אותו הדור אסורים אותו במנין עליהם ועל זרעם וכו' ע"ש.
15. אביו של השל"ה הקדוש, רבינו אברהם סג"ל הורוויץ היה תלמידו של הרב משה הרב משה איסרליש, ובעמח"ס צואת יש נוחלין. בספר שם הגדולים להחיד"א ח"ב (אות י' טעף ע"ב) כי יש נוחלין היא צואת הגאון החסיד מהר"ר אברהם סג"ל הורוויץ דוברת שבקדושה ויש בה הגהות ותוספות מבנו הרב מהר"ר סג"ל (השל"ה הקדוש) עכ"ל.
16. שני לוחות הברית, שער האותיות (אות ק' סימן קי"ג). וכהקדמה לפני סימן קי"ח כתב כלשון הזה עתה ארשם אזהרות פרישות מאסורא שצוה עליהם אבא מורי זצלה"ה בצואת יש נוחלין (אזהרת אכילה) ולא ימוש מפיו, ומפי זרענו, עד עולם.
17. ע"ש שכי' ראה ראיתי בכל שנה ושנה הגודגניות הנקראות "קירשן" יש בהם תולעים. והתרגום של מלת "cherries" בגרמנית הוא "Kirchen".
18. ע"י פתחי תשובה (סימן ק' ס"ק א') שמביא דברי הפלתי (ס"ק ד') ד"ה והנה הרא"ש, שלמד היתר על הנמלים הגדלים בפירות ובקמח. וע"ש שמביא שתשובת משכנתו יעקב יו"ד (סימן ל') שלמד היתר אחר על המילווין ומסיק למצוא זכות וצד היתר על אכילת קמח בימות החמה אף שהוא קרוב לודאי שיש בו מילווין. וע"י בשו"ת שיבת ציון (שאלה כ"ח) אמרי בינה דיני בבי"ח ותערובות (סימן ד'), שו"ת מנחת שלמה תניי"א (ב' ג') סימן ס"ג שדנו בפטור דמתעסק ועוד סברות. ובספרי שו"ת י"ד משה ח"א (סימן ב' וסימן ד') שהבאתי סמכים לימודי זכות מה שמעתי מאת מו"ר הראה"כ הגרש"מ שליט"א ע"ש.

7. שמעתי מחכם אחד שליט"א מיוצאי בגדד שהיהודים היו גרים שם בחצרות דוקא, ובכל חצר משותף היו כמה בתים ביד, וחיים בהם אנשים מאותו משפחה והקורבים. והיו נשפים יושבים וגרים שם כל ימי חייהם ולא יוצאים מן החצר.
8. ספר בן איש חי שנה ראשונה פרשת צו (אות כ"ז) וז"ל יזהרו הנשים בבדיקת החצרות והכפרס דכל תולע יש בו חמשה מלקיות. והדבר הזה תלוי בצואר האשה בעלת הבית דכל בני הבית סומכים עליה בזה. ואם מקילה בבדיקה אפשר שיהיה תלוי בצוארה חוב מלקות יותר משערות ראשה. בפרט בהיות בני הבית מרובין. ובמקומות אלו שהתולעים קטנים מצויים הרבה בירקות וכו' ע"ש.
9. <https://hyomi.org.il/eng/mobile/page.asp?id=186>
10. ספר משא חיים (פאלאג'י) תורת המנהגים (מערכת א' אות ד') ז"ל נוהגין היתר אם מתאכסן בביתם יש להקל ולאכול, הרב"ז הישנות (סימן רצ"ו). ועיין זכור לאברהם להרב מוה"ר"א (בן) אביגדור ז"ל (סימן ל"א) לענין הטמנה בחמין בשבת. וע"י בספר קף החיים מ"ש בס"ד על התולעים דפשוט איסורו בעינו אדמיון, כנודע אם הולך למקום אחר ונותנין לו מתיקה מזה יזהר שלא יבא לפיו וכן כל כיוצא בזה עכ"ל. ובטעם החילוק נראה דתולעים בתותים היו איסור מהי"ת כי מוחזקים הם בתולעים. ואפילו את"ל דאיסור מדרבנן כי יתכן דנמצאים בתערובת ואינם בטילים משום איסור בריה דהוי מדרבנן אעפ"י נראה דהחמיר משום דהאיסור ברור וודאי ולא משום ספק ע"י בהערה הבאה בספר זכור לאברהם.
11. ע"י בספר זכור לאברהם או"ח (סימן ל"א) לענין אם הא דהיתר חז"ל פת ענ"ם במקום איבה (ע"י בית יוסף יו"ד סימן קי"ב) בשם תשובה אשכנזית שייך ג"כ לשאר מקומות במקום שיש מנהגים שונים כחממה וכדו'. ואף שבתשובה אשכנזית כי דהיתר דוקא פת אעפ"י דן הזכור לאברהם בשאלה זאת וברא"י מדמאי, ומסיק דהיתר כל איסור מאכל של דבריהם במקום איבה. אמנם כי שם דיתק דזה רק כשאין האיסור ברור, וגם פת שמא לא היתר אפי"כ הוי ספק פת גוי אבל לא במקום ודאי איסור דרבנן ע"ש.
12. לענין דינא כבר הורה המשנ"ב (סימן תס"ח ס"ק כ"ג) ז"ל היכי דמנהג מקומו להחמיר ממחמיר צריך לזהר גם כן שלא יתראה בפניהם שהוא מחמיר וכנ"ל לענין מלאכה. אמנם היכי שאי אפשר לו שלא ירגישו בו שהוא משנה ממנהגם, יש לו להנהיג לקולא כמותם אפלו בשדעתו לחזור למקומו, שמחמירים מפני המחלוקת. ודוקא אם הדבר הזה אינו אסור מעקר הדין אלא שנהגו לאסור אבל דבר שהוא אסור מצד הדין אפלו איסור דרבנן חס ושלום לעבור מפני חשש איבה ומחלוקת ומוטב לסבול על עצמו קטנות ולא לעבור על דברי סופרים שהעובר על דברי סופרים חייב מיתה בידי שמים. וע"ש בשערי ציון (ס"ק י"ט) דכן משמע משו"ע יו"ד (סימן קי"ב). ומספקני מהו התולעים שעליו החמיר המשא חיים אם הם תולעי שדה שלנו (cultivated strawberries) או שמא אלו שמא תולעי יער (wild strawberries) או שמא

1. <https://cor.ca/consumers/produce-inspection>
2. ע"י גיטין (ה): מעשה בבר הדיא וכו' נמצא אתה מוציא לעז על הראשונים. ובגדר הדין דאסור להוציא לעז על הראשונים מצונו כמה מהלכים. ובתורמת הדשן (סימן רל"ב) שכי' דלא אמרין היי' אלא בדבר שהוא מותר על פי'ן ואם באת להחמיר נגד מה שנהגו מקדמת דנא נמצא שהוא מוציא לעז על הראשונים, אבל היכי דאיכא ספיקא דדינא ויש צדדים להחמיר צריכים אנו לחוש וכו'. ולעז על הראשונים. אמנם דברי מהרא"ח לכאורה דבר זה שלא להוציא לעז על הראשונים רק בעניני גיטין ואישות דנמצא שיוצאו לעז על בנייהם שהם ממזרים ח"ו, אבל בשאר דיני התורה אין לנו לחוש לעז על הראשונים ואעפ"י בכל זמן שמזדמן לידי שמתקנים איזה מקוה או בונים חדשה אני מצוה תמיד לתקנה בדברים שאינם ראויים למדרס כדי שתהא כשרה אליבא דכולי' עלמא עכ"ל וי"ל דגם זה משום ש יוציא לעז על בניהן. אמנם מצאנו בשו"ת רמ"א (סימן קי"ז) שלא רצה לפסול אתרוב מורכב משום שלא להוציא לעז ע"ש. הרי מצונו דין זה שלא להוציא לעז על הראשונים גם בדברים אחרים וגם במקום שיש ספיקא וחשש גדול לדינא.
3. ע"י זכרון דברים (Minutes) של כנס וועדים של AKO שנת 2022 דפים 21-22 שזכיתי לענות של שאלה זאת בפני רבים. ומתפלל אני שתשובתי מצאה חן בעיניהם. וכל מי שחוצה שמעניין לקבל התשובה, תפנה אלי באימיל theber@cor.ca.
4. תקופת ה"אחרונים" התחילה במאה ה-16 עם כתיבת השולחן ערוך ע"י הרב יוסף קארו בשנה 1563.
5. שו"ת אגרות משה יו"ד ח"ד (סימן ב') ז"ל שמעתי איזה אנשים אמרו בשמי איזו סברה בענין התולעים הקטנים שנודע שנמצאים בהרבה ממני הירקות והנה ידוע שלא אמרתי בזה שום הכרעה. ולהפך דעתי נוטה יותר להקל וכמו שהזכרת בשאלה שאתה ובני הרה"ג מוה"ר' שלו' ראובן שליט"א כתבתם לי שאפשר שדבר שלא נראה למעשה להדיא לעינים אינו אסור, ולכל הפחות אינו בחשיבות בריה שלא תיבטל בתערובת כדאיתא בשפ"ע יו"ד (סימן ק'). וזה נוסף ללימוד הזכות שמזכרת ברוך השולחן (סימן ק' טעיפים י"ג - י"ח). וגם כמו שאמרתם לך ולעוד הרבה אנשים שבכלל יש חשיבות גדולה בהלכה למנהג העולם ולהיכא עמא דבר ואסור להוציא לעז על דורות הקדמונים שלא הקפידו בדברים אלה משום שלא ידעו מהם. ועל כן אמרתי שבלי לעין היטב בדבר שזה זה קשה לי כעת אי אפשר להכריע לחומרא ולפרסם שיש איסור בדבר וכל שכן שאין רצוני שיזכירו שמי כאחד מהאוסרים עכ"ל.
6. מכות (ט"ז): אכל פוטיתא לוקה ארבע נמלה לוקה חמש משום שרץ השורץ על הארץ.



A Historical Perspective on the Development of the Shechita Box

BY RABBI MOSHE BILLER

One of the five primary laws of *shechita*¹ is *drusa* which means that the neck of the animal must be cut in a slicing motion as opposed to by pressing or chopping. To ensure that *drusa* does not occur, it is necessary to hold the animal still and to make sure that it does not move during the slaughter. Historically, this was accomplished by having several people onside to hold the animal still on the floor on its back until the *shochet* completes the cut. In the *Beis Hamikdash* there were special rings that were set into the ground to help restrain the animal so that it would not move during the *shechita*². Until today, in many parts of the world, sheep and lamb are slaughtered by holding them down on their back on a

table. In fact, in South America, some old-fashioned slaughterhouses still allow for cows and steers to be slaughtered by directing the animal onto a narrow ramp where workers are able to chain its feet and hoist it until it falls on its back. This allows the workers to hold the animal's head down using tongs until the kill is completed.

Until the turn of the 20th century, slaughter in North America was performed this way as well. However, along with the commercialization of slaughter came the need for the federal government to establish regulations to ensure the welfare of animals. The first set of regulations called the US Pure Food and Drug Act of 1906, stipulated that for sanitary reasons an animal could not be slaughtered on the floor into the blood of another animal. This law resulted in a new type of slaughter called "shackle and hoist restraint," or *shchita*, to be implemented. Shackle and hoist used a chain attached to the animal's hind legs to pull the animal into the air using a hydraulic system. Once the animal was in the air the workers

would draw the animal's head backward until the *makom hashechita* – the place of slaughter – was fully exposed. That's when the *shochet* would approach and perform the *shechita*. Slaughtering an animal using shackle and hoist was ultimately outlawed as inhumane in the United States by the Humane Slaughter Act of 1958 and it was outlawed in Canada as well.

From a *kashrus* perspective, there were many issues with this *shchita* תלייה. One primary concern was the risk of *drusa*. When the animal was hanging from the ceiling on a chain it was not very steady, and even when workers were trying to hold it still it could still move around. For this reason, both the *Ridva*³ in the middle of the century³ and later on Rabbi Eliezer Silver *zt"l* in קובץ המאור⁴ banned *shchita* תלייה altogether.

Another concern with *shchita* תלייה is the opinion of the *Shema* חידשה⁵ and the *Shema* חידשה that it is preferable that the *shechita* knife be above the neck of the animal so that a downward cut is performed instead of an upward cut from below the neck.

This is because we are concerned that the neck will weigh down on the knife resulting in *drusa*. Essentially, should this occur, the animal would not be *shechted* in a slicing motion but rather by pressing itself down on the knife. The only way to *shecht* properly through shackle and hoist is if the head is tied tightly and fastened upwards which was not the case in North America nor in England according to *teshuvos* written by Rabbi Moshe Feinstein *zt"l*⁶ and the Michas Yitzchok *zt"l*.⁷

A third problem with שחיטה תלויה was that the shackle and hoist system worked by lifting the animal by its legs. Doing so might accidentally pull out the femur bone from the hipbone socket. Should this happen, the animal would be rendered a *treifa* under the category of בוקא דאטמא דשף מדוכתא.⁸ Therefore, the use of this method obligates the *shochet* to check each animal after *shechita* for this possible *treifa*.

In 1958, shackling and hoisting was officially outlawed. The new legislation required that cattle be unconscious prior to being hoisted. However, kosher slaughter was specifically exempted from the ban in the United States because no practical alternative existed that could possibly comply with the *halachic* and government regulations.

In Europe around the year 1927, a Jewish tailor named Weinberg designed a pen for *shechita* called the Weinberg pen. The way it works today is that once the animal walks into the pen, it closes itself tightly around the animal. However, back then, the walls and roof of the pen had to be manually adjusted to the size of the specific animal. The pen helps restrain the animal in the proper position. Then it rotates the animal 180 degrees so the animal is turned upside down. Now that the animal is lying safely in the pen on its back, it is ready for the *shochet* to perform the *shechita* with the knife above the neck of the animal. The British government recognized the benefit of the rotating Weinberg pen and approved it for use for in slaughter.

Many years later, in 1985, several concerns emerged over the stress on the animal caused by the rotating pen. At that time, it appeared that the animal struggled and resisted while the pen was

rotating.⁹ To address this concern, the ASPCA organization (American Society for Prevention of Cruelty to Animals) created a different pen called the ASPCA pen that restrains the animal in an upright position without rotating it on its back.

While the new ASPCA pen is now used throughout North America, the older Weinberg pen is still in use in Israel, Europe and in several places in the USA. Contemporary versions of the Weinberg pen hold the animal in such a way that it does not move even while being rotated on to its back. The animal experiences no stress and appears to be comfortable prior to the slaughter.

Even prior to the ASPCA pen in 1985, and as far back as the early 1960s in Canada, the שחיטה עומדת - the standing *shechita* – had been suggested as an alternative. The *shechita* satisfies most of the *halachic* issues mentioned above and is the preferred method of most governments and animal welfare organizations. The way this pen works is that the animal is led into the back of the pen from a narrow ramp. Once in the pen, the animal makes its way to the front of the pen using a rear “pusher” which nudges it forward. Once in the front of the pen, the animal sticks its head out of a window hole toward the outside of the pen. A window bar in the shape of a semi-circle hydraulically pushes the animals chin upwards and another bar comes down and presses the head down from the top. Some pens are fitted with a “belly lift” that raises the animal from the ground and secures the animal in place so that it can no longer move. Once the animal is secured in the upright position and the animal's head is lifted, the *shochet* cuts in a slicing motion upward or sideways from below the neck. After the *shechita* is finished, the side wall of the pen rises upward and allows the animal to fall out of the pen. The wall is closed once again and the next animal is brought in to the pen. This method is approved by the Canadian government and is used by Canadian *shechitas* because it is both effective and meets a high *halachic* standard. ■

Rabbi Biller is
Rav Hamachshir
of COR's
Shechita Division



“ Contemporary versions of the Weinberg pen hold the animal in such a way that it does not move even while being rotated on to its back. The animal experiences no stress and appears to be comfortable prior to the slaughter. ”

1. רמב"ם הלכות שחיטה (פרק ג' הלכה א')
2. מס' תמיד (פרק ד' משנה א') ומס' מדות (פרק ג' משנה ה')
3. 1958
4. תש"ט
5. יו"ד (סימן ו' וסימן ח')
6. שו"ת אגרות משה יו"ד חלק ב' (סימן י"ג)
7. שו"ת מנחת יצחק חלק י' (סימן ב"ט)
8. יו"ד (סימן נ"ה סעיף ב')
9. ע"י במנחת יצחק (שם)

Kashrut in the Old Country...

Morocco!

BY RABBI MESSOD AZOULAY

This year is the 70th year since the establishment of the COR, and for this occasion I thought to write about this theme: *Kashrut* and History.

As we know, keeping kosher is a fundamental precept of Judaism, and if one doesn't keep it, they're basically considered outside of the camp of observant Jews. Holiness and closeness to Hashem depends on what we eat (see *Shemot* 22:30 and *Rashi* there), and non-kosher food causes *timtum halev* (spiritual blockages in the heart which obstruct our relationship with Hashem) (see *Masechet Yoma* 39A). The first commandment given to mankind was to not eat from a forbidden tree and that's one of the hints as to why keeping kosher properly is so very important.

The Torah tells us (*Devarim* 32:7) *zechor yemot haolam binu shenot dor vador*, that we must think about the past and delve into the history of the past generations. There are many *mitzvot* that are *zecher leyetziat mitzraim* and *zecher lemaaseh*

bereshit, as remembering our past is so crucial for a Jew.

Chazal teach us in *Pirkei Avot* (2:12) *ezehu chacham, haroeh at hanolad*. We have to plan for the future and foresee where our actions today will lead us to tomorrow.

When thinking about the present, past and future; the present moment passes in an instant. The future is unknown to us, but it's our past that we remember and reminisce about, which is the key to help us forge a proper future.

It is on this note that I would like to share a picture of how *kashrut* looked in Morocco and other Sephardic countries in the past, to hopefully inspire and guide us for the future.

As a child I grew up hearing the following story from my father, and when preparing this article, a local Rav verified the story and added some details. In the early 1900s the local Rav of the city of Tetouan, Morocco, was Rabbi Moshe Halfon *zt"l*. In those days without refrigeration, once there was a *shechita*, the entire animal

needed to be sold and consumed quite quickly. Therefore, a *shechita* didn't happen that often. Meat was expensive and primarily reserved for *Shabbat* and *Yom Tov*.

One year, a few days before Pesach, Rabbi Halfon headed to the butcher and found the store, located in the local *shuk*, unmanned. Moments later, the butcher returned and explained that he left the meat unattended for a few minutes because he needed to use the restroom. Though he might have had a good excuse, the meat was considered *basar shenitalemin min ha'ayin* (unsupervised meat), and the Rabbi rendered all of the meat not kosher!

The regular townspeople didn't understand the mechanics of the case, but listened to the Rabbi's words and that Pesach meat wasn't served!

This story for me exemplifies the role of the Rav and the outlook of the local community. The Rav would give a *halachic* ruling, and although it was sometimes difficult, he did not waver

from the *halacha*; and the community response was to follow in the Rav's ways, knowing he was just rendering the *halachic* ruling without any personal interest.

Kashrut in Morocco

If we look back at the history of the Moroccan Jewish community, *kashrut* certification in Morocco only existed on meat but that was because there weren't any processed foods at that time, and separate fish stores (without any seafood) were established in each Jewish *melah* (quarter/ghetto). Concerns about mixtures of *basar b'chalav* (milk and meat) were limited because dairy in Moroccan households was quite rare. An elderly Rabbi once told me that the only dairy utensil his family had was one metal spoon to mix their coffee! *Leben* and various yogurts were occasionally served, and *berkoukes* (a traditional dairy porridge) was only served in glass bowls which don't absorb taste according to Sephardim. In addition, it was only consumed around Purim time -- probably to enact the principal of *venahafoch hu* because they didn't eat dairy dishes all year! Interestingly, if they did need to wash dairy dishes, they would do so in the bathroom sink!

On this note, the dairy meal on *Shavuot* never existed in Morocco. Rabbi Yosef Benaim *zt"l* (*Sefer Noheg BeHochma*, pg. 22) explains that this was not a common practice in Morocco but some individuals kept it. Other Sephardic countries, like Syria, were heavy dairy eaters, so it was likely more a part of their diet.

Though there were restaurants and goods for sale in local shops, trust was prevalent. The *Rabbanim* in the city knew who sold what and where people went for their groceries and eateries. They developed a system of oversight and would allow the community to consume food from those vendors. Trust was used because many store owners were quite learned, had deep *yirat shamayim* and for the most part listened to the *Rabbanim* of the city.

Women and Kashrut in the Home

Women were extremely knowledgeable and meticulous in their *kashrut* observance. Chicken for example was not purchased from the butcher (that was only for meat). Instead, women would first go to the *shuk* and purchase a live chicken. Then they would go to the local *shochet*, who would do the *shechita* and *bedika*. Then they would take the chicken home and do the *melicha* themselves, under their own supervision! (These days the laws of self-*kashering* are almost extinct among the average person. Except for *kashering* raw liver, which consumers need to be very careful about because there are people who don't know that raw liver needs *kashering*, and even if they know, they don't know how to do it properly. On each raw liver package there are detailed instructions as to how to properly *kasher* liver.)

When it came to Pesach, the level of *chumra dePesach* (stringency) was certainly on a high level. Sugar wasn't consumed the entire Pesach because it was usually transported and sold with wheat. Instead, people would have coffee and tea together with dates for their sweetness. Even when Moroccan Jews immigrated to Canada they banned sugar on Pesach for themselves; and it was very difficult for them to see so many kosher *LePesach* products in the market --something that is commonplace for the younger generation today.

My father would tell me that every year before Pesach the house would get painted and the mattresses (which essentially were large and flattened sacks of wool) would get cut open, washed, and re-sewn every year!

Halachic Questions

Though for the most part managing *kashrut* was straightforward, there were of course many questions that came up, especially as new inventions were introduced. One of the famous cases, at the turn of the 20th century, was the steam flour mill.

“ The Rav would give a *halachic* ruling, and although it was sometimes difficult, he did not waver from the *halacha* ”

Thanks to the industrial age, a new form of milling was introduced, the steam mill. A steam mill is a type of grinding mill using a stationary steam engine to power its mechanism. The question was, did the steam come in contact with the flour causing it to become *chametz* or not. Rabbi Chaim Yosef Maman *zt"l* from Algeria, wrote an entire *kuntress* on this topic called *Kol Tachana v'Kol Techina*. His conclusion was that the steam mill rendered the flour *chametz*. He garnered the support of R' Shlomo Kluger *zt"l*, the Bet Din in Fez and Meknes, R' Refael Ankowa (Chief Rabbi of Morocco) and R' David Abuchatzera (brother of the Baba Sali). But R' Eliyahu Benguigui opposed. He and R' Refael Benaim from Gibraltar were lenient and even got some of those who prohibited it to retract. R' Benguigui wrote a *kuntress* called *Kol Tza'akat Roim* to show that it was permitted. If this simple product caused such a heated debate, now we understand the necessity of having a reliable *hechsher* on a product when modern day foods have so many ingredients and use such sophisticated equipment.

Difficult Personalities

Managing *kashrut* wasn't always easy for the *Rabbanim* as they often had to deal with difficult personalities. But our great *Rabbanim* stood their ground in order to preserve the level of *kashrut* in their cities and beyond.

The most famous such story happened to Rabbi Ovadia Yosef *zt"l* in Egypt circa 1950. The community had lived generations without *talmidei chachamim* and modernity was setting in. Rabbi Ovadia *zt"l* (who recounts this

story in *Yabia Omer chelek 1*, *Yoreh Deah siman 1*; and *chelek 9 Choshen Mishpat siman 2*) had a very difficult time in Cairo. Hardly anyone built a *sukkah*, the community used a *mohel* who wasn't *Shomer Shabbat*, and in fact most of the community wasn't *Shomer Shabbat*. When it came to *kashrut*, R' Ovadia *zt"l* would make his own wine as the *kashrut* in Cairo didn't meet the proper standard and the *shechita* was simply not considered *kosher*.

This pained R' Ovadia *zt"l* greatly. He had particular concern for the elderly people in the Jewish old age home because many of them were *yirei shamayim* and they were being fed this non-kosher meat on a regular basis!

The head "*shochet*" was a man named Shimon. R' Ovadia *zt"l* saw how this man didn't have any *yirat shamayim*, and after catching him labeling non-kosher meat with a kosher symbol, he fired Shimon. Shimon came back to Rav Ovadia's house but with a gun in his pocket. He pointed it at R' Ovadia with intent to kill him, but Rav Ovadia *zt"l* was calm and told him the following: "Throughout the generations, we Jews have not feared

those who threatened us, nor did any nation intimidate us with his weapon. Millions of Jews were killed by gentiles for observing our Torah. Now I should be afraid of you, a fellow Jew, because I want to observe the Torah!?"

This saga didn't end for R' Ovadia. Years later, after moving back to Eretz Yisrael, this same Shimon moved there as well. R' Ovadia heard that Shimon was involved in *shechita* again, and after thorough research he found that Shimon was still up to no good. R' Ovadia made sure he was blacklisted. But soon after, Shimon came back again with a gun, and threatened R' Ovadia's life a second time. R' Ovadia somehow calmed him down and promised to help find him a different *parnassa*, but not in the food business!

I would like to conclude with the following thought from R' Yaakov Kamenetsky *zt"l*. The Rama writes in *Yoreh Deah Siman 81* that a Jew is allowed to be nursed by a non-Jewish woman, but it should be avoided. The GR"A states that the source is from Moshe Rabbenu. *Chazal* teach us that Moshe Rabbenu didn't drink from the milk of the Egyptian women (*Shemot 2:7, Rashi*), and that's why Miriam

offered to get a Jewish woman (his mother Yocheved) to feed him. Hashem protected Moshe from even a very young age, as he was destined to speak to the *Shechina* later in his life.

The question on this is: How are we compared to Moshe Rabbenu? Why should non-Jewish milk be avoided for the general Jewish nation, we're not Moshe Rabbenu!? The answer is like the Rambam writes in *Hilchot Teshuva* (5:2) that each and every Jew can be a *Tzadik* like Moshe Rabbenu! Therefore we must watch what goes into our mouths just like Moshe Rabbenu!

May we remember our past, and how diligent they were in their observance of *kashrut*, in order to strengthen ourselves for the future. *Chag Kasher Ve'Sameach*. ■

Rabbi Azoulay is the Rav of Magen David Congregation, a Rebbe at Yeshivas Kesser Yosef and a member of COR's Executive Rabbinical Vaad HaKashruth



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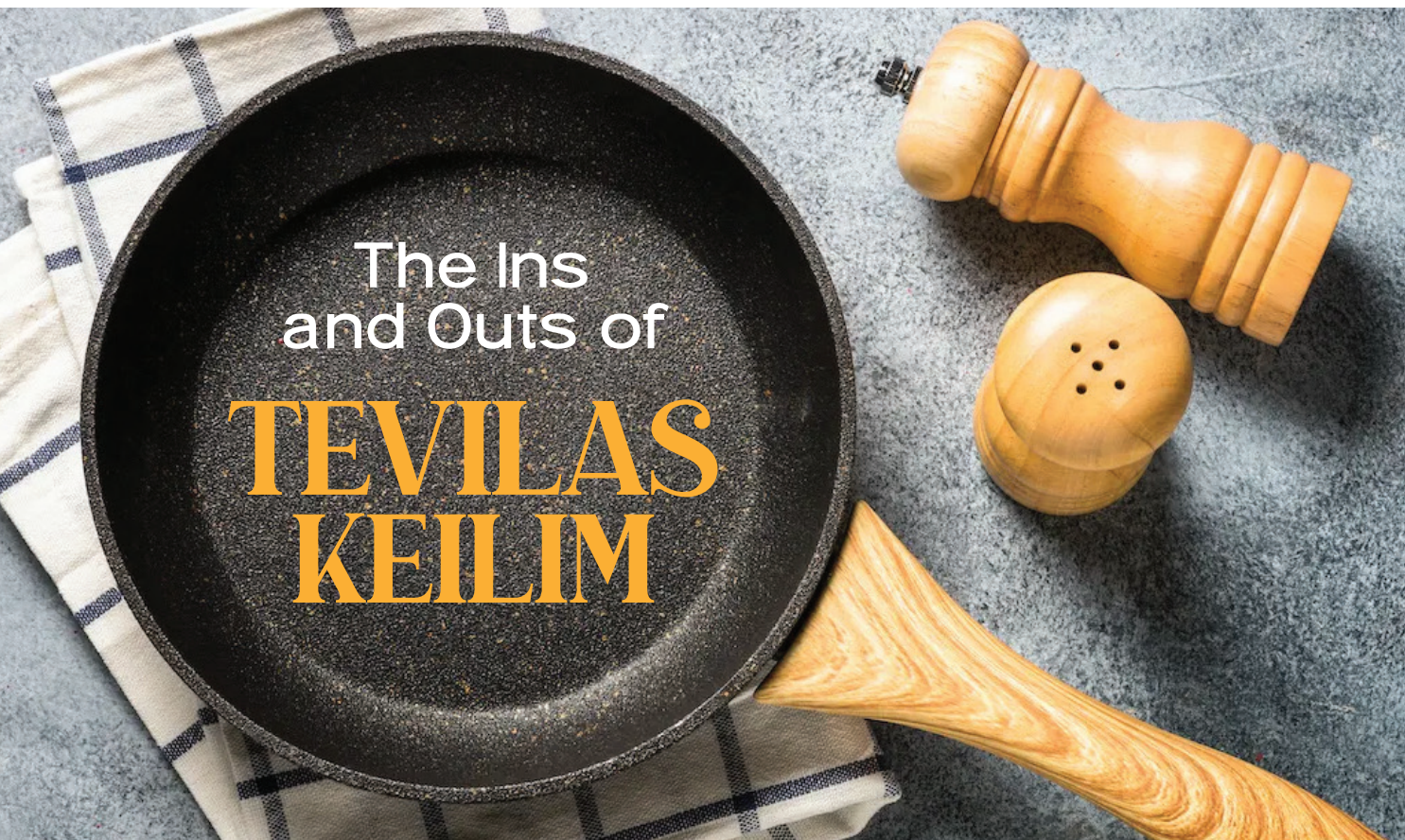
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למען תספר...



From Generation
to Generation



The Ins and Outs of TEVILAS KEILIM

BY RABBI MOSHE SPEIGEL

With Hashem's help, the COR Night Seder Kollel has completed the *halachos* of *tevilas keilim*, *hechsher keilim*, *pas yisroel* and *bishul yisroel*. As we now continue with the *halachos* of *tola'im*, we would like to present simplified guidelines regarding some of the more complex *halachos* of *tevilas keilim* that were studied in the Kollel.

While we are familiar with the basic הלכות טבילת כלים, their application to today's modern utensils is not simple. We know that metal and glass כלים require טבילה, but what is the הלכה for a כל that is partially metal and mainly plastic? If you buy a spatula made of teflon with a metal handle or if there is metal inside the teflon, does it then require טבילה or not? If you have a plastic urn or hand blender that has small metal parts, what are you supposed to do?

In order to deal with these questions, we must first be familiar with the different categories of הלכות that deal with utensils of mixed materials. In this article, we

attempt to discuss three categories of such utensils: 1) כלים מצופים – coated utensils, 2) מעמיד – pieces that hold the כל together, and 3) עיקר הכלי – parts of the כל that touch the food.

כלים מצופים

The גמרא relates that an earthenware vessel coated with lead is obligated in טבילה. However, according to the רמ"א, one can only make a ברכה if it is coated both on the inside and on the outside. If it is coated only on the inside or only on the outside, טבילה should be done but without a ברכה. Many פוסקים say that even if the כל is fully coated and טבילה is done with a ברכה, the חיוב is only מדרבנן and not התורה. This is because the utensil is not metal and the metal is merely a coating. The פרי מגדים says that such a כל can only be טבילה if the coating has substance. If it is merely a glaze, a thin layer of glass or metal, then it is not clear that it is obligated. Therefore, one should be טובל the כל without a ברכה.

In the opposite case, if a metal כל is coated with other materials such as a mug that contains metal on the inside

and plastic insulation on the outside, the הלכה would depend on the thickness and strength of the metal inside. If it is not thick and strong, it is considered a plastic כל with an inner metal coating and should be *toiveled* without a ברכה. However, if it is thick and strong then it is considered a metal כל covered with plastic and חייב מן התורה with a ברכה.

Nowadays, most earthenware is glazed with a thin layer of glass. This includes mugs, ceramic inserts of a crock pot, china, etc. Some פוסקים maintain that this glaze is even thinner than the glazing discussed by the פרי מגדים and is insignificant. Therefore, they hold that טבילה is not required. However, other פוסקים say that this glaze is included in the words of the פרי מגדים and therefore should be *toiveled* without a ברכה. This is the policy of the COR.

What is the הלכה in the opposite scenario, namely, if you have a metal כל which is coated on the inside with a material that is *טבילה פטור* from טבילה? The מהרש"ם says that since the metal doesn't touch the food, one should טבול the כל without a



ברכה. Based on this, some פוסקים hold that a teflon coated frying pan (non-stick) should be *toiveled* without a ברכה. However, Rav Shlomo Miller *shlit"a* disagrees. His reasoning is that the teflon coating is בטל to the metal, and is comparable to painted metal. The paint becomes part of the metal, and is not considered a separate layer. Therefore, it should be *toiveled* with a ברכה. It should also be noted that if the כלי is only coated on the outside, and the metal touches the food, טבילה would be done with a ברכה.

In summary, for a non-metal non-glass כלי covered in glass or metal, if the coating is substantial and is both inside and outside, טבילה is required with a ברכה. If the coating is not on both sides or is very thin, טבילה is done without a ברכה. Regarding today's glazing, there are two opinions - some don't טובל at all while some טובל without a ברכה. Regarding a metal or glass כלי that is covered with another material, if the metal or glass touches the food, טבילה is done with a ברכה. If the metal or glass does not touch the food, טבילה is done without a ברכה. If the coating is comparable to paint, then according to Rav Shlomo Miller *shlit"a* טבילה is done with a ברכה.

מעמיד

With respect to the הלכות of כלים טומאת, the גמרא brings a מחלוקת as to how to define a כלי where one material is held together by a different material; for example, a ladder whose rungs are metal and whose posts are wood. Is it considered a metal כלי because the part which is used (the rungs) are metal? Or is it considered a wooden כלי because the wood holds it together? However, when it comes to the מצוה of טבילת כלים, many ראשונים say that the material that holds the כלי together (מעמיד) is irrelevant. Whether or not the

כלי is obligated in טבילה depends on the material which touches the food. The מהר"ם מרוטנברג argues that טבילת כלים is similar to the הלכות of טומאה, and therefore, a כלי of plastic that is held together by metal would be חייב in טבילה, according to the opinion in the גמרא that this is a כלי.

“ While we are familiar with the basic הלכות of כלים טבילת, their application to today's modern utensils is not simple. ”

The מהר"ם rules against the שולחן ערוך and says that a wooden כלי held together by metal is פטור from טבילה. However, the ש"ך says that one should be מחמיר for the opinion of the מהר"ם and טובל the כלי without a ברכה. Many פוסקים say that one should be stringent like the ש"ך and a כלי with a metal מעמד should be *toiveled* without a ברכה. Therefore, if one has a כלי which is entirely made of plastic but is held together by metal screws, then it should be *toiveled* without a ברכה. If the screws are inside the כלי and touch the food the רמ"א appears to require a ברכה. In such a case, a Rav should be consulted.

The פרי מגדים has a ספק if a handle is considered a מעמיד or not. The reasoning is that even though the handle doesn't hold the rest of the כלי together, since the כלי cannot be used without the handle it is the מעמיד. An example is a ladle with

a metal handle on a plastic cup. Is the handle considered a מעמיד and the ladle requires טבילה (without a ברכה), or is it פטור? Some פוסקים are מחמיר for the ספק of the פרי מגדים and say the כלי should be *toiveled*. However, Rav Shlomo Miller *shlit"a* says that one can be lenient and not טובל the כלי. On the other hand, if the main part of the כלי is the handle, like a pair of tongs which is entirely metal except for the tips, it is preferable to *toivel* them.

עיקר הכלי

If the metal is not a coating or a מעמיד, then the metal doesn't touch the food, and טבילה is not required. If the metal or glass touches the food then the הלכה depends on if the metal is necessary for the use of the utensil. If the כלי cannot be used without the metal, טבילה is done with a ברכה. An example is a hand blender or smoothie maker which is entirely plastic except for the blade. For such a hand blender, טבילה is required with a ברכה.

If the כלי can be used without the metal, the כלי is פטור and טבילה is required even if the metal touches the food. This is the case even when the metal makes the use of the כלי more efficient, since the כלי is usable without it, טבילה is not required. For example, a wooden chopper with a metal tip would not require טבילה, since it can chop without the metal.

As evidenced by the above guidelines, there are a number of complexities involved and as such consulting with a Rav is recommended. ■

Rabbi Moshe Spiegel is the Rosh HaKollel of the COR Night Seder Kollel





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certified tea and
coffee companies*



"Mother Parkers Tea & Coffee may be the oldest company that we have continuously certified," says COR Managing Director Richard Rabkin. "They are on our *COR Directory of Companies* from 1962, and they've had no gaps in certification since then."

Mother Parkers Tea & Coffee is one of North America's leading coffee and tea manufacturers.

The bulk of the tea and coffee produced by the company is in private label brands for some of the world's largest retailers and foodservice companies, and those are sold under the "store brand" names of those companies. But Mother Parkers also manufactures its own brands, including Mother Parkers®, Higgins & Burke™ teas, and Martinson® coffees, as well as partner brands like Marley Coffee®.

According to a company spokesperson, "The Company combines state-of-the-art technology and new-product innovation with more than a century of business excellence to consistently deliver a better beverage experience for customers and consumers."

In fact, Mother Parkers is one of the few Canadian family-owned companies to pass their centennial anniversary, and the 4th generation of the family that founded it – that of Stafford Higgins – is now active in the business.

Mother Parkers' history dates back to 1912, when Stafford Higgins co-founded a company called Higgins & Burke Ltd. as a wholesale grocery distributor in Toronto. The company sold bulk commodities such as sugar, flour, tea,

and coffee to small family grocery stores in Toronto and to mining companies in Northern Ontario.

In the 1930s, Higgins and his son, Paul Sr., launched the Mother Parker's brand – packing their own tea and roasting their own coffee – as they found that even during the Great Depression, people continued to drink tea and coffee. The name "Mother Parker" was chosen as a fictitious character they made up, conjuring images of the homey, comfortable feeling of visiting an elderly matron for a hot cup of tea.

Mother Parker's branded tea launched in 1934, with coffee following in 1935.

The coffee and tea business continued to grow throughout the decade, and by the mid-1940s, the drinks were so popular that the decision was made to change the core company name from Higgins & Burke to Mother Parker's.

By the 1950s, Mother Parkers was Toronto's leading brand, soon segueing into private label tea and coffee production and expanding into a larger facility – Ontario's first freeze-dried coffee plant – in Mississauga. And no sooner did they start in the private label business that some of their retail customers specifically requested that Mother Parkers approach the COR for kosher certification. They wanted their products to be kosher, in order to increase sales and customer reach.

"One of these companies," says the spokesperson, "was the Steinberg's Oshawa Wholesale (IGA), which catered to the Jewish community. Mother

Parkers packed their private label coffee at the time."

So in the early 1960s, Mother Parker began a long-lasting relationship with the COR and never looked back.

"Today, approximately 400 SKUs of private label products that we manufacture are kosher certified," says the spokesperson. "Of Mother Parkers' owned brands, there are 23 kosher SKUs, covering roast and ground coffee, specialty/flavoured coffee, black tea, herbal teas, and creamer. Mother Parkers ensures that within its portfolio of owned brands, there are kosher-certified options across all of the different product categories."

The biggest benefit to being certified, the company says, is the inclusivity and embracing of the Jewish community.

Rabbi Nachman Ribiat has been visiting the facility for COR for over 25 years.

"I have been visiting Mother Parkers for a number of years and I have always found them to be very professional and conscientious towards their kosher program," says Rabbi Ribiat. "When you visit a company for many years as I have been doing with Mother Parkers, you develop a sense of trust, and Mother Parkers takes the trust of the Jewish community seriously."

Today, Mother Parkers is one of the five biggest coffee roasters in North America – a group that includes Folgers, Maxwell House, and Starbucks – with 850 employees working out of manufacturing plants and distribution centres in Mississauga and Ajax in

Mother PARKERS®

TEA & COFFEE | EST. 1912

Ontario, and Fort Worth in Texas.

And that is not the company's only innovation. In fact, through over 110 years in operation, the company has pioneered numerous industry firsts in coffee and tea, many of which we've come to take for granted.

- Rectangular tea bags (Before this, teas were loose-leaf or in silk pouches. Rectangular tea bags allowed for not only ease of use, but also quick and efficient production.)
- Coffee singles (created in the 1950s).
- Nitrogen-flushed fresh-pack coffee (Developed in 1967, this is a technique that replaces the oxygen in coffee packaging with nitrogen, creating a cushion of gas that protects the coffee during transport and storage.)
- Computer-controlled roasting technology
- The use of high-speed tea-bagging equipment

Mother Parkers is also a leading innovator in the single-serve market through their patented EcoCup® -- a more environmentally friendly single-serve capsule for coffee and tea that can be easily disassembled by the consumer in order to recycle its plastic and organic components. The outer cup can be recycled and the used coffee or tea placed in the compost, while only the filter and lid end up in the trash.

According to Michael Higgins and Paul Higgins Jr. -- brothers who are currently co-executive chairmen -- the company's overwhelming success and longevity can be attributed to a number of strategies, any of which can be applied to other family-run businesses that are determined to stand the test of time.

1. Develop and invest in future generations.

"Our introduction into the business was very early in our lives," says Michael.

December
1962

UNITS UNDER DIRECT SUPERVISION AND CERTIFICATION OF THE RABBINICAL
VAAD HAKASHRUTH, ORTHODOX DIVISION, CANADIAN JEWISH CONGRESS.

MANUFACTURING COMPANY	PRODUCT	C.O.R. NUMBER
Canada Packers Co. Ltd., 2000 St. Clair Ave. West	"Kosher Blend" and other Vegetable shortening	#15
Canadian Laboratories Ltd., 40 Bayview Ave.	Deodorants and other Cleaning Products	#16
Star Foods Ltd., 25 St. Lawrence St., Toronto	Star Potato Chips	#17
Mother Parker's Teas and Coffees, 1275 Castlefield Ave.		(Kosher L'Pesach) C.O.R.,
Golden Green Foods Ltd., 382 Baring St.	Instantized beverages and other protein products	#18 (Kosher L'Pesach)
Norden Ltd., 715 Bayview Ave., Toronto 26	"Norden" - Mixed Vegetable Fatty Acids	#19
Household Chemicals Ltd., 26 Essex St., Toronto 26	"Jax" Soap Paste	#20

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"Our father certainly made it look like it was a lot of fun and we learned that it was also a lot of hard work." Paul adds, "Our father had a great way of getting us very excited about it just through his examples and actions."

2. Maintain your company's core values -- values such as treating employees with respect and giving back to the community.

One way that Mother Parkers gives back to the community is through the Water Wise Coffee program which funds initiatives to clean up rivers in the regions in which they get their coffee beans, and to reduce the impact of the local coffee industry on its waterways. As part of their 100th anniversary celebrations in 2012, the company also partnered with the Alzheimer Society of Canada (ASC) and raised over a million dollars for Alzheimer's research in memory of Paul Higgins Sr., who died of the disease.

3. Supporting your customers' businesses through continuous innovation and improvement.



As a company with over a century of history, Mother Parkers has shown its flexibility and innovation. From evolving the Higgins & Burke wholesale grocer into the younger Mother Parkers 20 years in, to becoming a pioneer in private label branding, to keeping a finger on the pulse of the industry in order to develop all of their product innovations that have since become synonymous with tea and coffee (such as introducing instant coffee to the Canadian market), Mother Parkers has shown its willingness to grow and change with the times.

"Statistics show that 0.1% of companies make it to 100 years, and that only 3% of family businesses advance to the fourth generation," the spokesperson says. "Mother Parkers has defied the odds, and the owners continue to invest in the growth of the company for future generations." ■



St. Clair Ice Cream

The ice cream that keeps you young

ST. CLAIR ICE CREAM IS NOT ONLY RICH IN TASTE, BUT RICH IN HISTORY AS WELL.

Before you walk into the head office of St. Clair Ice Cream's new manufacturing facility in Woodbridge, you are greeted by the slogan: "May All Your Days be Ice Cream Days!"

Amen.

Though they did spend some time in retail, St. Clair's business has always been about selling bulk containers of delicious, colourful ice cream (in 11.4-litre tubs) to foodservice businesses, such as restaurants, caterers, and dairy bars. In fact, St. Clair Ice Cream is currently one of the most popular wholesale ice cream suppliers in Southern Ontario – and they also produce 1 and 1.42-litre containers that are sold in supermarkets, albeit under third-party private labels. However, like most manufacturers that make products for private label customers, St. Clair is prohibited by contract from disclosing that they are actually the manufacturers behind the private label brands. So you would never know it was them.

The company has been Jewish-owned since 1987 after it was purchased by by Arthur ("Rosy") and Marcee Rosenzweig in 1987.

St. Clair Ice Cream was originally founded in 1932, with an ice cream plant and dairy bar on St. Clair Avenue in Toronto's west end. The founder had travelled throughout the United States seeking work during the Great Depression. He observed that even during the Depression, when people had no money, they were still buying ice cream cones.



He reasoned that ice cream is closely associated with happiness – that it is impossible to eat ice cream while having negative thoughts. He liked the idea of making people happy, so he decided to make ice cream.

Originally, he envisioned making ice cream solely for his own scoop shop, but from the moment he opened his factory, wholesale accounts started coming to him, wanting to buy premium ice cream.

Some of St. Clair's flavours even back then were certified by COR, and the company is listed in the 1962 *COR directory of certified companies* –COR's oldest company directory.

Rosy Rosenzweig has always had fond memories of St. Clair Ice Cream.

"When I was a child," he says, "my aunt and uncle would take my brothers and me to St. Clair. And when Marcee and I dated, we often went there for an ice cream cone."

When Rosy was in his first year at the University of Toronto, he made up his mind, while taking Economics 100, that he was going into the food business. But it didn't happen right away. Rosy graduated with a Bachelor of Commerce in 1974, started working at a large national Chartered Accounts firm, and received his CA designation in 1976. He left the firm in 1981 as a second-year manager and went to work for a prominent businessman who was a leader in the Toronto Jewish community. Eventually, Rosy approached the owners of St. Clair about buying the company.

And of course, once they bought the company, there were always going to be

at least some kosher flavours.

Not to mention fun novelty products. For years, St. Clair was known by the kosher community for its moulded ice cream fruits -- the "bite-sized fruits" (strawberries, walnuts, peaches, and pears) and the "large fruits" (apples, bananas, oranges, and grape clusters) -- which looked and tasted like the real thing. Those were available in both dairy and pareve, and were served at weddings, bar mitzvahs, and other affairs at both kosher and Italian banquet halls. The moulded fruits were handmade in several stages and were packed in dry ice for shipping.

"Those were discontinued several years ago," Rosy says, "as the cost of production made them too pricey for the catering business."

Meanwhile, Marcee, who was a physiotherapist at the time, worked at St. Clair for a number of years. She developed a line of pareve ice creams and sorbets that were sold under the label "Marcee's Sweets" and were available at kosher food stores including Sobeys and No Frills. Marcee eventually left St. Clair to work as an osteopath.

"The sorbets were big sellers during Pesach," Rosy says.

Printed on the containers were the Rosenzweigs' children's names - Zevi, Ari, Aaron, and Tova - along with a comment from each. Customers loved reading the containers and felt as though they were a part of the Rosenzweig family. But as similar products became available from the U.S. and Israel, the company decided to discontinue the line.



"But you never know," Rosy says, "It may return one day bigger and better than ever."

St. Clair also specializes in making private label ice cream for various ethnic markets, including Asian, Indian, and Filipino. Mango ice cream, made with Alphonso Mango puree, is their No. 1 seller, followed by Green Tea flavour. Indian flavours include Mango Kulfi, Pistachio Kulfi, Malai Masti, and Rose Faluda. Filipino flavours include Ube, Ube Macapuno, Queso, Boba and Sweet Corn. The demand for these flavours reflects the rich diversity of the Canadian population. St. Clair is also currently developing a variety of plant-based frozen desserts for private label.

Many of the St. Clair flavours are certified kosher by COR, but some are not. As Rosy explains, "Several flavours designated for the ethnic market are not certified, as they contain ingredients from overseas, produced by companies that are not certified kosher. None of these ingredients are blatantly non-kosher per se, nor are they injected into the ice cream until the end of the manufacturing process, once the mix has been frozen [which in the ice cream business they call "the cold side"], so they do not cause a concern for the kosher-certified products manufactured in the same facility."

December
1962

- 2 -

MANUFACTURING COMPANY	PRODUCT	C.O.R. NUMBER
St. Clair Ice Cream and Dairy Co., St. Clair Ave. West,	"Glacier Chiffon" Frozen Dessert - Pareve -	#37
St. Lawrence French Confectionery, St. Lawrence Ave. East,	St. Lawrence Cream 222	#40
Frederick's Confectionery, Bathurst Street St., Freeville, Ont.	Soft-serve Vanilla Ice Cream	#10
Smith's Confectionery Co. Ltd., 1000 St. Clair Ave. West	Four chocolate and three other (vegetarian)	#10 (only in stock)
White Chocolate Ltd. (Can.) Ltd., 120 Laird Street (Toronto ST)	Three Liquid Intergredients: "Gummy" "Fruity King's" "Lacta"	#44

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"COR sets high standards," he says, "and we comply with those standards."

"Working with COR has been a pleasure," Rosy says. "The staff are friendly and helpful. We have developed an excellent relationship with Rabbi Lowinger, Rabbi Oziel, Rabbi Felder, and Rabbi Levin. Barbara Bar-Dayana, Chaya Rosenberg, and Judy Pister are always there to help when we call. The *mashgichim* are very knowledgeable in both *halacha* and food processing. Rabbi Lowinger [the plant's regular certifying rabbi] is thorough and always very amicable."

Rabbi Lowinger, who has been supervising the plant for several decades, has only nice things to say about St. Clair.

"Rosy Rosenzweig is an extremely nice fellow and very cooperative, always accommodating, and above all, he's very knowledgeable," Rabbi Lowinger

“...our customers are treated as partners. When we develop products, we put ourselves on the customers' side of the desk. We know that if their products are not successful, we won't be either.”



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says. And what's interesting is that he hasn't changed one bit in all the years I've known him. Everyone else is getting older, but he still has this youthful energy about him."

Maybe it's all the ice cream.

As far as what keeps the company ticking after more than 90 years, St. Clair is renowned for its customer service and creative product development.

"We work with our customers to develop unique flavours," Rosy says. "Our 35,000 sq. ft. facility is state of the art, with automated filling machines and a stick line. We also have a 7,500 sq. ft. freezer to store finished goods. We ship to Western Canada every week and to Montreal on a regular basis.

"The large national ice cream manufacturers are at full capacity running their own brands," he says. "We have the

capacity to do runs for the private brands."

The other thing Rosy credits is that he has built his business model on something he learned from his mentor all those years ago: that the most important attribute of a successful person is being a *mensch*.

"Businesses are all about people," he says. "The St. Clair people and the customer people.

"St. Clair's biggest asset is its employees. There is a sense of family among everyone here. Over the last 20 years there has been minimal employee turnover. During COVID, no employee lost any wages even though the foodservice market had been totally shut down.

"Meanwhile, our customers are treated as partners. When we develop products, we put ourselves on the customers' side of the desk. We know that if their products

are not successful, we won't be either.

"We know all our customers by name. And all of our customers know Rosy, Carmen, Dennis, Jeremy, and our truck drivers by name. It is this relationship that has enabled St. Clair Ice Cream to be in business for over 90 years and to have experienced substantial growth. Customers email and text me and Dennis at all times of the day and on weekends and receive prompt replies. We understand that, notwithstanding the quality or competitive price of our products, we must make sure our customers receive our products as needed. Restaurants cannot afford to be out of stock on menu items. Supermarket products must be delivered as ordered, or our customers lose their shelf space. We continuously review our inventory of finished goods, raw materials, and packaging to ensure we do not run out of stock. We are committed to never letting our customers down." ■



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G.E. Barbour

*Not just a company,
an extended family*

FAMILY-OWNED BUSINESS G.E. BARBOUR MAKES SOME OF THE BEST PRODUCTS THE MARITIMES HAS TO OFFER.

According to Rabbi Yitzchok Yagod, rabbi of the flourishing community of Moncton, NB, and one of COR's main *mashgichim* in the Maritimes, doing an inspection of G.E. Barbour in Sussex entails one of his shorter drives from his home but by far his longest walk.

"At most factories, it takes about 10 minutes to walk the production line if you don't count the actual inspection," he says. "Barbour takes about 25 minutes."

The reason, of course, is that the company's output is varied.

"G.E. Barbour is a multi-product manufacturing facility," says Gordonna Hache, the Technical Sales and Marketing Manager of G.E. Barbour. "We produce teas, nut butters, extracts, popcorn seasoning, and spices."

They produce these products for both third-party private label companies as well as under their own label – particularly Barbours products and King Cole Tea, the latter of which is their most well-known product as the #1 tea in Atlantic Canada.

"We have a long history of tea here in Atlantic Canada," she continues, "and the brand [King Cole] has been around since 1910. The fact that it is locally made makes a difference to people, and also the flavour has remained the same from cup to cup."

The company itself was incorporated over 150 years ago, in 1867, by two brothers

- George and William Barbour - as a wholesale grocery business in St. John.

"George Barbour had experience in the grocery business," Hache says, "having worked for Turnbull & Company, which was a large wholesaler at the time. The original company was called Barbour Brothers, and through many changes, including the loss of the building and assets in the Saint John Fire of 1877, the company evolved into what it is today."

The company moved to its current location in Sussex in 1967, and currently employs approximately 100 people.

"We are a family-owned business and have been from the beginning," she says. "Our current owner, Sylvia MacVey, is the granddaughter of Ralph Brenan, who purchased the company from the Barbour family in 1952."

The company reached out to COR in 1990 about certifying its products, and has been certified ever since.

"The decision to become kosher certified was customer-driven," Gordonna says. In other words, some of the private label companies for which they make products requested that those products be certified, so they could get into more markets.

"The private labels specifically look for manufacturers with kosher certification," says Rabbi Yagod.

"They are very non-typical supervision," says Rabbi Yagod who has been visiting the facility for 12 years. "Most of the companies I supervise manufacture a family of similar products – either drinks, snacks, dairy products, fish, spices, etc. But this company does many unrelated

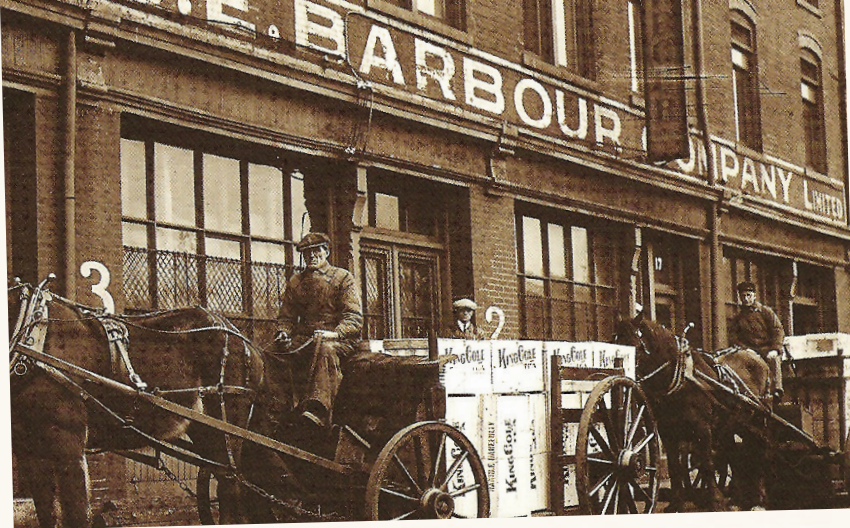
things, so it's like four factories in one. There are multiple production floors. It's long and spread out, with several completely different areas. So when I'm there, I do a lot of power walking, and they all know about it. They joke around with each other about who's gonna get a chance to power walk with the rabbi."

"It is really one of my best supervisions," says Rabbi Yagod. The tea factory, which is the most famous part of the operation, has its own area, and I consider it the easy part of the factory, because 1) It doesn't change very often, and 2) Tea typically has very few kosher challenges.

"Above all, the factory's culture is very respectful to any rabbis who come. When I arrive for my inspection visit, the plant employees stop what they are doing; their first priority is whatever the rabbi wants to see, and they don't consider it an interruption. This attitude comes straight from Mrs. MacVey, the director of the factory. From top down, she insists that everyone show a very dignified and old-fashioned respect toward any kosher certification rabbi who comes for anything."

"My contact person," he says, "is Jeff Preston – a tall fellow with a wicked sense of humour who loves the power walk. He's in charge of quality control, so he's the manager who usually takes me around for the kosher inspection. He almost always knows every question I ask him, and if he ever has to look something up, he knows how to find the answer right away."

"That's the tea floor," he says. "The nut butter, however, is a whole different story. It's a separate area – in fact, there are two separate areas: nut processing and





nut storage – and for each area, because of allergy constraints, we have to put on special robes and take off the old ones, and there's a sanitizing process before we get in and after we get out. Unlike most facilities where I just put on a robe and a beard net and footwear once, here I have to do it multiple times."

"It can make you go a little nuts," he jokes. "And because I'm a triple extra-large, I often have an issue finding a robe that's big enough to fit me."

"That said," he says, "I do credit the plant for being very careful about allergens – I actually have a child with allergies – and from a *kashrus* perspective, the nut area is excellent too – always on the up and up, never a problem."

"One interesting thing about the company," he says, "is that there's a comraderie that you wouldn't find in a corporate-owned business. If one person isn't there for a few minutes to take the rabbi around, everyone knows what to do, and they don't keep him waiting. If someone is out on leave, someone else will fill in without complaining. There's a certain small-town atmosphere and way of doing things."

"Our company is a family company," Hache agrees. "Sylvia knows all her employees and something about everyone's family and is interested in what's going on with them. Family always comes first. Sylvia has always had an open-door policy."

The company only has nice things to say about COR as well.

"We have a good working relationship with COR," Hache says, "and they provide great support. If we have questions, they are always quick and efficient to answer."

What kind of support are we talking about? Rabbi Yagod elaborates:

"If let's say a supplier sends them something different than what they're expecting, they will ask the rabbis, and we'll immediately tell them what to do. Or if they can't get a supply that they need because supply chain issues are challenging now, we work on getting them an answer quickly. Time is money."

"I want to pay special tribute to Rabbi Dovid Rosen," Rabbi Yagod says. "I'm the point person for many things, but I'm out on the road, away from everything. The person who can make the biggest difference when something comes up is the administrator for industrial kosher. Rabbi Rosen is always 100% right there for anything. He knows what the *mashgiach* is seeing, understands the *mashgiach*, and gives everything that is needed. He has made my job so much more efficient. That's probably why G.E. Barbour likes the COR. It makes me look good, but in reality, it's really Rabbi Rosen who's doing most of it."

“ The product really tastes better than the average, because it's not corporate. Instead of meeting the shareholders' expectations, they really put their hearts into what they're doing.”

When asked what has most contributed to the longevity of the company, Gordonna attributes it most to the products and the company's employees. "Our products are tried and tested in the marketplace," she says, "and people appreciate that they can purchase something that is made here, in Canada. The other part is the people who we have working for G. E. Barbour. They are dedicated, hardworking, and long-time employees."

"The product really tastes better than the average," Rabbi Yagod notes, "because it's not corporate. Instead of meeting the stock owners' expectations, they really put their hearts into what they're doing. Each part of the company has people who are experts in that area -- and maybe not the other areas, as they're very compartmentalized. The fellow who sees the nuts can tell if the latest load delivered is what it needs to be. The fellow who sees the tea can smell and feel in a second whether this shipment will turn out as well as usual. They take responsibility for whatever they are doing. That's what I mean by "old fashioned"; they operate like it's their own home. If they wouldn't serve it in their house, they wouldn't sell it. They're not factory workers, they're craftsmen. They feel very connected to what they're making." ■



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New York Spice Inc.

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PDI, Inc.

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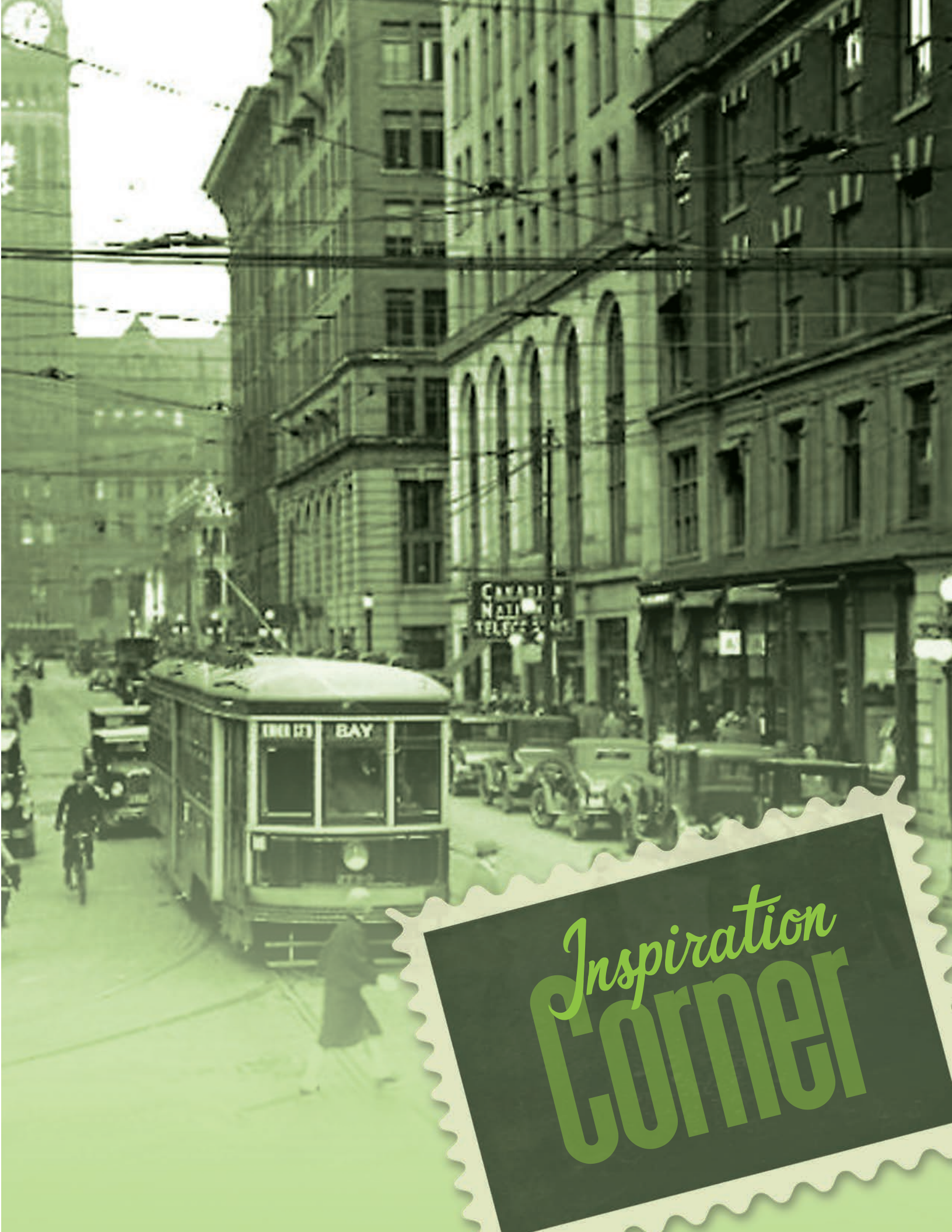
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Inspiration
Corner



A Brief History of COR

BY SHERYN WEBER

In the 1940s and early 1950s kosher meat supply in Toronto was unregulated and chaotic, a situation that frustrated the local Jewish community. Many other North American cities were experiencing the same state of disorganization of *kashrut*. Meyer W. Gasner, chairman of Toronto's Division of Orthodox Synagogues, asked Canadian Jewish Congress (CJC) to help launch an effective and orderly supervisory regime for kosher meat in Toronto.

As stated by Mr Gasner: *"Why is the leadership of Congress taking such an active interest in the supervision of kosher meat supplies? The answer is clear and simple – because the religious welfare of the community is every bit as important as the educational, cultural and social welfare of Toronto Jewry."*

In the early 1950s, an Orthodox Division

within CJC was established. It was made up of ten synagogue presidents: H. Korolnek, N. Urbach, Louis Zuker, I. Weinberg, C. Weinberg, J. Levine, S. Kurtz, H. Botnik, Saul Sigler, and Meyer Gasner, with the latter serving as chairman. The group met in November 1952 and formally established the Kashruth Committee.

The mandate of the Kashruth Committee would include:

- a) Consolidation of all existing forms of supervision under the auspices of the Kashruth Committee; and
- b) the establishment of an intensified public relations program in order to increase awareness and observance of the laws of *kashrut*.

After conducting many meetings and evaluating the *kashrut* structure of several cities, the Orthodox Division decided to base its new Toronto organization on the model used by Cleveland, a city that had a successful structure in place for several years. In short, both a lay and an *halachic* committee ran the Cleveland *kashrut* program.

During the November 1952 meeting, the newly appointed Kashruth Committee of CJC was authorized to certify food

products as kosher. In November 1953, the Kashruth Committee met and authorized the chairman to invite rabbis to be on the Vaad Hakashruth.

In 1954, the name "Vaad Hakashruth of the Canadian Jewish Congress of the Central Region" was adopted. The membership consisted of 12 pulpit rabbis. The Rabbinical Council of the Vaad Hakashruth was comprised of: Rabbi G. Felder, Rabbi B. Rosensweig, Rabbi D. Schochet, and Rabbi W. Wurzbarger. They had full authority over matters of *halacha* with respect to *kashrut*. Upon the recommendation of Rabbi Wurzbarger and with the approval of the rabbis, Rabbi Gedalia Felder was appointed chairman.

Mr. Meyer Gasner became chairman of the lay committee and Rabbi Nachman Shemen was engaged to run the department.

In June 1956, the rabbinic body adopted the name, "Council of Orthodox Rabbis" affiliated with CJC. This is the source of the Kashruth Council of Canada's "COR" logo.

The parties agreed that CJC would undertake the administrative responsibilities while all matters of religious law would be handled by the Rabbinical Vaad Hakashruth (RVH). In 1958, the RVH included Rabbi M. Ochs, Rabbi M. Gorelik, Rabbi B. Hauer, and Rabbi W. Herskowitz.

Prior to the establishment of the RVH, there had been problems with many butchers displaying unregulated signs saying "kosher". Now, with the establishment of COR, there was one authority in Toronto, instead of a variety of unaffiliated rabbis, shochtim, and wholesalers. These individuals were now united under one banner to serve the common good and to ensure a high standard of *kashrut* in Toronto. By 1958, there were 17 butcher shops under the supervision of the RVH.

Nevertheless, there was still work to be done in the community to gain the support and trust of consumers in this new *kashrut* endeavour. One of the most important ways to accomplish this goal was to enlist the support of Jewish housewives. In a 1958 article in the



Canadian Jewish Review, Ben Kayfetz, national director of Congress's Joint Community Relations Committee (and a close friend of Nachman Shemen) wrote: *"Affiliation with the kashruth program of the Canadian Jewish Congress is open to all butchers who are prepared to accept the proper standards of kashruth, which in no way affects the price of meat to you. It is the wish of Congress that every Jewish housewife avail herself of the opportunity created to restore the sacredness and dignity which the term 'kashruth' represents....Buy your meat and poultry where the sign of the kashruth committee of the Canadian Jewish Congress is displayed."*

During the early years, COR had a number of successes. Perhaps chief among them was lobbying then Prime Minister John G. Diefenbaker to have Jewish ritual slaughter (*shechita*) approved by the government of Canada and protected by law.

For many years, Rabbi Gedalia Felder was COR's chairman of the RVH, while Rabbi Yitzchok Kerzner, was vice-chairman, and in 1987, acting chairman of the RVH. Yitz Feldman became lay chairman in 1977 and held that position for many years. Rabbi Mordechai Levin joined COR's staff in 1984 to assist Rabbi Shemen in the administration of the department.

Meanwhile, in 1976, Canadian Jewish Congress of Toronto was restructured to form the Toronto Jewish Congress, which was restructured again in 1994 to form the Jewish Federation of Greater Toronto and in 2010 became UJA Federation. In July 2000, the Orthodox Division of Federation (COR) was incorporated as a legal, non-profit entity. It became the Kashruth Council of Canada/Le Conseil Cacherout du Canada under the chairmanship of Marvin Sigler.

In 2006, Rabbi Yacov Felder, son of Rabbi Gedalia Felder, took on the position of vice-chairman of the RVH and is currently its acting head. Moshe

Sigler, grandson of Saul Sigler one of the founding lay board members, serves as chairman of the lay board. Having briefly recounted the formation and progress of COR, it is interesting to reflect on the fact that the Kashruth Council of Canada was established under the most trying of circumstances approximately sixty years ago. It has now grown into Canada's largest *kashrut* agency, certifying over 120,000 products at approximately 1200 facilities across Canada and beyond. But its present place in the world of *kashrut* is due to the contribution of countless dedicated people over the years. No one person or group can build an agency such as the Kashruth Council of Canada. It takes an entire Jewish community, working together, to form this type of organization.

In an impassioned appeal to the Jewish community many decades ago, Rabbi Gedalia Felder expressed what *kashrut* and the work of the Kashruth Council of Canada means: "The Dietary Laws are important among the fundamentals of Judaism. Their purpose is the Sanctification of Life, the attainment of Kedusha, (holiness) for which we emerged from bondage and became a people....'And ye shall be unto me a Kingdom of Priests and a Holy Nation' (Exodus 19:6), are words which were told to all the children of Israel. This concept of being a holy people was an important factor in the preservation of our people in the past. It safeguarded us against the onslaught of time. It is in more than one respect an irreplaceable instrument for maintaining Jewish identity in the present."

This timeless message holds as true today as it did 70 years ago. ■

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A tribute to Cynthia Gasner *a"h*

BY HEATHER RINGEL

If you've ever visited the COR website to watch a tutorial on kashering, downloaded the COR app to check the Slurpee list or used our "Text-a-Rabbi" feature, you can think of Cynthia Gasner *a"h*, a trailblazer who established the very first COR Kashruth Directory and developed seminars to introduce COR to Toronto homes.

Cynthia, who died this past November at age 91, was Information and Public Relations Director for the Kashruth Council of Canada (COR) for more than 30 years. She also brought a unique perspective and voice to COR as the first woman on its executive team.

A longtime journalist for the Canadian Jewish News, the Toronto-born mother of four was initially approached by COR in 1973 to develop a public relations plan for the organization. Cynthia quickly established her own presence as the public face of COR by organizing kashruth seminars, cooking demonstrations and classes in the community for women who were hungry for information.

But what really fuelled her passion was creating a brand new kosher directory – something that had never existed before. "Back in the 1930s and 1940s, there was chaos in all parts of kashrut supervision in Toronto," she recalled in a 2021 interview, describing the pre-COR days as a veritable Wild West. "There were serious conflicts, lawsuits and numerous disputes with unscrupulous butchers and meat wholesalers. Many rabbis had personal supervision over certain abattoirs and there was no community supervision. Butchers could flaunt 'kosher' signs without showing any evidence of rabbinical supervision."

By the early 1950s, she explained, pressure mounted for Canadian Jewish Congress to step up and restore public harmony and community control over kashrut activities. Following a public meeting of communal leaders and synagogues representatives, Rabbi

Walter Wertzberger was elected founding chairman of the Rabbinical Vaad Hakashruth and Rabbi Gedalia Felder took over soon thereafter.

"Together with my father-in-law, Meyer W. Gasner *z"l*, COR's first chairman, and other community leaders, they formed a strong negotiating team," said Cynthia, who was thrilled to have the opportunity to spread the joy of keeping kosher to Ontario Jewry.

In 1975 – decades before digital apps became ubiquitous – the annual COR Kashruth Directory was born thanks to Cynthia's tireless efforts. It listed all the kosher food brands, restaurants, stores and caterers, airline meals and more under COR supervision and was mailed to all Ontario synagogues as well as anyone who requested it.

"Cynthia's bulletins taught everyone to look for the COR symbol on products and to shop for items on the kosher shelves of key grocery stores in Jewish areas," explains Marvin Sigler, a former chair of COR.

Excitement at the Gasner home was high when it was time to prepare the directory. In fact, it was a family affair! In the era before computers and the ability to cut and paste with the click of a mouse, the dining room table was littered with cue cards and stickers. Updated information was sorted, re-sorted and then typed into a hard copy.

"Mom communicated with all the companies across the province that had *hechshers* from COR," reminisces her daughter, Brenda Lass, who still enjoys perusing her collection of directories from years gone by. "She kept records of each item that carried the COR symbol and was in constant communication with each company so every time the directory was updated, it was organized in easy-to-follow, user-friendly format. Items that no longer carried the COR *hechsher* were removed and new companies and items were added. With each edition, new information helped kosher consumers easily navigate grocery stores, caterers, hotels, hospitals, shuls and seniors' residences."

Daughter Myra Mechanic remembers her delight every year when it was time

to assemble the directory: "I would sit on the floor in the living room with colour samples, choosing the colour for the next booklet with my sister and brothers. Every year a new booklet was published with more and more food additions. And it was so exciting when the directory came back from the printer to see how beautiful it looked."

Within a short time, the directory became an essential community resource and could be found in every kosher home in the city.

To complement the directory, Gasner developed a public relations strategy to reach Jewish consumers. She assembled a group of women who volunteered to set up kosher food displays and answer questions about *kashruth* in supermarkets and food stores in the city. They were easily identifiable in their red jackets.

Next, she enlisted Esther Schwartz, Eitz Chaim School's cooking teacher and a kosher foodie, to help run cooking demonstrations, special Pesach programs and seminars on *kashruth* for the community. She wanted to find ways to appeal to everyone and developed classes and recipes for singles, couples and quick, easy meals for busy households. Cynthia was warm, charismatic and articulate but also had an aversion to wasting time, so she had the foresight to obtain the relevant personal data of everyone who attended so they could be added to COR's mailing list.

"Between updates of the COR directories, both women worked diligently to keep those on the mailing list updated with the latest additions and deletions," says Brenda. "They also received seasonal recipes that my mom's team developed,

usually tied in with upcoming Jewish holidays. People really looked forward to getting them in the mail!"

In 2007 the last issue went to press. The success of the directory meant that demand for it waned. Consumers knew where to purchase kosher food and what to look for to ensure *kashruth*. Updated product news was included in the new Kosher CORner publication.

Cynthia also tapped into her COR experience to work as a consultant to Loblaw president Dave Nichol on the introduction of their President's Choice product line in the early 1980s.

She was a long-time member of Shaarei Shomayim synagogue and also volunteered in numerous executive capacities in Toronto's Jewish community, including Baycrest, Canadian Shaare Zedek Hospital Foundation, Lands of the Bible Archaeology Foundation, Shaarei Tefillah synagogue, Community Hebrew Academy of Toronto and National Council of Jewish Women.

In 2009, COR honoured Cynthia and Esther for their "valiant efforts" in spreading the message of *kashrut* to Jewish consumers for over three decades. "Jewish Toronto in general, and COR Kashruth Council, owe both of these wonderful women a tremendous debt of gratitude," stated those attending.

"Cynthia's memory is bound up with the history of COR and the Jewish community of Toronto," adds Marvin Sigler. "We will forever be grateful for her lasting legacy." ■

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The stories behind the Pictures

Over the course of its history, Toronto has had the honour of hosting many great rabbis visiting the city. Here we highlight a few such visits and where able, we tell the story behind the picture.

(From R): Rabbi David Ochs, Rabbi Eliezer Silver (*Chief Rabbi of Cincinnati*), Rabbi Joseph Dov Soloveitchik, Rabbi Pincus Hersprung (*Chief Rabbi of Montreal*), Rabbi Zemach Zambrowsky, Rabbi M. Ochs, Joseph Levine, Shoichet Gallant, Rabbi Walter Wurtzburger, Meyer Gasner, Rabbi Benjamin Hauer of Montreal, Rabbi Gedalya Felder, Rabbi Nachman Shemen, Satmar Dayan of Montreal - Rabbi Schwartz

Shechita Meeting in 1960

In 1959 then Prime Minister John Diefenbaker's government passed the Humane Slaughter of Food Animals Act which approved *shechita* as a humane method of slaughter. It also banned the method being used in *shechita* at the time called "shackle and hoist," whereby the animal was suspended in the air by its legs prior to *shechita*. The government gave the Jewish community one year to find an alternative restraining method.

A number of options were tried but those involved in the issue settled on a pneumatic restraining mechanism that raised the animal's head gently. This pneumatic restraint received plaudits from the plant, but it needed rabbinical approval as well.

A meeting of Rabbis was required to investigate the issue. The Kashruth Committee of the Canadian Jewish Congress (COR) invited a group of rabbis to Toronto led by Rabbi Yosef Dov Soloveitchik *zt"l*, Rosh Yeshiva of Rabbi Isaac Elchanan

Theological Seminary at Yeshiva University and Rabbi Eliezer Silver *zt"l* President of the Union of Orthodox Rabbis of the U.S. and Canada. Also in attendance were Rabbi Pinchas Hirschprung *zt"l* of Montreal, and Rabbi Pinchas Teitz *zt"l* from Elizabeth, New York among others.

The esteemed rabbis along with committed lay people visited Canada Packers to observe the pneumatic restraint and the rabbis determined that it was acceptable -- even more preferable than shackle and hoist from a halachic perspective according to some. Pneumatic restraint was implemented shortly thereafter and has been in use at Canadian abattoirs ever since.

After the tour at Canada Packers, some of the COR representatives and lay people, as well as other rabbis from the city, returned with Rabbi Soloveitchik, Rabbi Silver and the other senior rabbis to the home belonging to a member in the community. While there, someone must have decided to take a picture, recording that moment in the annals of history of Canadian Jewry.



Rabbi Eliezer Silver and Rabbi J.B. Soloveitchik, with Toronto and Montreal Rabbis



Rabbi Moshe Feinstein zt"l Visit in 1970

Rabbi Moshe Feinstein was recognized by many as the greatest *halachic* authority of his time. On his visit to Toronto he was greeted enthusiastically by yeshiva students and spoke at some of the *shuls* and schools in the city, including at Eitz Chaim. News of the great *tzaddik's* arrival even made its way to general society as reflected in the picture of Rabbi Feinstein together with then mayor of Toronto William Dennison who hosted the rabbi at Toronto City Hall.



Visit from Chief Rabbi of Jerusalem, 1980

In 1980 Jerusalem's Chief Ashkenazi Rabbi of Jerusalem, Rabbi Bezalel Zolty came to visit Toronto. He was interested in learning how *kashrut* was administered in the city so he had a meeting with the relevant representatives from COR. Pictured from right to left are Rabbi Yitzchok Kerzner, COR's Rabbinic Vice-Chairman; Rabbi Gedalia Felder, COR's Rabbinic Chairman; Rabbi Zolty; Mr. Yitz Feldman COR's lay Chairman; and Rabbi Nachman Shemen Executive Director.



Toronto Kollel 1980

In 1970 the complexion of Toronto's Jewish community changed with a revolutionary idea: the establishment of an institute of higher Jewish learning, a Kollel, where members would fully immerse themselves in Torah study. Over 50 years later they have strengthened and enriched the Jewish community as a result. The Kollel opened in 1970 with ten families under the leadership of Rabbi Shlomo Miller and Rabbi Yaakov Hirschman. At first it was housed in a small unit above what is now Miriam's Judaica. But as the Kollel grew, it secured its current location on Coldstream. These pictures were taken at the dedication of that building in 1980.



From Left to Right:
Rabbi Shneur Kotler,
Rabbi Shlomo Miller and
Rabbi Nosson Wachtfoegel

Other Great Rabbis Visiting Toronto Over The Years



Viznitzer Rebbe's visit to Toronto 1955



Rabbi Hersprung visiting
with Rabbi Price in Toronto



Stitchiner Rebbe -
Rabbi Yehuda Horowitz in Toronto



The Gerrer Rebbe (right) speaking
with Rabbi Price in Toronto



Rabbi Moshe Yechiel Epstein (centre), Ozherover
Rebbe, Baal Aish Dos in Toronto, approx. 1959



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Reminiscing with Rabbi Lowinger and Rabbi Norman

Rabbi Avrohom Lowinger and Rabbi Yehoshua Norman are two of COR's longest standing Rabbis. They are both Rabbinic Coordinators, meaning that they work with factories that manufacture products or their component ingredients that are often found on supermarket shelves. Rabbi Norman has been working for COR for approximately 30 years. Rabbi Lowinger has been working for COR for approximately 39 years, having started his service in 1984. We sat down with both of the rabbis to learn about how they started at COR, how things have changed over the years and what it takes to be a successful COR Rabbi.

Rabbi Lowinger: I grew up in the Washington Heights neighbourhood of New York. I went to Yeshivas Torah Vodaas, from there to the Yeshiva of Philadelphia and finally to Beth Medrash Govoha in Lakewood.

In 1977, I was given the opportunity

to join the Ner Yisroel Kollel under the guidance of the *Rosh Yeshiva*, Rabbi Friedlander *zt"l*, and my wife and I moved to Toronto. In Kollel, my chavrusa Rabbi Ari Braun and I were learning the *halachos* pertaining to *kashrus*. Rabbi Braun recommended me to his father-in-law, Rabbi Yitzchok Kerzner *zt"l*, who was the Vice-Chairman, and later, Chairman of COR's Rabbinical Vaad HaKashruth. Rabbi Kerzner offered me the job of Chief Mashgiach and I accepted. That was 1984.

At first, I worked in Food Service – restaurants, caterers and events. I worked with Rabbi Mordechai Levin, COR's Executive Director. He had some academic training in the sciences and chemistry so he was quite knowledgeable about ingredients.

I was involved with a lot of off-site catering events at hotels, including the Royal York, Sheraton, and Regal Constellation. Many caterers, like

Zuchter Berk or Peter Graben, did off-site events in those days. And it wasn't only hotels. Many events were held at golf clubs and other venues. *Mashgichim* also supervise the kitchens and serving at seniors' residences and synagogue events. The venue dictates how much *kashering* work has to be done. The Regal Constellation hotel was a good example. We burned out the ovens and *kashered* all of the cutlery. The larger events required a lot of *hashgacha*.

I quickly became involved in COR's Industrial Division and for many years I worked in both Food Service and Industrial. Between 2010 and 2015, I began to phase out my work in Food Service to focus full-time on COR's industrial companies.

Kosher CORner: What about you Rabbi Norman? How did you get your start?

Rabbi Norman: I grew up in Brooklyn, New York. I attended Yeshiva Toras Emes/Yeshiva Eastern Parkway, Kol Torah in Israel for a few years and then I was in Beis Medrash/Kollel in Montreal. After I left Kollel, I served as the yeshiva administrator for a number of years. In hindsight, the hand of *hashgacha* becomes visible as two of my roommates in yeshiva were Rabbi Mordechai Levin, who would later become the Executive Director of COR, as well as Rabbi Peretz Jaffe, who would later take on a senior role at the MK. Even while I was in Kollel, I did some *kashrus* moonlighting and began to appreciate and recognize the challenges of industrial *kashrus*. When I left my job as the yeshiva administrator, we moved to Toronto, my wife's home town. I worked initially in construction project management, but in the early 1990s the company closed down. Shortly thereafter I got a call from my old roommate Rabbi Levin asking if I would like to work at the COR.

In 1993, I started working for COR in the Industrial Division. Being mechanically inclined definitely gave me an edge in understanding the nature of food processing, equipment setup and the integration of the various plant systems. However, there is no substitute for

hands-on experience; most of what I learned was on the job. For example, I was asked to supervise a production at the dairy and I asked them what time they started. They said 3 am, so that's when I showed up. When I arrived, they were only beginning to reassemble the cleaned, dismantled equipment. The employees were gracious and took the time to explain how the equipment worked and what function the various components performed.

Kosher CORner: Why is it important to know how machinery works?

Rabbi Norman: Industrial systems, although the final product they produce may be similar to products made in your kitchen, operate completely differently. For example, at home you typically cook with a single electrical element or gas fire. If there is a *kashrus* issue, it just affects your one item. An industrial plant can have a single boiler that is providing steam to cook pareve, dairy and non-kosher. All that steam condensate can mix and return to the boiler as 95°C boiler makeup water. Excellent energy conservation, but potentially a major *kashrus* issue. Depending on the equipment design, we may have a mixture of pareve, dairy and non-kosher which renders everything in the plant non-kosher. You need to understand if a piece of equipment requires *kashering* and how to do it. You have to understand the design of the equipment you are dealing with, what its weak points are, and how to resolve any potential issues.

Rabbi Lowinger: I remember we had a company called Emery Chemical where they produced both *treife* and kosher glycerine. Derived from animal, plants or petroleum, glycerine is used in foods and pharmaceutical products, including cough syrup. The production and transport of glycerine are always closely monitored, but when a plant produces both *treife* and kosher, you are talking about an added layer of complexity and vigilance. Another Rabbinic Coordinator at COR, Rabbi Moshe Klein z"l, was already familiar with the operation at Emery and we often worked together. After the *treife*

run, I would go to the plant to observe the workers cleaning the equipment. Sometimes I would have to be there at midnight. I made my schedule work with the customer's needs. During the multi-step manufacturing process, the glycerine travels through lines connecting tanks that are 30 feet high. The product also goes through a filter press where the liquids and solids are separated. All of this equipment has to be thoroughly cleaned. Sometimes, we would climb the stairs to the top of the tanks and run our hands along the sides to ensure no oil or other residue remained after the cleaning.

Rabbi Klein and I then supervised the *kashering* which included boiling out the lines. The changeover from *treife* to kosher could take two to three days. Knowing how the equipment works is critical.

Kosher CORner: What challenging situations have you experienced over the years?

Rabbi Lowinger: We certified a company called Monarch Fine Foods. They had a large vessel that required *kashering* and I walked up to make sure that it had been cleaned; 30 seconds after I came down, it exploded.

Rabbi Norman: I was at a certain plant where they didn't want me to hassle them too much about *kashering*. So the plant supervisor tried to give me an expensive gift. He put it down on the table and I just left it there. He got the picture that *kashering* was *kashering* and a gift wasn't going to change my mind about it.

Kosher CORner: How has your job changed over the years?

Rabbi Norman: Back when we started there were no computerized lists of anything, so I would make handwritten lists of ingredients as I came into the facility. Companies would send us their products, ingredients and kosher certificates by fax. As the food industry

grew, and increased competition created the need for variations on the same products, this method was no longer functional. We hired outside software firms to develop a system to manage all of the products and ingredients we were certifying, but they didn't understand the intricacies of what was required. Ultimately, we lobbied our board to allow us to design a system in-house. Around 2010, we brought in Joseph Sheinis who developed what we called CORporate Kosher and it was truly revolutionary.

“ We have the responsibility of the Jewish community on our shoulders and we have to *daven* every day for *siata dishmaya* ”





Rabbi Lowinger: A letter of certification (LOC) is required for each ingredient in a product's formula. Before the internet, the manufacturer had to find the LOC and send it by fax. I remember standing in a plant in Scarborough for more than two hours waiting for an LOC for tomato powder. We knew it was kosher, but without the certification, the company could not begin making their product that used the tomato powder. When Joseph Sheinis developed CORporate Kosher, it changed everything. Instead of handwriting, copying and faxing, we were able to view products, ingredients and LOCs in minutes instead of hours.

Kosher CORner: How has the food industry changed and how has that affected kosher food?

Rabbi Norman: The market for kosher has expanded tremendously. The Far East has made readily available some critical ingredients that used to be difficult to obtain as kosher. For example, glycerin. Glycerine is obtained from the breakup of a triglyceride, the most economical source being lard and tallow. It is used in many products and

it used to be that only ten percent of the North American glycerine market was kosher (petroleum based). However, the influence of Muslim countries began to grow and they demanded vegetable based glycerines. Palm and coconut oil are indigenous in the region and an industry developed to supply vegetable based fatty acids. Since these plants are 100% vegetable based, they are always 100% kosher and their *kashrus* administration has gotten easier. Whereas at one point it was only ten percent of the market, now kosher glycerine makes up fifty percent of the market and it is cost competitive. So in some aspects kosher ingredients have become more prevalent. At the same time, processing has become more difficult because of the complexity of ingredients.

Kosher CORner: What would you say are the qualities of a good *mashgiach*?

Rabbi Lowinger: To be a good *mashgiach* you need a lot of *siata dishmaya* (divine assistance). I can't count the amount of times I went in looking for one thing and then discovered something else totally unrelated. Also, you can't be afraid to make a decision. Sometimes the decisions you make are difficult and they don't always make everyone happy. But if it's the right thing to do, you need to stick to your guns.

Rabbi Norman: I always emphasize the importance of communication to *mashgichim*. Once we were making a Pesach cereal run. We spent a whole week *kashering* the equipment. I was doing the midnight shift. It was 2 am. The extruders are pounding away and

you couldn't hear anything. I was talking with the operator about the equipment start-up and he mentioned that during regular production they started using lard to hold the two-piece dies in place until the extruders built up enough pressure. Lard?! I thought the ground was going to open and swallow us up! I don't know why I did it but I asked him whose lard he used. He told me it was vegetable lard from Crisco. To him the word "lard" meant any hard fat. The same word had two different connotations to two different people.

You also need to have a feel and understanding of how your company operates. I cannot overemphasise the building of a relationship with the company. A kosher program will not function correctly in an adversarial relationship. They have to understand that the *mashgiach* is part of their team in helping them produce kosher products.

Kosher CORner: As you look at your long and distinguished careers what do you think has been the secret to your success?

Rabbi Lowinger: After 40 years I have learned that if you are doing something *leshem shamayim*, then Hashem will give you the ability to succeed and the strength to continue.

Rabbi Norman: In this line of work, you have to ask Hashem for assistance; an individual cannot possibly think he can do it on his own. We have the responsibility of the Jewish community on our shoulders and we have to *daven* every day for *siata dishmaya*. ■

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The stories Behind the Food

While we at COR are celebrating our 70th anniversary serving the community, many of our certified establishments have rich histories of their own. Here we profile a few of them.



Ely's Fine Foods

Driving along Bathurst, you have no doubt seen the takeout location for Ely's Fine Foods at 3537 Bathurst Street or, better yet, you have gone in to pick up your order. You have also probably enjoyed a bar/bat mitzvah, wedding or corporate event catered by Ely's. Ely's is known for their stellar food and friendly service.

In the late 1980s and early 1990s, Ely Azulay was working as a general contractor. Unfortunately, a recession at the time forced him to close his business. Ely liked cooking and Kosher City, which was located on Steeles at the time, had a small kitchen so he decided to "play around" a little, according to his son Manny. Thankfully, consumers responded well to his offerings and in 1995 he opened up his storefront location on Bathurst. Ely's son Manny followed in his father's footsteps into the food business and became an executive chef. The job was rewarding but he was

travelling extensively which was difficult on his family. Around the same time, Ely had some health problems. Ely asked Manny to come join him in the business and, in 2013, Manny took over the day to day operation at the store.

Over the 28 years they have been in business, there have obviously been changes. While Ely's started as a take-out location, they soon expanded to catering. The first *shul* where they were the exclusive caterer was Bnei Torah, followed by Petah Tikvah. Consumer habits have also changed. In the store, customers' tastes have become more sophisticated and they enjoy trying different cuisines from all around the world. But in catering, for many, pricing is the driver. Although Manny notes that a portion of his clientele prefers high end cuisine. "Customers are either budget conscious, or they want to go all out," Manny relates. "There's no middle ground."

What Manny likes most about running Ely's is that it is a family affair. Manny is the head, while one of his brothers is the accountant, and yet other is in charge of marketing. All of the children and grandchildren help out in the store during the *chagim* and Manny's parents are still involved as well. "My Dad still likes to tell me what I am doing wrong," Manny laughs. "And I wouldn't have it any other way."



My Zaidy's Bakery

Family and baking are our passions



My Zaidy's Bakery/Pizza

When you think of the longest standing kosher establishment in Thornhill, think, My Zaidy's. My Zaidy's was established in 1983 in a storefront between Wilson and Lawrence. In 1985, it moved into its current location in Chabad Plaza as My Zaidy's Bakery. Another interesting piece of kosher Toronto trivia, the original founder of My Zaidy's was Joe Lantsman, father of current Member of Canadian Parliament representing the Thornhill region, Melissa Lantsman. Joe hired a young Israeli immigrant named Uzi Atia to help in the shop. In the early days, Uzi

shares that it was quite challenging for him. The work was demanding and he didn't speak the language. But Uzi loved soccer and began playing recreationally with a group of Italians, who he claims taught him how to speak English and make pizza.

Uzi's foray into pizza was an interesting coincidence. One day during the early years, Joe asked Uzi to go to Mati's Pizza for some falafel and pizza. Uzi was frustrated that it took him over 45 minutes to get his food. When he returned, he made his up his mind to expand to serving pizza and falafel and, in 1987, Uzi opened My Zaidy's Pizza in the Sobeyes plaza where it still stands today.

Over the years, Uzi has noticed changes in Toronto's kosher landscape in the form of more kosher establishments, increased competition, and customers using social media (Uzi's daughter helps with the social media and online areas of the business). He even notes that his relationship with COR has changed. "COR is doing better every year," says Uzi. "I like that they have placed video cameras in my establishments because I know that My Zaidy's Bakery and Pizza are the top in *kashrut*."

What hasn't changed is My Zaidy's commitment to quality. And consumers have responded over the years with their loyalty. As noted by one customer, Shelly Ordon, who commented on Facebook, "I cannot recommend My Zaidy's Bakery enough! The food is fantastic and the service is outstanding! I ordered *sufganiyot* for the holidays and they were not only incredibly fresh; the flavours were absolutely delicious. I went back today for a dozen more! Their selection is out of this world and worth every penny!"

Whatever they are doing, after 40 years in business, My Zaidy's is doing it right.



Sheli's Corp – Shlomo Esses

Shlomo Esses doesn't just run a restaurant. He runs an empire. Over the years, Shlomo has operated a number of successful kosher restaurants in Toronto including Dairy Treats, Café Sheli, Sheli's Burgers & Fried Chicken, Miami Grill, Bistro Grande, and Prime on Avenue. But the empire started with a chance encounter.

Shlomo had some experience in the food industry but he was looking for the right opportunity. One day he was driving on Bathurst Street when he saw a 'for lease' sign. He called the landlord, who "seemed nice," and Shlomo decided that this was a good opportunity. So in 1984 he opened Dairy Treats. "This was the beginning of the era of coffee shops," Shlomo recalls, "So we started with croissants, bourekas, cappuccino coffee and espresso." Business started slowly and among Shlomo's primary challenges in his early years was getting the word out and attracting new customers. But his big break came two years after he opened when the tenant in the unit next door left; Shlomo took over the space and expanded his seating. "With more space and an expanded menu our business took off," Shlomo recalls.

Over the years, not only has the number of restaurants under Shlomo's control

increased, but the community has grown as well. Shlomo observes that people are always looking for newer places with different menus. He sees Prime on Avenue, for example, as a hip upscale location where business people can go for meetings or entertain clients. Shlomo attributes his success to always keeping up with the latest trends in the restaurant world.

Another secret to Shlomo's success has been the support and involvement of his family. Shlomo's wife, Miriam has always been by his side and his father joined him in running Dairy Treats. Shlomo shares that it was a particularly meaningful experience to work alongside his father and have him watch Shlomo grow as a businessman. Their relationship was so close that when Shlomo's father decided to retire, he closed Dairy Treats.

But perhaps what makes Shlomo's establishment unique is the loyalty of the staff who are not family members. On a visit to Café Sheli or Bistro for example, one can find wait staff or managers that have worked there for twenty years or more. "I would do anything for Shlomo," remarks Suzy who has worked for Shlomo at a number of his establishments. "I will be loyal to him until the end." It appears, Suzy, that kosher consumers in Toronto will too.

Jacobs Catering

In certain areas of Toronto, when someone asks which company is catering a *simcha*, people don't reply with the name of a company, but rather, the name of a person, "Kalman." "Kalman" of course is Kalman Lowenthal, the owner of Jacobs Catering, the exclusive caterer at the BAYT, Shomrei Shabbos, Toras Emes (Viewmount) and the Embassy Grand. But it wasn't always Kalman who ran the show; Jacobs Catering was started by his mother-in-law, Mrs. Jacobs.

In 1958 Mrs. Jacobs saw a need for catering *simchas* in the city and so she started working out of the kitchen at Congregation Toras Emes (Viewmount). After a number of years she realized that she needed some assistance, so she brought her son-in-law, Kalman, into the business in 1978. Shortly thereafter, Mrs. Jacobs became ill and after her passing Kalman took over the company.

Kalman learned early in his career that when planning and executing events, you have to be ready to adapt to whatever comes up. One incident that sticks out in his mind was a *simcha* that was scheduled for the first day of Sukkot. There was some confusion with the date and Kalman had understood it to be for the second day of Sukkot. When the *baal simcha* asked Kalman where his staff was on that first day of Sukkot, he didn't panic. He did whatever he had to do to pull his staff and the food together, and the *simcha* was a success. When asked how he was able to pull things off in those early years, Kalman gives all the credit to his mother-in-law who he says was an excellent teacher. To this day he is still guided by Mrs. Jacobs' high standards and continues to look for ways to bring his business to new heights.

Over the years, Kalman has seen his catering business grow significantly. He can accommodate over 1000 people at the Embassy Grand and runs events at a number of shuls and venues across the city. He notes that over the years he has seen changes in the preferences of kosher consumers. People today have access to a lot of information and are familiar with what is happening in different cities, so they are looking

for new food ideas to enhance their *simchas*. Kalman also invests significant resources into new plates, platters and cutlery, ensuring that he continues to raise the bar not only with the food but with his presentation as well.

After working with and inheriting the business from his mother-in-law, Kalman is happy to welcome the next generation to the business with the addition of his son, Ari. As Kalman puts it, "I am pleased to know that my son will continue the legacy."



Hermes Bakery

When the story of the history of Toronto kosher establishments is told, Hermes Bakery is a main player in that story. In fact, Hermes Bakery is the longest running COR certified establishment in the city.

In 1949, Harry Maierovits together with his family moved from Romania to Canada. Owning a bakery in Romania, Harry found a job at a non-kosher bakery. The owner of the bakery paid him very little as Harry wouldn't work on *Shabbos*. But Harry gained the trust of the owner, who decided that he wanted to sell the bakery to Harry. Unfortunately, Harry had no money. But after working a few odd jobs and with the help of Shia Wortzman, who co-signed for him, he was able to secure a loan from the bank. So in 1953 he purchased the bakery on Bloor Street and changed its name to Carmel Bakery.

After some initial success, Harry and his partner bought a nearby production facility; the old Dempster's building on Palmerson and Bloor. Eventually the partnership dissipated, and the partner got the Bloor bakery and Harry kept the production facility and changed its name to Hermes, which was a derivation of the name of his bakery in Romania.

In 1955, Harry opened a bake shop on St. Clair Avenue. Thanks to continued success, a few years later he added another bakery at Sheppard and Bathurst. In 1958, he opened a location at Bathurst and Glengrove, and purchased the property in 1968.

At one time, there were six Hermes Bakery locations: St. Claire, Glengrove, Sheppard and Bathurst, Vaughan Street, Yonge Street, and Bathurst and Baycrest. But after a time, business realities changed and Harry decided to consolidate his operations under one roof at the Bathurst and Glengrove location where Hermes is today.

When Harry opened his first bakery in 1953, COR was not yet fully up and running, so Harry retained Rabbi M. Gruenwald to provide kosher supervision. But the Maierovits family lived on the same street as Rav Gedaliah Felder ZTz"l and they developed a close relationship. Harry felt that the community would benefit from being united under one *hashgacha* so he obtained COR certification. Hermes Bakery was one of the first food service establishments to obtain COR supervision, and the rest, as they say, is history. ■

Kosher Consumers Remember

As we look back at COR's 70-year history and the restaurants we certified, it becomes clear that these establishments were not only places where we ate; but places where we made memories. Whether birthdays, anniversaries, or just spending quality time with loved ones, these memories are wrapped up together with the food we enjoyed. Many of those restaurants have come and gone but our memories live on. So we put out a call online and asked kosher consumers to reminisce about some of their favourite Toronto eateries that are no longer with us.

“ Marky's ”

Debbie Lee Keltz-Wolk

I remember going to Marky's almost every weekend as a kid. My brother in a highchair and then later as an adult bringing his kids there as well. My Dad always wanted a Verners with a glass. My favourite dish was corn beef and cabbage. I really miss them.

Myra Brachfeld

I miss Marky's as it was a place you could go to get a good corn beef or pastrami sandwich. They were open late and if I worked late I could drop in to get a bite to eat.

Miriam Mechali

Marky's for dinner on Saturday night!



”

“ Sova Restaurant ”

Ellen Frischman

Sova Restaurant. It was where Aleph Bet Judaica is...good steak.

Lauren Blatt

I remember when the Sova was about the only game in town... delicious kishka.

Naomi Kideckel

I remember Sova restaurant -- made delicious chicken noodle soup!



”

“ Perl's ”

Debbie Lee Keltz-Wolk

When my grandfather use to visit from Ottawa he would love to go to Perl's for a knish and stay for a chat.

Sandra Winiarz

Mr. Perl had the best chopped liver and salami!



”

“ Bais Burger ”

Richie Ambrose

Bais Burger!

Myra Brachfeld

Loved Bais Burger because the hamburgers were good and food was out of this world. Fries were good also. Good value for money.

”

“ Colonel Wong ”

Shlomo Assayag

Colonel Wong, except the sign existed way longer than the restaurant did ☺.

Richard Rabkin

I remember going into Colonel Wong just after moving to Toronto. I went into the restaurant and asked the men staffing the counter, "Do you have anything healthy?" They all looked at each other and asked quizzically, "healthy?!"

”

“

Mati's

Dan Stern

Mr. Mati sat with every single customer and made sure the falafel was 100 percent perfect.

Sandra Winiaz

Mr. Mati put something on his falafel that was super delicious and not replicated anywhere.

Shlomo Assayag

The Mati's famous chip on top of the falafel.

Myra Brachfeld

I loved Mati's chips on top of the falafel. They were good.

”

“

Dairy Treats

Hannah Mestel

Dairy Treats. My young son only ate plain pizza and as soon as we walked in, before we were even seated, they would put in his order. And on his birthday, Olena, one of the servers, always had a birthday present for him!

Noah Tenenbaum

Dairy Treats was the best! Their Caesar dressing was legendary! They had the best struesel challahs and fresh bagels too!

Miriam Mechali

Dairy Treats, it was every Sunday!



”

“

Chopstix

Andrew Newman

Chopstix had an all you can eat buffet, maybe on Thursday nights, for around \$20. When I was a counselor at Camp Ramah, we'd drive down on our days off to take advantage of that buffet.

Sabeti Nejat Va Soheila

Chopstix was a beautiful spacious restaurant with a large room in the back you could reserve for Sheva Brachot or large gatherings. Great food and nice servers. We have really good memories from that place, just south of Baycrest.

”



“

Strohli's

Myra Brachfeld

Strohli's! When I would come in after work to shop for Shabbos, Rabbi Strohli would offer me food to eat as he knew I had been working all day. He was a nice man.

Lauren Blatt

I remember the liver knish that Rabbi Strohli handed to every customer.

Dan Stern

Rabbi Strohli had a beef knish for every customer.

”

“

King Solomon's Table

Meira Kirzner

The all u can eat buffet at King Solomon's!

Hannah Mestel

The buffet at King Solomon's was the best - my son had his first steak there.



”

Other Honourable Mentions

Ashkenaz Cowboy	Milk Street Café
Leon's Diner	Kosher Meats and Treats
Spheres	HaKotel
Wok n' Deli	La Marrakech
Kosher Express	Maven's
Herschel's	Malkat Peiking
Greenfields on Wilson	Kosher King

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Kosher.com

LET'S TALK FOOD





Gravlax

Sara Gold, Nu Age Fish

Making your own Gravlax for Passover is easier than you think. With a few simple household ingredients, you can cure your own salmon for Passover.

INGREDIENTS

- 1 whole side of fresh Atlantic Salmon/Organic Salmon, 2-3 lbs skin-on, patted dry
- 1 cup kosher salt
- 1 cup sugar
- 1 tablespoon crushed black peppercorns
- 1 cup fresh chopped dill or substitute 1 package frozen dill cubes
(Alternatives to dill: grated beets, orange or lemon zest)

DIRECTIONS

1. Combine peppercorns with salt, sugar and dill.
2. Place 2 large pieces of cling wrap on counter or table, slightly overlapping. Spread half the salt mixture on the plastic wrap.
3. Place salmon on salt mixture, skin side down. Top with remaining salt mixture.
4. Tightly wrap the fish with plastic wrap. Then wrap it in another layer of plastic wrap so that it is sealed well. Place on a rimmed baking sheet. Cover the salmon with another baking sheet, then weigh it down with a few heavy cans.
5. Refrigerate for 24 hours. Turn salmon over, then replace the weights and return to fridge for another 24 hours.
6. Unwrap salmon, scrape off salt then rinse. Pat dry.
7. Sprinkle all over with more dill for garnish and flavour.
8. Slice thinly on an angle, cutting the slices away from the skin.
9. Serve with matza, cream cheese, horseradish, red onions, capers, and cucumbers.

The salmon will keep, sealed in plastic wrap, for 5 days or it can be frozen.



Nu Age Fish services the Toronto, Thornhill and Vaughan communities with fresh fish, organic chicken & grass-fed beef right to your door! They have a wide variety of fish that all comes vacuum-packed, and they are always happy to help with special requests.



Daniella is the author of the bestselling cookbooks: The Silver Platter; Simple to Spectacular, The Silver Platter: Simple Elegance, and Variations, where she showcases each recipe in two ways. Her new cookbook is a collaborative cookbook called "The Best of Kosher", featuring all of Artscroll's cookbook authors.



Tomato Garlic Chicken

Daniella Silver

INGREDIENTS

- 1 chicken (about 3 lb/1.4 kg), cut into eighths
- 2 cups halved cherry tomatoes
- 1 teaspoon kosher salt
- freshly ground black pepper, to taste
- 1½ teaspoon sweet paprika
- 8 cloves garlic, minced (about 4 tsp)
- 2 tablespoons extra virgin olive oil (preferably light)
- 3 tablespoons red wine vinegar
- 2 tablespoons honey
- ¼ cup chopped fresh basil, plus more for garnishing

DIRECTIONS

1. Preheat oven to 375°F. Coat a 9 x 13-inch baking dish with nonstick cooking spray.
2. Trim and discard excess fat from chicken pieces. Arrange chicken, skin-side up, in prepared dish. Add tomatoes, tucking them between pieces of chicken.
3. Sprinkle generously with salt, pepper, paprika, and minced garlic. Drizzle with oil, vinegar, and honey; rub to coat on all sides. Top with basil.
4. Roast, uncovered, for about 1 hour. When done, chicken juices run clear when pierced with a fork. Garnish with additional basil.

Yields 4-6 servings

#TomatoGarlicChickenTopping

Follow Step 1. Cut 6 boneless chicken cutlets (white or dark) into 2-inch pieces. Place into prepared baking dish; add tomatoes. Continue with Step 3. Bake, uncovered, for 40 minutes, until juices run clear. Serve over cooked quinoa, rice, or spaghetti. Garnish with basil. Great for an easy dinner.



Amy, a successful food blogger and the creator of Urban Kosher, is also the award-winning author of the cookbook Kosher Taste. Amy loves to share her joy and passion for cooking through her recipes and developing new products for Urban Kosher, which offers a full catering menu and a line of heat and eat meals.

Sticky Beef

Amy Stopnicki, Urban Kosher

INGREDIENTS

- 2 lbs shoulder steaks, cut in thin strips
- 1 teaspoon salt
- ½ teaspoon pepper
- 1 teaspoon garlic powder
- ¼ cup or more potato starch
- 2-3 tablespoons oil or more for frying
- 1 cup honey
- 4-5 tablespoons Passover soy sauce
- 2 tablespoons sugar
- Salt and pepper to taste
- Green onions as garnish

DIRECTIONS

1. Pre heat oven to 300°F.
2. Combine spices and potato starch and coat beef strips.
3. Sauté coated beef in oil.
4. Combine honey, Passover soy sauce, sugar, salt and pepper and pour over beef.
5. Put in a covered baking pan and bake for 2 - 2½ hours or until sauce is thickened and becomes sticky.
6. Top with sliced green onions, enjoy.





Kosher.com

Forget the rest, these garlic dill potatoes are the best. No matter how many times they appear in your menu, you won't tire of them.

Garlic Dill Potatoes

Esty Wolbe, Kosher.com

INGREDIENTS

- 3 pounds red skinned potatoes, scrubbed
- ¼ cup Tuscanini Light Olive Oil
- 1 teaspoon salt
- ¼ teaspoon pepper
- 1 teaspoon paprika
- 4 to 6 cloves garlic, minced
- ¼ cup chopped fresh dill

DIRECTIONS

1. Preheat your oven to 450°F.
2. Quarter the potatoes lengthwise and toss with olive oil and spices. Place each wedge onto a parchment lined baking sheet, cut side down.
3. Roast until the potatoes are tender and crisp, 30-45 minutes.
4. While hot, remove the potatoes to a bowl.
5. Add the garlic and dill, then cover the bowl and let steam for five minutes. Uncover and serve.

Yields 6 servings

Chewy Passover Sprinkle Cookies

Erin Grunstein, [Kosher.com](https://www.kosher.com)



INGREDIENTS

- 2 eggs
- $\frac{2}{3}$ cup oil
- $\frac{3}{4}$ cup brown sugar
- 1 teaspoon vanilla extract
- $2\frac{1}{4}$ cups Gefen Almond Flour
- 2 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- 1 teaspoon cinnamon
- 2 tablespoons Manischewitz Potato Starch
- 1 ($3\frac{1}{2}$ -ounce box) Gefen Instant Vanilla Pudding powder
- $\frac{1}{2}$ cup sprinkles

DIRECTIONS

1. Preheat oven to 350°F. Line a baking sheet with parchment paper and set aside.
2. In a bowl, mix together eggs, oil, brown sugar, and vanilla extract.
3. In a separate bowl, combine almond flour, baking powder, salt, cinnamon, potato starch, pudding powder, and sprinkles.
4. Add dry ingredients to wet ingredients and mix.
5. Shape batter into balls that are slightly smaller than golf balls. Place on the prepared baking sheet, spaced out (the cookies will spread during baking).
6. Bake 10 to 12 minutes.

Yields 15 servings

Kosher.com

Who doesn't love a chewy cookie filled with colorful sprinkles? Kids and adults alike will be reaching for these easy Passover treats.

Sponsored by Gefen



Everything You Ever Wanted to Know *about eggs*

Egg facts for an eggs-ellent Passover

BY MIRIAM KLEIMAN

Every year on every *seder* plate there sits a roasted egg. We are told that its rounded shape symbolizes the cycle of life. Many ancient Egyptians held pagan beliefs prohibiting the consumption of meat, fish and eggs. We have both meat and eggs on the *seder* plate signifying that we are free from Egyptian bondage and their pagan beliefs.

Since the egg finds a prominent place on the *seder* plate, I became eggs-ited to eggs-plore more on this topic. Here are a few common egg terms and what they really mean:

Cage free: Hens are not confined to a cage. Usually, this means they are free to roam a barn or warehouse; living conditions vary widely.

Natural: This term can be used by anyone to describe their eggs so the term "natural" is meaningless.

Free range: Hens are free to roam outdoors at some point; however, there is no regulation that specifies how much time they must be outdoors to be labeled "free range."

Certified organic: Hens have some access to the outdoors and are fed an organic vegetarian diet that excludes pesticides, animal by-products and genetically modified foods.

Here are some more fun and interesting egg facts.

- Sometimes eggs need kosher certification: COR certifies a number of egg companies in Canada including EggSolutions EPIC located in Lethbridge, Alberta; Global Egg with plants in Elmira and Etobicoke, Ontario; and Supreme Egg also located in Etobicoke. These companies produce a variety of egg products including liquid, pasteurized, frozen and pickled. Supreme Egg is Kosher year-round, including Passover, while Global Egg's Etobicoke plant runs a special Kosher for Passover

batch of hard boiled eggs. COR's Rabbi Avrohom Lowinger shares an interesting tidbit: when the boiler goes down at Global Egg they have to call him to restart it. Previously, he would have to call a phone number and input a special code and password to restart the boiler. This was the process for at least 10 years until it was recently updated. Rabbi Lowinger, whose services are provided 24/6, can now restart the boiler using an app on his smartphone.

- You are probably aware that egg production is a global industry, but did you know that Canada alone produced over 10 billion eggs in 2021, and that the average Canadian eats about 242 eggs per year?
- Roosters are not needed for hens to produce eggs. Roosters are used only when the farmer wants the eggs to be fertilized. Fertilized eggs produce chicks.
- An egg shell's colour has nothing to do with the egg's quality or nutritional value, but rather the breed of the hen that laid it. Hens with white feathers tend to lay white eggs and hens with red feathers tend to lay brown eggs.
- On the other hand, the colour of the yolk is determined by the hen's diet. A hen that is fed green vegetables will generally produce a dark yellow yolk, a diet of corn and alfalfa results in a medium-yellow yolk, and wheat and barley a yolk that is light yellow in colour.
- Eggs are very nutritious being high in protein and healthy fats as well as low in carbohydrates. Their antioxidants help fight cancer and reduce the effects of aging.
- You can test the freshness of an egg by placing it in a cup of water. If the egg floats it means the egg is old and has a large air pocket. Eat at your own risk!
- A laying hen lays about 340 eggs per year. They turn their eggs almost 50 times each day to prevent the yolks from sticking to the sides.
- A hen starts laying eggs at around 18 months old. The general rule is that, the older the hen the larger the egg. This

may explain how at two years of age, "Popples", the Rhode Island Red laid an egg that was 9.1 inches in diameter and 4.5 inches long! For comparison, an average egg has a circumference of 5.5 inches and is around 2.3 inches long. Harriet, her eight-year old owner said, "I've never seen an egg that size before. We have had bobbly ones and long ones but never anything like this. I thought an ostrich had been into the run overnight." Her mother added, "Poor Popples must have been eggs-hausted after laying such a massive egg. It is about four times the size of the ones we usually get from her."



Pictured is Harriet holding Popples and her huge egg. The second picture shows just how much smaller a typical egg is next to Popples' egg.

Speaking of large eggs, the largest synthetic egg in the world is in Winlock, Washington. It is 12 feet long and weighs 1,200 pounds. It sits on a pedestal in the middle of town. Winlock used to be the 2nd largest egg producing town in the United States and in 1923, fashioned a big egg out of canvas to celebrate the opening of the Pacific Highway. It was upgraded to a fiberglass model in the 1960s. After 9/11 it was painted as an American flag and has since become the town's 9/11 Memorial.



- Egg whites can be used as glue – they dry clear. You can also use egg whites to shine leather. Rub the egg white on your leather shoes and remove any excess with a damp cloth. It will remove the dirt and leave a beautiful shine.

So this year when you are telling the Passover story at your *seder*, remember that the egg on the *seder* plate also has an interesting story to tell. ■

Miriam Kleiman is an Accounting Administrator for COR

Egg Riddles

1. What kind of egg lives by the sea?
2. Why did the sheriff arrest the cook?
3. Why did the chicken join the rock band?
4. What do you get when your dog makes you breakfast?
5. Why can't you tease egg whites?
6. I have 10 eggs. I break 3, I fry 3 and I eat 3, how many do I have left?
7. What do you get when a chicken lays an egg on top of a barn?
8. What do you call an egg that goes on a safari?
9. There is a carton of eggs on a table, and there are 6 people around the table. Everyone takes an egg and there is still one in the carton. How is this possible?
10. Which one is correct to say? – "The yolk of the egg IS white" or "The yolk of the eggs ARE white"?

Answers:

1. An egg shell
2. Because he was beating the eggs
3. Because she had drumsticks
4. Pooched eggs
5. Because they can't take a yolk
6. 7
7. An eggroll
8. An eggs-plorer
9. The first 5 eggs are taken by the first 5 people. The last person takes the last egg, while it's still in the carton
10. Neither, because egg yolks are yellow

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Winchester
CIGARETTES
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HOT
DOGS

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Pesach In Wonderland

BY: DANIELLA FIXLER

This year COR hosted a competition for budding writers to have their story featured in the COR Passover magazine. While there were many amazing submissions, Daniella Fixler was the winner! Enjoy this "emotional roller coaster" as Daniella tells the story of "Pesach in Wonderland"!

**"W-o-n-d-e-r-l-a-n-d!
W-o-n-d-e-r-l-a-n-d!"**

Emunah Gold chants.

"Yes!" her brother Benny screams. "I can't wait!"

Ahuva picks up little Gadi. "Are you excited? You'll get to go on Peanuts 500, your favorite ride!" Ahuva coos.

"What 'bout me?" Aura says. Tears prick her eyes as she looks up at Ahuva, feeling left out.

Ahuva plops Gadi down on a sage green beanbag chair, and picks up Aura.

"And what's your favorite ride, Aura?" Ahuva asks gently.

"Vithan!" Aura exclaims.

"Hey, that's my favorite ride!" Zevi narrows his eyes at Aura as he walks into the living room. "And it's Leviathan."

Aura sticks her tongue out at Zevi, and

Zevi does the same back.

"Zevi, Aura's only four. Come on!" Mom walks in, carrying a basket of fresh, clean laundry.

"Are you sure it's a good idea to go to Wonderland today?" Dad asks. "erev Pesach?"

"We've got a three-day yom tov coming up Eli," Mom looks at Dad, seriously. "Either they go on roller coasters now, or they are going to treat the living room like a roller coaster later."

"You heard your mother," Dad addresses the kids. "Follow me as I lead you from the slavery of pre-Pesach chores to the freedom of Canada's Wonderland!" The kids cheer, hop in the car and less than half an hour later they arrive.

"So, which ride first?" Mom asks.

"Yukon Striker!" Zevi cheers.

"Pum-kin Patch!" Aura exclaims.

"The Fly!" Benny suggests.

"Peanuts 500!" Gadi decides.

"Nuh-uh, Vortex!" Emunah scolds her younger brother.

"The Matzah-nator!" Dad cheers.

"Dad, there's no Matzah-nator," Zevi corrects.

"The Maror-athon?" Dad smiles. "OK, how about the Macaroon-anator?"

"Hmm," Mom thinks for a moment. "How about this: we split up?"

Everyone agrees. "Now, let's go have fun!"

For the next few hours the Golds ride what seems like every single ride in the park. So much so that both Mom and Dad get nauseous from all the rides.

"Mom, Dad, maybe you should sit down?" Ahuva suggests. "You guys don't look so good."



"Your mother looks amazing Ahuva," Dad says. "She resents that."

"No, I just meant..." Ahuva stammers. "Why don't I take the other kids to the washrooms while you two rest for a few minutes?"

"Thank you, Ahuva," Mom smiles. Mom and Dad take a deep breath and close their eyes.

"Mom, Dad," Ahuva shakes her parents who are passed out on the bench. "Wake up!"

Dad, seeming to be in mid dream, wakes up suddenly and blurts out, "Let my people go!" Then he looks around, confused. "Was I sleeping?"

"Yes," Emunah replies.

"For a long time?" Dad asks.

"What time is it?" Mom asks groggily as she wakes up.

"Mom, Dad," Zevi bites his lip, worried. "We've got some bad news..." "What is it Zevi?" Mom asks.

"It's 6:04... The park closes at..."

"Six!" Mom shouts.

"Ahuva," says Dad, shocked, "Where did you take the kids to the washroom? In Goshen?!"

"Daddy what are we going to do?" Emunah gasps.

"Don't panic," Mom calms the kids down.

"WE ARE ALL GONNA DIE!" Dad screams.

"Kids, your father is joking. Let's just calm down."

"Calm down? CALM DOWN?" Emunah shrieks. "HOW CAN YOU CALM DOWN? WE'RE STUCK AT CANADA'S WONDERLAND FOR PESACH!"

"Freaking out isn't going help us," offers Ahuva calmly. "We have to find food before Pesach starts. When I was walking to The Fly with Benny, we passed a grocery store."

"OK, you lead the way!" Mom instructs.

They walk quickly to the grocery store, and then they realize they have a problem.

Ahuva tries to open the door, but it won't budge.

It is locked.

"Uch, I should've known!" Ahuva grumbles.

"Don't worry, we'll try to find a key," Mom assures her.

"From where?" Ahuva asks.

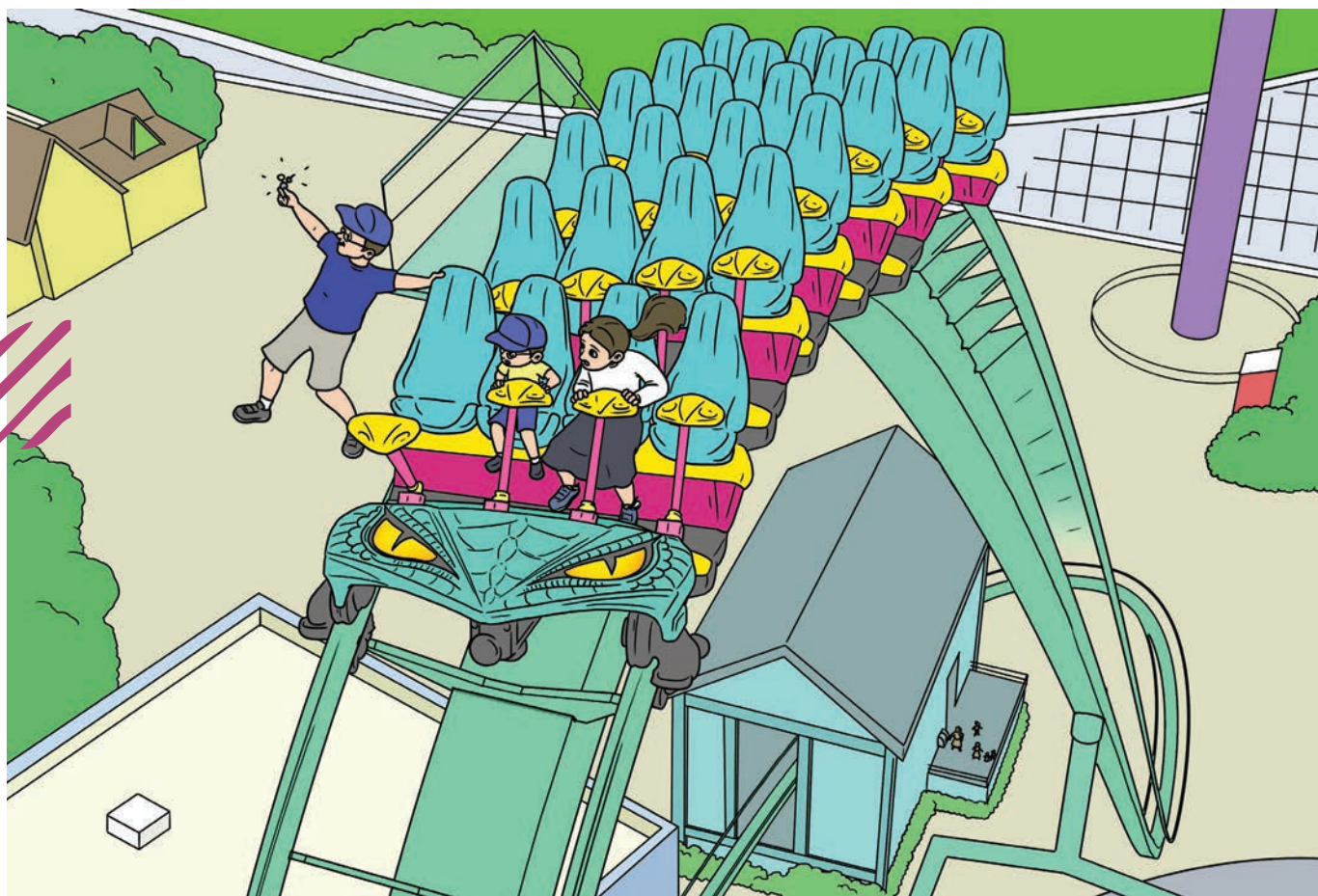
"I know!" Emunah jumps in. "I saw a worker drop his key at the top of the Leviathan. And all the keys open the same stores."

"How do you know?" Ahuva narrows her eyes at Emunah.

"Because my friend's older sister works here, and she told me."

"You sure?" Mom asks, skeptical.

"Positive!"



So the Golds start the trek over to the Leviathan.

"Emunah, you said you saw the keys at the top of the Leviathan?" Dad asks, still queasy from his ride.

"Yup," Emunah replies confidently. "For sure."

"Alright, who wants to volunteer?" Dad asks, looking around.

"It should probably be the tallest one of us," Mom smiles, looking at Dad.

"Fine!" Dad replies. "But if I find any Egyptians looking for volunteers to build some new pyramids, then I am directing them to you guys!"

Dad gets on the Leviathan and Zev and Ahuva jump in. Aura and Mom pull the lever to start the ride. It starts moving. Right at the top before the drop, Mom stops the Leviathan, mid-drop.

"See anything?" She screams.

"Not yet," Ahuva replies.

"Okay, I'll pull the lever again. Get ready!"

"AHHHHHHH!" Dad screams as they start the drop. But out of the corner of his eye, he notices something shining. He unbuckles his safety harness and reaches out.

"Dad!" Ahuva screams.

"The Jewish people didn't leave Mitzraim wearing seatbelts, honey," Dad smiles. He reaches out and with the tips of his fingers he just manages to grab a set of keys. He buckles in before they finish their descent.

At the end of the ride, they get off and the others race towards them.

"So, how was it?" Mom can't help laughing at Dad's face.

"Dad, that was awesome!" Zevi gushes. "The way you reached out and grabbed those keys, it was like you were a

superhero or something!"

"Thank you Zevi!" Dad says as he looks at Mom sarcastically. "At least somebody appreciates my superheroism."

"OK good job Mr. Superhero," Mom says to Dad. "Now let's go to the store and see if that key fits." They walk over to the store, Mom puts the key in the keyhole, and, click. The door opens!

"Wow!" Benny exclaims. "Food!" He gazes at the stocked shelves.

"Cheese sticks!" Emunah says, pointing to a pack of cheese sticks sitting in a cold fridge. "Can we eat them?"

"I'll have to ask the COR Rabbi," Dad says. He dials the number on his phone.

"Hi, Rabbi."

"Hello Eliyahu," answers Rabbi Rosen. "How did you know it was me?" Dad asks surprised.

"Call display," Rabbi Rosen replies.

"Riiight! For a second I thought you had Kabbalistic superpowers or something. Anyway, are we allowed to eat cheese sticks on Pesach?"

"Do the cheese sticks have a kosher symbol, and do they say kosher for Pesach?" Rabbi Rosen asks.

"Yes, I believe so."

"Then you can eat them. Anything with a kosher for Passover symbol with a reliable certification is OK to eat."

"Thank you Rabbi! Chag Sameach!"

"You can eat them," Dad reports. I was going to ask him the *halachos* of riding rollers coasters on yom tov but I figured that might sound too weird. Also, Rabbi Rosen is really nice but he doesn't have any Kabbalistic superpowers."

"We have almost everything we need

except for matzah," Mom states.

"Where will we get matzah from?" Emunah asks.

"Did you guys see that new pioneer village exhibit at the back of the park?" Dad asks. "I saw that they have some wheat and a grinder. I know, such a crazy coincidence! I will go grind us some wheat, if you can get the water."

"Where will we get water from?" Zevi questions.

"Swan Lake!" Aura exclaims.

"Huh?" Zevi says, confused.

"Oh, Aura's right! There was this ride in KidzVille called Swan Lake, and it was a water ride!"

"I'll go get water with Zevi and Ahuva," Emunah volunteers. "C'mon, guys, let's go!"

They start running towards KidzVille, and eventually get to Swan Lake.

"Look! Buckets! Start filling them up with water," Emunah instructs her siblings.

They fill up three whole buckets with water, and run back to their family.

"Water!" Mom exclaims. "Good job, guys. We better hurry."

Mom takes the tinfoil pan she found at the grocery store and starts filling it up with water and flour.

"Good thing matzah only takes a few minutes to bake," Ahuva says.

"The grinding took a lot more than a few minutes," Dad says, still panting. "Just thought I should point that out."

Twenty minutes later, the Golds are all seated around their *seder* table, which is actually a picnic bench they converted with paper plates, cups and cutlery they





got from the grocery store.

"Under the circumstances, I would say our table looks pretty good," Mom says proudly. "Good job kids!"

"What do we do now?" asks Ahuva sadly.

"Ya," Zevi chimes in. "How do we have a *seder* without a hagadah?"

"Now," Dad replies, "You guys know that I like to say, always be..."

"Prepared!" the kids chime in, in unison.

"That's right!" Dad smiles. "And I may just have had an itzy bitzy feeling that coming to Canada's Wonderland *erev* Pesach was not an amazing idea. I am not naming names here, just saying!"

"Get on with it Eli," Mom rolls her eyes.

Dad unzips his backpack.

"That's right, your very own Super Dad brought one of these!"

"A hagadah!" the kids cheer. He also pulls out a bottle of wine for kiddush, maror, charoses, karpas and even some plastic frogs.

"Wow, Eli, you even brought the frogs?" Mom asks. "OK, now I am impressed."

They may not have had everything that they usually had at their *seder* table but the Golds go through the entire hagadah and tell the story of how the Jewish people left mitzraim and they sing all of the songs and make it to the very end with not one of the kids even falling asleep.

Once the *seder* is complete, Mom hugs her kids tightly as she thinks of all the fun (and stress) they had putting together this very different *seder*.

"It really is a Happy Pesach," she says, "even in Canada's Wonderland!"

THE END



Daniella Fixler, 12, is a grade 6 student at Eitz Chaim Girls in Toronto. She lives in Thornhill and loves writing short stories, swimming and is a huge Toronto Blue Jays fan. When she grows up she would like to be an author or a teacher.

Honourable Mention to the following authors for their fantastic submissions:

The Soban-Biniashvili Kids:
Rivkala, Tzipporahla, Shmueli,
Mendy and Elazar
Josh Kroupenin
Mindy Hendler
Dovi Friedman
Gavi Hertz

“where CAN I BE found?”

“HAGGADAH” FIGURE IT OUT!

Can you identify which part of the Haggadah these phrases are from? Choose your answers from the box below (note: not all answers will be used). Check your answers below.

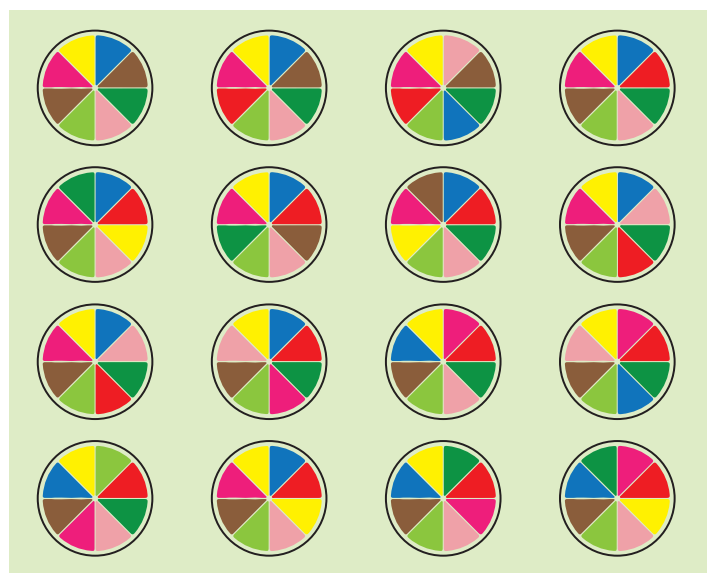
1. עומדים עלינו לכלותינו _____
2. דשחט לתורא _____
3. על נטילת ידים _____
4. על מצות ומררים יאכלהו _____
5. ורוממנו מכל לשון וקדשנו במצותיו _____
6. לשנה הבאה בארעא דישראל _____
7. ולא האכילנו את המן _____
8. בורא פרי האדמה _____
9. צדיקים יבואו בו _____
10. הקהה את שניו _____

KOREICH	HA LACHMA ANYA	URCHATZ
MARROR	DAYEINU	ARBA BANIM
HALLEL	10 MAKKOT	CHAD GADYA
VEHI SHEAMDA	ECHAD MI YODEA	KIDDUSH

Activity CORNER

BOYS TOYS

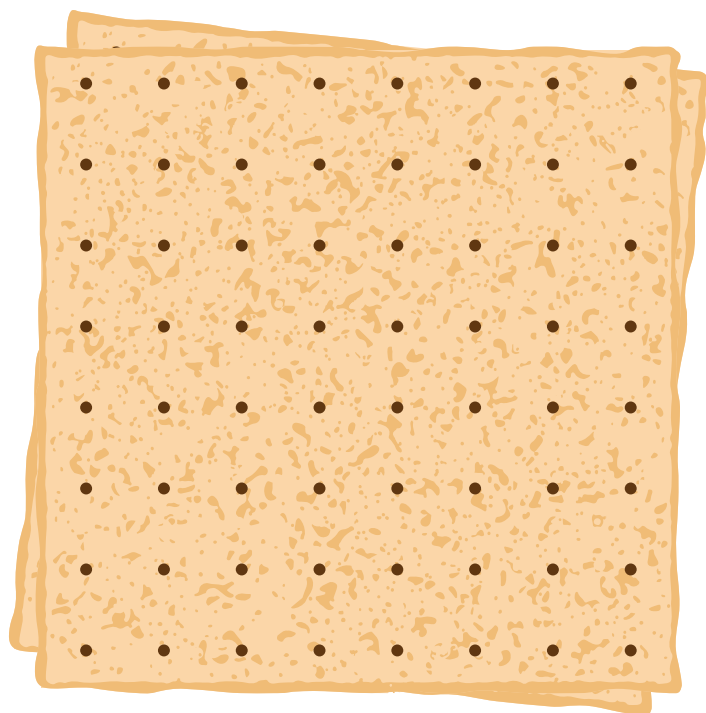
Avi and Gavi are identical twins and like to have everything the same. Zaidy brought them to the toy store to buy them frisbees for their afikoman present but they need help to find 2 matching ones. Can you help? Check your answer below.



matzah DOTS

(for 2 players)

1. Players take turns drawing a horizontal or vertical line, connecting two adjacent dots.
2. When a player draws the last line around a square (the 4th line), they place their initial inside the box - they have now captured that box. If you capture a box you get to go again.
3. Lines are drawn until all squares are claimed. The player with the most claimed squares wins!



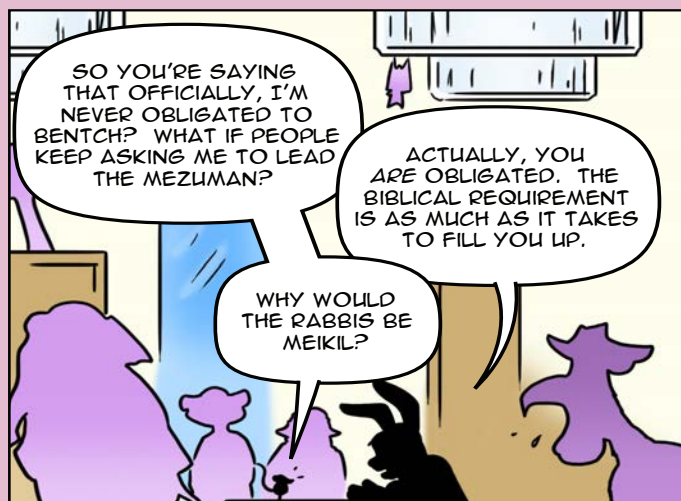
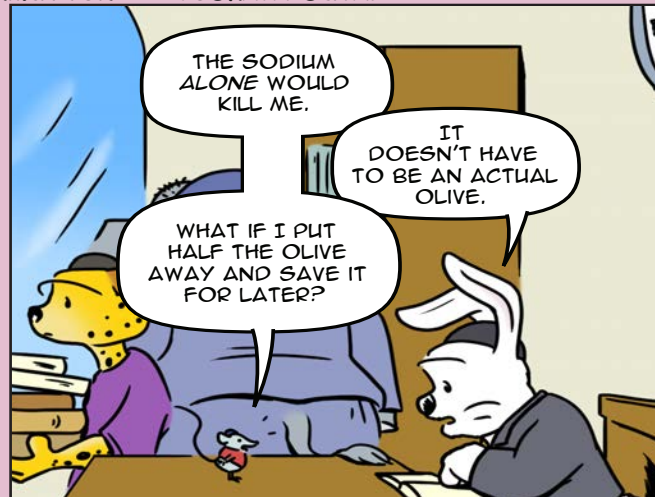
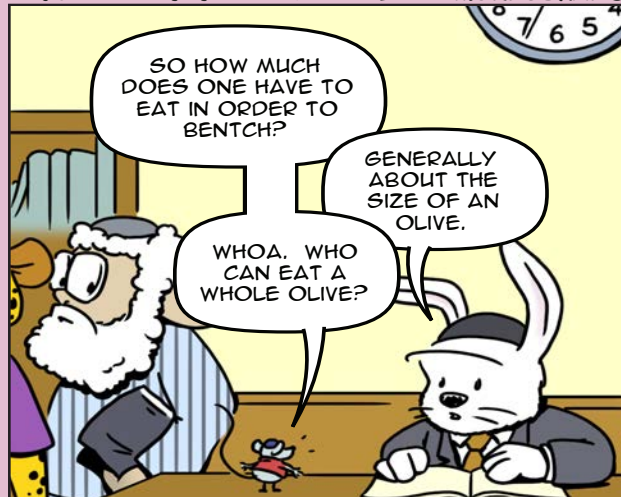
ANSWERS: Where Can I Be Found: 1. Vehl Sheamda 2. Chad Gadya 3. Rachitzah 4. Koreich 5. Kiddush 6. Ha Lachma Anya 7. Dayeinu 8. Karpas 9. Hallel 10. Arba Banim Boys Toys: The 2nd line, frisbee on the right matches the 3rd line frisbee on the left.

Comic CORner

THE BUNNY RABBI

MORDECHAI SCHMUTTER

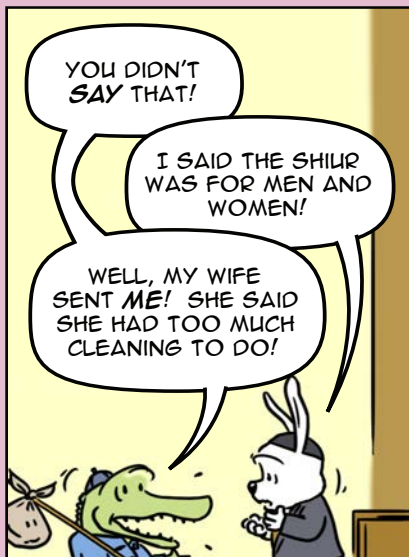
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Kosher City's Jimmy Kadoche, BAYT Assistant Rabbi, Rabbi Shmuel Leshar and Richard Rabkin at the BAYT adult education seminar



Rabbi Dovid Laufer at an inspection visit at Harlan Bakeries in Alberta



COR's Rabbi Yehoshua Norman together with Rabbi Avraham Gisleon and Reb Ariel Weisberg at Tzafona wine production



Rabbi J. Norman Wearing a Supplied Air Respirator System on a company visit



COR Mashgiach Rabbi David Lawrence with Avraham Fried at an Embassy Grand event



Rabbi Mendel Brogna at NCSY's Torah High



Richard Rabkin speaking to students at Vancouver Talmud Torah over Zoom



Rabbi Mendel Brogna and Rabbi Matis Stebben examining a blowtorch used for kashering



Chanukah Party at the COR Night Seder Kollel



Rabbi Yacov Felder speaking at the Toronto Sephardic Kollel



Rabbi Heber and Rabbi Rothbart of the COR affiliated Halacha Institute of Toronto at the H3 Business Halacha Summit



Richard Rabkin at KosherFest with Yoeli Klein, co-owner of COR certified Mehadrin