



## Passover Greetings & Updates

The first Mishna in tractate Rosh Hashanah opens with the following: "There are four New Years: on the first of Nissan the New Year for Kings and for Festivals; on the first of Elul the New Year for the tithing of animals. Rabbi Eleazar and Rabbi Shimon say, on the first of Tishrei the New Year for Years...." (Rosh Hashanah 2a)

The Gemara then asks is the New Year for Festivals on the first of Nissan? It is on the fifteenth of Nissan. The Mishna's statement is thus problematic as none of the three festivals fall on the first of Nissan. Rav Chisda then answers that the Mishna means the festival in it (in Nissan) is the New Year for Festivals.

The beginning of Nissan marks the busiest time in the year for us at BC Kosher with many phone calls from consumers regarding what does and does not require kosher for Pesach certification in addition

to questions about koshering, not to mention koshering stores for Pesach. This year Rabbi Mordechai Levin of the Kof-K will be coming to answer all of our questions about **Why Kosher for Pesach?** Please join us for this event which will be taking place at Schara Tzedek on Sunday April 3rd at 11am.

I am pleased to announce over the passed few months we have made some more companies Kosher including a large selection of spices and dried goods at Canada Safeway (Not certified for Pesach). There are many more new certified products in the works please sign up for our Kosher Alerts by visiting [www.bckosher.org](http://www.bckosher.org)

*Wishing you and your families a Chag Kasher V'Sameach,*

Richard Wood



**ON BEHALF OF THE RABBINICAL COUNCIL AND THE STAFF OF BC KOSHER WE WOULD LIKE TO WISH THE ENTIRE COMMUNITY A CHAG KASHER V'SAMEACH**

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### KOSHER ESTABLISHMENTS

**FALAFEL PLUS And Catering**  
Dairy & Pareve  
446 W. 8th Ave, Vancouver  
Tel: (604) 677-3985

**GARDEN CITY BAKERY**  
Pareve  
#360 - 9100 Blundell Rd, Richmond  
Tel: (604) 244-7888

**KOSHER FOOD WAREHOUSE**  
612 Kingsway (rear), Vancouver  
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We proudly certify



# The Missing Fifth Cup

By: Rabbi Jonathan Sacks

Chief Rabbi, United Hebrew  
Congregations of the Commonwealth

Many commentators, among them the Vilna Gaon, have drawn attention to the influence of the number four in connection with the Haggadah. There are four fours:

1. THE FOUR QUESTIONS
2. THE FOUR SONS
3. THE FOUR CUPS OF WINE
4. THE FOUR EXPRESSIONS OF REDEMPTION: 'I will bring you out from under the yoke of the Egyptians and free you from their slavery. I will deliver you with a demonstration of my power and with great acts of judgment. I will take you to Me as a nation.' (Exodus 6:6-7)

It may be, though, that just as an X-ray can reveal an earlier painting beneath the surface of a later one, so beneath the surface of the Haggadah there is another pattern to be discerned.

The first thing to note is that there is, in fact, another 'four' on the seder night, namely the four biblical verses whose exposition forms an important part of the Haggadah:

1. *'An Aramean tried to destroy my father...'*
2. *'And the Egyptians ill-treated us and afflicted us...'*
3. *'And we cried to the lord, the god of our fathers...'*
4. *'And the Lord brought us out of Egypt...'* (Deuteronomy 26:5-8)

THERE ARE, THEN, NOT FOUR FOURS, BUT FIVE.

In early editions of the Talmud tractate Pesachim (118a) there is a passage that perplexed the medieval commentators. It reads: 'Rabbi Tarfon says: over the fifth cup we recite the great Hallel. The Medieval commentators were puzzled by this because elsewhere the rabbinic literature speaks about four cups, not five. The Mishnah, for example, states that a poor person must be supplied with enough money to be able to buy four cups of wine. In both the Babylonian and Jerusalem Talmuds the discussion revolves around the assumption that there are four cups on seder night. How then are we to understand the statement of Rabbi Tarfon that there is a fifth cup?

Among the commentators three views emerged. The first was that of Rashi and the Tosafists.

According to them, there are only four cups on the seder night, and it is forbidden to drink a fifth. The statement of Rabbi Tarfon must therefore be a misprint, and the texts of the Talmud should be amended accordingly.

The second was that of Maimonides. He holds that there is a fifth cup, but unlike the other four, it is optional rather than obligatory. The Mishnah which teaches that a poor person must be given enough money to buy four cupfuls of wine means that we must ensure that he has the opportunity to fulfill his obligation. It does not extend to the fifth cup which is permitted but not compulsory. Rabbi Tarfon's statement is to be understood to mean that those who wish to drink a fifth cup should do so during the recitation of the great Hallel.

The third view, that of Ravad of Posquieres, a contemporary of Maimonides, is that one should drink a fifth cup. There is a difference in Jewish law between an obligation, *hovah*, and a religiously significant good deed, *mitzvah*. The first four cups are obligatory. The fifth is a *mitzvah*, meaning, not obligatory but still praiseworthy and not merely, as Maimonides taught, optional.

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**“The missing fifth represented the missing element in redemption.”**

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Thus there was a controversy over the fifth cup. Rashi said that we should not drink it; Maimonides that we may; Ravad that we should. What does one do, faced with this kind of disagreement? Jewish law tries wherever possible to propose a solution that pays respect to all views, especially when they are held by great halakhic authorities. The solution in the present case was simple. A fifth cup is poured (out of respect for Ravad and Maimonides) but not drunk (out of respect for Rashi).

When a disagreement occurs in the Talmud which is not resolved, the sages often used the word *Teyku*, 'Let it stand'. We believe that such disagreement will be resolved in the time to come when Elijah arrives to announce the coming of the Messiah. One of his roles will be to rule on unresolved halakhic controversies. An allusion to this is to be found in the word *Teyku* itself, which was read as an abbreviation to

Tishbi Yetaretz Kushiyyot Veibbayot. 'The Tishbite, Elijah, will answer questions and difficulties.' This therefore is the history behind 'the cup of Elijah' – the cup we fill after the meal but do not drink. It represents the 'fifth cup' mentioned in the Talmud.



According to the Jerusalem Talmud, the reason we have four cups of wine is because of the four expressions of redemption in God's promise to Moses. How then could Rabbi Tarfon suggest that there are not four cups but five? The fascinating fact is that we look at the biblical passage there are not four expressions of redemption but five. The passage continues: 'And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob, I will give it to you as a possession. I am the Lord.' (Exodus 6:8)

There is a further missing fifth. As mentioned above, during the course of reciting the Haggadah we expound four biblical verses, beginning with, 'An Aramean tried to destroy my father'. In biblical times, this was a declaration made by someone bringing first-fruits to Jerusalem. However, if we turn to the source we discover that there is a fifth verse to this passage: 'He brought us to this place (the land of Israel) and gave us this land, a land flowing with milk and honey' (Deuteronomy 26:9). We do not recite or expound this verse at the seder table. But this is strange, since the mishnah states explicitly, 'And one must expound passage beginning, "An Aramean tried to destroy my father" until one has completed the whole passage.' In fact we do not complete the whole passage, despite the Mishnah's instruction.

SO THERE ARE THREE 'MISSING FIFTHS' – the fifth cup, the fifth expression of redemption, and the fifth verse. It is also clear that all three refer to God not merely bringing the Jewish people out of Egypt but also bringing them into the land of Israel. The Haggadah as we now have it and as it evolved in rabbinic times is, in Maimonides words, 'the Haggadah as practiced in the time of exile', meaning, during the period of the Dispersion. The missing fifth represented the missing element in redemption. How could Jews celebrate arriving in the land of Israel when they were in exile? How could they drink the last cup of redemption when they had said at the beginning of the seder, 'This year slaves, next year free; this year here, next year in the land of Israel'?

(continued on page 3)

# The Missing Fifth Cup (continued from page 2)

The fifth cup – poured but not drunk – was like the cup broken at Jewish weddings. It was a symbol of incompleteness. It meant that as long as Jews were dispersed throughout the world, facing persecution and danger, they could not yet celebrate to the full. One great sage of the twentieth century, the late Rabbi Menahem Kasher, argued that now that there is a state of Israel, many exiles have been ingathered and Jews have recovered their sovereignty and land, the fifth cup should be re-instated. That remains for the halakhic authorities to decide.

What, though, of the four questions and the four sons? There was a fifth question. The Mishnah states that a child should ask: 'On all other nights we eat meat that is cooked, boiled or roasted; but this night only roasted meat.' This text can still be found in the early manuscripts of the Haggadah discovered in the Cairo Geniza. It refers to the time when the Temple stood and the food eaten at the seder night included the paschal offering, which was roasted. After the Temple was destroyed and the practice of eating a paschal lamb was discontinued, this question was dropped and another (about reclining) substituted.

Was there a fifth child? The late Lubavitcher Rebbe suggested that there is a fifth child on

Pesach. The four children of the Haggadah are all present, sitting round the table. The fifth child is the one who is not there, the child lost through outmarriage and assimilation. Rabbinic tradition tells us that in Egypt, many Jews assimilated and did not want to leave. The Torah uses a phrase to describe the Israelites' departure from Egypt, *vachamushim alu bnei Yisrael miMitzrayim* (Exodus 13:18). This is normally translated as 'The Israelites went up out of Egypt armed for battle.' However Rashi, citing earlier authorities, suggests that *hamush* may not mean 'armed.' Instead it may be related to the word *hamesh*, 'five'. The sentence could therefore be translated as, 'Only a fifth of the Israelites left Egypt.'

The rest, he explains, perished in the plague of darkness. The plague itself was less an affliction of the Egyptians than a way of covering the shame of the Israelites, that so many of their number did not want to leave. Certainly the loss of Jews through assimilation has been an ongoing tragedy of Jewish history. How do we allude to it on seder night? By silence: the fifth child – the one who is not there.

So beneath the surface of the Haggadah we find, not four fours, but five fives. In each case there is a missing fifth – a cup, an expression of

deliverance, a verse, a question and a child. Each points to something incomplete in our present situation. In the half-century since the Holocaust the Jewish people has emerged from darkness to light. The state of Israel has come into being. The Hebrew language has been reborn. Jews have been brought to safety from the countries where they faced persecution. In the liberal democracies of the West, Jews have gained freedom, and even prominence and affluence.

But Israel is not yet at peace. In the Diaspora assimilation continues apace. Many Jews are estranged from their people and their faith. Something is missing from our celebration – the fifth cup, the fifth deliverance, the fifth verse, the fifth question and the fifth child. That is a measure of what is still to be achieved. We have not yet reached our destination. The missing fifths remind us of work still to be done, a journey not yet complete.

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This essay is taken from Rabbi Jonathan Sacks's Haggadah: Hebrew and English Text with New Essays and Commentary published by Continuum, New York, 2007. Available from [amazon.ca](http://amazon.ca) or your local bookstore.

## Utensils For Use On Passover

Jewish law requires special dishes, cooking utensils, glassware, and silverware for Passover use, with separate meat and dairy sets. They can be made of any material, including plastic or paper. Once these are used for chametz, they may not be used again on Passover.

If it is not possible to maintain a complete set of separate utensils for Passover, it may be possible to use some year-round utensils for Passover after a special "kashering" procedure.

**Procedures for "kashering" common items are as follows:**

To prepare for the procedure, clean all parts of the kitchen well. This involves the removal of all food, rust, dirt, calcium deposits and anything else that protrudes; it does not include the removal of discolorations. Counters, tables,

ovens, stoves and refrigerator should be perfectly clean. Scrub utensils and set them aside. Twenty-four hours prior to kashering, the stove, oven and broilers should not be turned on, and hot water should not be used.

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

**Therefore, the following, for example, cannot be kashered:**

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



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

# Utensils For Use On Passover

## DISHES & UTENSILS

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

Ha'galah is accomplished by:

1. Not using the utensil for anything, including non-chametz, for twenty-four hours. This also applies to the (non-Pesach) pot in which the hagalah water will be boiled.
2. Submerging the utensil in boiling water that is over the fire. The water must be at a rolling boil before the utensil to be kashered is put into it, and the water must touch every surface of the utensil. Therefore, each item should be kashered individually, and the water should be allowed to return to a boil before the next item is placed into the pot. Large utensils may be submerged in the water one part at a time.
3. Remove the utensil from the water and rinse it in cold water.

All new metal, aluminium and glass vessels and utensils require T'vilat Kelim (ritual immersion). New disposable aluminium pans are acceptable for Pesach without certification. Ritual immersion, however, is required if they are to be used more than once.



## GLASSWARE & PLASTICS

Drinking glasses (not plastic) may be kashered for Passover by soaking them in water for three days. The water should be changed every 24 hours. This method of kashering does not apply to glass ovenware, whiskey glasses, glass dishes in which hot food is served, or bottles used to store beverages which are chametz or which contained vinegar or grain alcohol. Please note however, that according to Sephardic tradition glass need not be kashered for Passover; it is sufficient to clean it well and ensure there are no remains of Chametz stuck in it.

If new, Teflon and similarly coated pots and pans, plastic, Styrofoam, coated paper dishes, serving utensils, glasses and plastic tablecloths may be used on Passover.

Tablecloths must be freshly laundered before Passover; however, no starch should be used.

## ELECTRIC MIXERS, FOOD PROCESSORS & BLENDERS

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

## SINKS

### Kashering a Stainless Steel Sink:

1. If the filter covering the drain has very fine holes, remove the filter and put it away for Pesach with the chametz dishes. If the holes are larger, the filter may be kashered with the sink.
2. Clean the sink, faucet and knobs, and don't use the sink for anything other than cold water for twenty-four hours.
3. Boil water up in one or more large pots (clean pots that have not been used for twenty-four hours). The pots may be chametz pots.
4. Dry the sink, then pour the boiling water over every spot on the walls and floor of the sink and on the faucet. One may kasher part of the sink and then boil more water for the rest of the sink. Extreme care should be taken during this type of kashering to ensure that none of the boiling water splashes onto the person doing the kashering or others who are nearby.
5. Rinse the sink and faucet with cold water.
6. Put a new filter over the drain. One should also purchase new sponges and a fresh bottle of dishwashing liquid.

### Kashering a Porcelain Sink:

Since a porcelain sink cannot be kashered, one should kasher the faucet and knobs as outlined above and, for the duration of Pesach, place a basin (or insert) into the sink. All dishes, silverware, etc., should be washed in the basin, and wash-water can be disposed of through the sink's drain. One should be careful not to allow the sink to fill with hot water while the basin is in the sink.

## SHELVES & COUNTERS

Special care must be taken to prevent Passover foods and utensils from coming in contact with your countertops. After thorough cleansing and scalding, new liners should be used to cover the surfaces during the entire Pesach period. This procedure is also required for tabletops made of Formica. Vendura, Avonite and Corian countertops must be thoroughly cleaned and scalded with boiling water, but may be left uncovered. Also, special dish racks, sink racks and wash basins should be used.

# Utensils For Use On Passover



## THE FOLLOWING MAY NOT BE KASHERED

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

## RANGES & OVENS

Every part of an oven or stove which may have been reached by food during the year must be completely cleansed and scraped. For the top of the range, a special metal sheet is to be provided to prevent contact with Passover utensils. The gas rings (grates) must be “glowed” or new ones used. If no glow can be produced, the metal sheet must cover them too. Blow torches may be rented from your local hardware dealer. Every part of the oven is then heated with a blow torch until it gets red hot. Care should be taken, not to point the flame directly to the thermometer probe inside the oven. If this method is not possible, the oven should be heated at its highest temperature for approximately one hour, after which a fitted metal liner and new grates are placed inside the oven allowing baking for Passover.

The door of the oven and any parts of the oven that are still visible, should be covered with heavy duty aluminum foil.

**SELF CLEANING OVENS** may be kashered by running it through the self-cleaning cycle. The door must be covered with heavy duty aluminum foil.

The Sephardic custom for kashering ranges and ovens is as follows: the stovetop should be cleaned thoroughly and the grates should be dipped in boiling water. The element should then be turned on high for a few minutes.

The oven should be cleaned very well (preferably by using a cleaning agent) and then the oven is left unused for 24 hours. The oven is then turned on at its highest heat for one hour.

For self cleaning ovens the only step necessary is to run it through a self-cleaning cycle.

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

## REFRIGERATORS & FREEZERS

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

## TABLECLOTHS, KITCHEN GLOVES, APRONS & OTHER ITEMS MADE OF FABRIC

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



**NOTE: All kashering must  
take place BEFORE  
Sunday evening April 17.**

# Guidelines for Medicines on Pesach

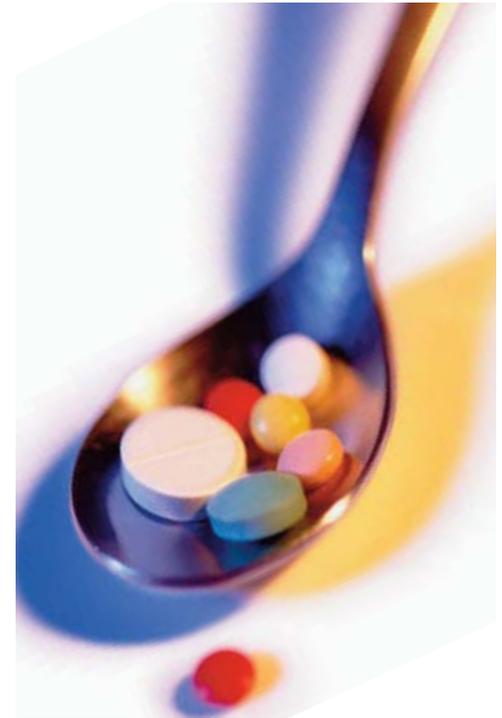
**CREAMS, NON-CHEWABLE PILLS & INJECTIONS** may be owned, used and consumed on Pesach even if they contain chametz or kitniot, since they are inedible. This covers most medicines used by adults. (There is a difference of opinion as to whether this leniency applies to vitamins or is limited to medicines).

It is permissible to grind non-chewable pills and mix the powder into food items so that a child can take medicine on Pesach. However, a doctor must be consulted to make sure that the child is getting the correct dosage and that the potency of the pill is not compromised by grinding it up.

**LIQUID MEDICINES, CHEWABLE PILLS & PILLS COATED WITH A FLAVOURED GLAZE** are edible and may contain chametz and/or kitniot. Therefore:

1. If possible, they should be replaced - under the direction of a doctor - with a non-chewable pill.

2. If substitution is not possible and the person is in a state of sakanah or safek sakanah (any possible danger to human life), they may own and consume the medication. The same applies if the condition is not yet a safek sakanah but may deteriorate to that point and there may be any delay in getting the medicine on Pesach. (A Rabbi should be consulted as to whether it is preferable to purchase the medicine before or on Pesach, and as to how to dispose of the medicine once the danger passes).
3. If substitution is not possible and a doctor determines that there is no potential sakanah if the person does not take the medicine, a Rabbi should be consulted. He may be able to determine that the medicine does not contain chametz and/or kitniot, or he may decide that the medicine may be consumed due to the seriousness of the patient's condition.
4. You should exercise extreme caution and consult with your doctor and Rabbi before making a decision not to take a medicine.



## Inedibles on Pesach

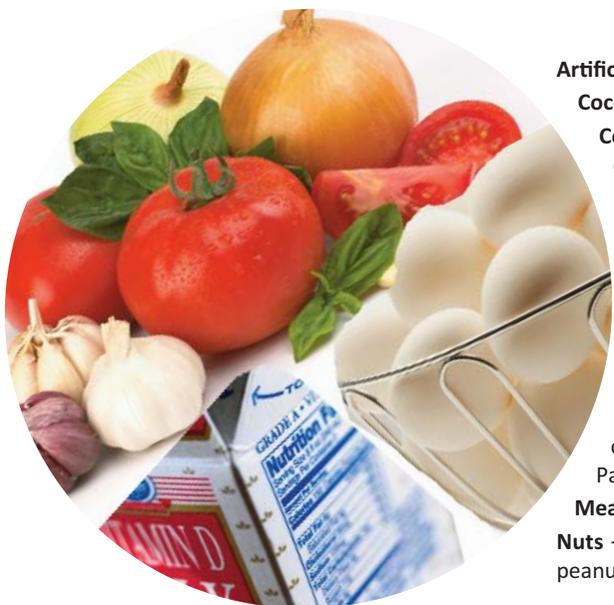
The following household items may be used on Passover without certification, as they either contain no chametz, or any chametz in them would be nifsal (rendered inedible):

Air freshener	Bicarbonate of soda	Cups (paper, plastic or Styrofoam)	Hair spray	Powders – all powders are acceptable
Alcohol, Isopropyl	Bleach	Dental floss – any unflavoured including wax	Hydrogen Peroxide	Shampoos
Aluminum foil, wax paper, Styrofoam, paper plates, plastic wrap – any brand	Body Wash	Deodorants – any powdered brands or stick type	Insecticides	Silver polish
Aluminum foil	Bowl and tub cleaner	Detergents	Jewellery polish	Skin cream
Aluminum foil baking pans	Braces	Drain opener	Mineral oil	Soaps
Ammonia	Candles	Eye drops	Nail polish	Suntan lotion
Baby oil	Cardboard	Fabric protectors	Nail polish remover	Talcum powder (100% talc)
Baby ointments	Carpet cleaner	Furniture polish	Napkins (paper)	Tissues
Baby powder	Charcoal	Glass cleaner	Oven bags	Toilet bowl cleaner
Baby wipes – any brand without alcohol	Coffee filters	Glue	Oven cleaner	Toothpicks – any wood or plastic (unflavoured and uncoloured)
Bags (paper or plastic)	Conditioner	Hair gels, sprays and mousse	Paper towels	Water filters
Baking (Bicarbonate) soda – not baking powder	Contact lens & solution	Hair removers & treatments	Petroleum jelly	
Band-Aids	Copper & metal cleaners		Plastic containers	
	Cork		Plastic cutlery	
	Creams and gels		Plastic wrap – any	
	Crock Pot Liners		Plates (paper, plastic or Styrofoam)	
	Cupcake holders			



# Edibles Not Requiring Certification

The following items may be used on Passover without Passover certification.



**Artificial sweetener** – Pillsbury Sweet-10, Sucaryl

**Cocoa** – 100% pure, not processed in Europe

**Coffee** – Ethical Bean, except decaffeinated

**Eggs**

**Fruit** – raw

**Ice in Bags** – plain unflavoured

**Infant formula** – Isomil, Similac, Enfamil (using separate utensils - some may contain Kitniyot)

**Milk** – Lucerne or Dairy Glen plain milk with an asterisk following the date code or BCK logo (must be purchased before Passover)

**Meat** - unprocessed

**Nuts** – any band unroasted – whole (except peanuts) without BHA added

**Olive oil** – extra virgin, not lite or spray

**Orange juice** - frozen concentrate without additives

**Poultry** - unprocessed

**Salt** – any brand without iodine, maltodextrin, dextrose or polysorbates

**Spices** – any whole, unground (except mustard)

**Sugar** – all Rogers sugar except icingsugar. All sugar must be purchased before Passover

**Tea** – any brand pure, unflavoured tea leaves or tea bags – except instant or decaffeinated

**Vegetables** – any fresh (other than legumes), pre-cut salads

**Water**, bottled – unflavoured, uncarbonated

## Buying Guide

The following is a short list of products which are available at the local kosher stores. If there is a product you need for Passover and you don't see it listed here, please contact the stores directly for availability.

Baking Mixes

Baking Products

Butter

Candy

Cereals

Cheese

Chocolate

Cleaning Supplies

Coffee & Tea

Condiments

Confectionary

Desserts & Dessert

Mixes

Dips

Drinks

Fish Products

Fruit Products

Grape Juice

Household Goods

Margarine

Matzah & Matzah

Products

Meat & Poultry

Milk

Noodles

Nuts

Oil

Potato Starch

Salad Dressing

Sauces

Snacks

Soup Mixes

spices

Spreads

Vinegar



**Most of these products are available at:**

### KOSHER FOOD WAREHOUSE

612 Kingsway (rear)

Vancouver, BC

Tel: (604) 709-9889

### OMNITSKY KOSHER BC

(Precooked meals are also available)

5866 Cambie Street

Vancouver, BC

Tel: (604) 321-1818

### SABRA

3844 Oak Street

Vancouver, BC

Tel: (604) (604) 733-4912

### CANADA SAFEWAY

At the following locations:

640 W. 41st Avenue

990 W. King Edward Avenue

4255 Arbutus Street

**NEW PRODUCTS  
UNDER CERTIFICATION**  
(NOT CERTIFIED FOR PESACH USE)

**FX Foods**

*products sold at Wholefoods*  
Martins Marvellous Naturals  
Rosemary Lavender Crisps  
Pumpkin Seed Cranberry Crisps  
Chocolate Mole Crisps  
Date and Olive Tamenade Crisps  
Pumpkin Seed Cranberry Granola  
Crisps  
Sunflower Seed Raisin Granola Crisps

**Canada Safeway**

Organics Brown Basmati Rice  
Organics White Basmati Rice  
Organics Long Grain Rice  
*Safeway O Organics dried herbs and  
spices are now certified*  
Bay leaves, Cayenne Chilli Powder  
Chilli Flakes, Chives, Cilantro, Dill,  
Garlic Powder, Mint, Oregano,  
Parsley, Poultry Blend, Rosemary,  
Sage, Seafood Blend, Tarragon,  
Thyme

**Lucerne**

Salted Butter  
1% Cottage Cheese  
2% Cottage Cheese

**NoNuttin Foods**

*products sold at Choices Markets*  
Blueberry Maple Granola  
Cranberry Apple Granola  
Fruit Explosion Trail Mix  
Berry Delight Trail Mix

**Superior Tofu**

Organic Almond Pudding  
Organic Lychee Pudding  
Organic Mango Pudding

**Dan D Pak**

*products sold at Kitsilano Foods 2696  
West Broadway (at Macdonald)*  
Fruit and Nut Muesli  
Goji Omega Boost Cinnamon  
Oatmeal  
Goji Omega Boost Cinnamon and  
Brown Sugar Oatmeal  
Goji Omega Boost Milk & Cane Sugar  
Oatmeal  
Amond Butter Crunchy  
Amond Butter Creamy  
Cashew Butter Crunchy  
Cashew Butter Creamy

**Walmart**

Creamy Peanut Butter  
Smooth Peanut Butter  
Reduced Fat Peanut Butter

**Organic Meadow**

Partly Skimmed 1% Milk  
Partly Skimmed 2% Milk

# Community Services

## The Kosher Hotline

Do you have a question about the kosher status of a product, a particular hechsher or have used a dairy utensil/ pot for meat use or vice versa and don't know what to do? Call Rabbi Mendy at (604) 781-2324.

## Moving House/ Becoming Kosher

Are you moving or thinking about becoming kosher and need your kitchen kashered? We will do it for you at no charge. Please contact Richard at (604) 716-2770.

## Follow us on

Add BC Kosher as a friend on Facebook to keep track on the latest new products and developments from the world of kosher!

# Delegation Of Power For Sale Of Chometz

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

\_\_\_\_\_ and elsewhere.

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

The general authorization is made a part of this agreement. Also, do I hereby give the said Rabbi Avraham Feigelstock full power and authority to appoint a substitute in his stead will full power to sell and to lease as provided herein. The above power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the Province of British Columbia and Canada. And to this, I hereby affix my signature on the \_\_\_\_ day of \_\_\_\_\_ in the year of 2011, 5771.

Signature \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_

Kindly complete this form and return it to:  
Rabbi Avraham Feigelstock  
c/o The Orthodox Rabbinical Council of British Columbia  
401 – 1037 West Broadway, Vancouver BC V6H 1E3  
Fax: 604-731-1804 | E-mail: info@bckosher.org

