



Rosh Hashnah Greeting & Updates

On the evening of Rosh Hashanah there are many different customs that we partake of. We use Round Challah to symbolize the cycle of the year, we dip an apple in honey and say the appropriate blessing over it "Who creates the fruit of the tree" and then "May it be your will...that you renew us for a good and sweet year". We eat food that tastes sweet in memory of Nehemiah's instruction to the Jewish people on Rosh Hashanah to enjoy sweet food and drink (*Neh. 8:10*). Some also have a custom to eat symbolic foods such as dates, pomegranate, leek, beets, squash or head of a fish. Rabbi Abaye said "since omens are significant, one should make a habit at the beginning of the year to eat pumpkin, fenugreek, leeks, beets and dates" since they grow in multitude and are a symbol of prosperity (*Horayot 12a*). There are also people who refrain from cooking sour kinds of food such as Borscht as well as eating nuts, since its numerical value is equal to that of Cheit (*Sin*).

What ever food you decide to cook on Rosh Hashanah, we at BC Kosher are working hard to

increase the supply of Kosher Certified products, and keep you, our customer, informed of what is going on in the world of Kosher. Recently we certified a sponge cake company and hopefully within the next few months you will see their certified cakes available at your local grocery stores. Please visit our website www.bckosher.org to sign up for our kashrus updates.

A few weeks ago both Rabbi Feigelstock and I gave a talk after the Shabbos morning service at Schara Tzedek discussing Kashrus and answering congregants' questions. If you have a kashrus question please don't hesitate to contact our office.

If you happen to see any product that isn't kosher and you'd like us to certify it, please feel free to contact me.

May you and your families be both written and sealed for a good and healthy year.

Richard Wood

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KOSHER ESTABLISHMENTS

CLASSIC IMPRESSIONS Catering
785 W. 16th Ave, Vancouver
Tel: (604) 551-5378

FALAFEL PLUS And Catering
Meat
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
Tel: (604) 709-9889

MAPLE GRILL
1967 W. Broadway, Vancouver
Tel: (604) 568-4885

MOUNT ROYAL BAGEL FACTORY
Dairy (not Chalav Yisrael) & Pareve
701 Queensbury Ave
North Vancouver
Tel: (604) 904-1116

NAVA Creative Kosher Cuisine
Dairy (not Chalav Yisrael) & Pareve
950 W. 41st Ave, Vancouver
Tel: (604) 676-7579

OMNITSKY KOSHER BC
Meat and Pareve
5866 Cambie St, Vancouver
Tel: (604) 321-1818

SABRA BAKERY
Meat & Pareve
3844 Oak St, Vancouver
Tel: (604) 733-4912



ON BEHALF OF THE RABBINICAL COUNCIL AND ALL THE STAFF OF
BC KOSHER WE WOULD LIKE TO WISH THE ENTIRE COMMUNITY A
KESIVA VE-CHASIMA TOVAH

*MAY YOU AND YOUR FAMILIES BE
WRITTEN AND SEALED FOR A GOOD YEAR*

We proudly certify



Milk and Meat in the Kosher Kitchen (part 1)



This article will be divided into a number of segments. The first part will be to define the nature of the problem and the second will be how to deal with these questions of Halacha as outlined in the Codes of Jewish Law.

Our Talmud tells us that the Torah forbids:

- 1) cooking meat and milk together in any form;
- 2) eating such cooked products, or
- 3) deriving benefit from them,

from the statement repeated three times “Do not cook a goat in its mothers milk”. As a safe-guard, the Rabbis extended this prohibition not to allow eating meat and dairy products at the same meal or to prepare them on the same utensils. The Code of Jewish Law also regulates the period of time for the consumption of milk products after eating meat. There are different customs for this waiting period in which the most practiced is the waiting of six hours.

As observant Jews we all maintain two sets of cutlery, dishes and pots and pans for meat and dairy use. The one exception to this double system of food preparation is the standard kitchen oven. While it is possible to use one oven for meat and dairy, certain halachic limitations and restrictions apply. If not used properly, it is possible for a kosher oven to become non-kosher.

How does an oven become non kosher,

and how would a non kosher oven affect the food prepared in it? The Code of Jewish Law (Shulchan Aruch), the basic text codified by Rav Yosef Karo, the Halachic authority for the Jews of Sfarad, tells us a pot becomes non kosher by absorbing ta’am issur (the taste of non kosher food) of a non kosher item cooked in it. Subsequently, kosher food prepared in this non kosher pot will absorb the taste of non kosher food from the vessel wall. This is quite

understandable for food that is cooked in a pot and makes direct contact with the vessel, but how does that affect an oven where the food in an oven never touches the oven surface directly.

How does the prohibited taste (ta’am) get in to the walls of the oven?

There are three areas of concern regarding this question:

- A) Zeiah (pronounced “zey-ah”) vapors/steam;
- B) Reicha (“rey-cha”) aroma;
- C) The oven racks

A) ZEIAH-VAPORS/STEAM

When liquids are heated, they vaporize into steam. If, for example, a kosher plate is held over the vapors of steam rising from a pot of cooked squid (a delicacy of the Italians), would the plate become non kosher? If the pot contained kosher chicken soup, would the plate become fleishig? The Code of Jewish Law quotes this ruling of the Rabbi Asher ben Yechiel, known as the Rosh. “If a pan of milk is placed under a meat pot and is heated in an oven, the zeiah (vapors) of the milk rise and are absorbed in the meat vessel, rendering it non kosher.”

This halachah gives us the guidelines as to the response for our questions: How does an oven become non kosher, and how does a non kosher oven affect the food?

Zeiah, the vapors are the problem. If one bakes chicken in an oven, the zeiah rises and is absorbed into the oven wall. Subsequently, a liquid like cheese casserole baked afterwards in the same oven will produce dairy vapor which will

make contact with the oven surface. The oven has now absorbed a combination of “meat and dairy vapors”, making the oven no longer kosher. Furthermore, the steam vapors of the cheese casserole combined with the taste of chicken from the oven surface make the oven treif, not kosher. Eventually, the steam/ vapors will circulate in the oven and make its way back down to the casserole rendering the casserole non kosher as well.

The Code of Jewish Law describes the case of steam/vapors that rises and is absorbed by the pot which is suspended above it. The scenario we described of cheese casseroles vapors circulating and contaminating it is not clearly elaborated in the text of the Code of Jewish Law. This halacha is a principle cited in the Rama (108:1) otherwise known as Rav Moshe Isserles the Halachic authority for the Ashkenazic Jews. Rav Moshe Isserles rules that food cooked in an oven previously used for non kosher becomes treif whenever there is zeiah, even though the two foods were not in the oven at the same time. Rav Moshe Isserles decision is clear, steam/ vapors circulates and thereby acts as a conductor of the taste from the oven surface and then transferred to the food.

Another topic which we will discuss and elaborate on in the same context and rubric of halacha, will be issues of DAIRY & PAREVE. If a Pareve item is cooked in a “Fleishig” oven, is it now Fleishig and are you obligated to wait the given six hours between its consumption and a Dairy product?

How do our decision makers conclude? Is there another approach to this problem? Does it make a difference if the oven is vented where the Zeiah/Vapors can escape?

Our ovens are vented and the case of the Code of Jewish Law is perhaps of an oven that is completely sealed. In a ruling of one of our great Rabbinic Scholars Rav Moshe Feinstein in his responsa. He maintains that there is no halachic distinction between a vented and sealed oven. Arguing that we can not assume that all steam/ vapors escapes through the vent of the oven ceiling or wall. It is the view of many of the Rabbinic Decisors of our generation that the indiscriminate use of an oven for meat and dairy cooking is not permissible.

IN THE NEXT ARTICLE we will define what REICHA/AROMA is and its Halachic issues as well as the necessary precautions and requirements needed to maintain a “kosher oven” for Dairy, Meat and Pareve preparations. We will also explain the status of the Microwave and its use for Dairy and Meat products.

In Focus: Omega Nutrition



Can you tell me a little about how Omega Nutrition started?

The Omega Nutrition story begins with the principle of

helping others. Recognizing the critical need for essential fatty acids (EFAs) in the modern diet, our founders Robert Gaffney and Bob Walberg had a vision to produce the **highest quality unrefined, organic Flax Seed Oil possible**. The result of that vision was Omega Nutrition, who in 1986, became the first company to introduce Flax Oil to the North American market.

Omega Nutrition developed a unique extraction process the Omegaflow, to prevent damaging exposure to light, heat, oxygen and reactive materials. The final result is premium quality, unrefined, certified organic flax oil with all valuable nutrients and flavour intact.

What products does your company manufacture and where are they available for sale?

Omega Nutrition produces a wide range of innovative products. Our core products include a wide range of EFA's (Essential Fatty Acids) such as Flax Seed Oil and Essential Balance and also a wide range of Oils and Vinegars. These include Hemp Seed Oil, Virgin Coconut Oil, Extra Virgin Avocado Oil and Apple Cider Vinegar.

Our products are available throughout North America. In Canada you can find them in a variety of stores including Safeway, Wholefoods, Health food Stores and some Drug Stores.

What are the Health Benefits of including Essential Fatty Acids in our diet?

EFAs are important for each and every cell in our body. Research shows that EFAs benefit skin, hair and nail health, cardiovascular and immune health, and proper development of the eyes and brain. Flax Oil is the richest vegetarian source of omega 3 essential fatty acids. Since our bodies can't produce EFA's, they must be obtained from our diet.

What prompted you to become Kosher and Why did you pick BCK?

In the early stages we had some clients that required our products to be Kosher certified. We quickly realized the benefits of marketing our products as being BCK certified. Being BCK certified has definitely added value to the Omega Brand and helped us gain market share. We originally chose BCK as they were referred to us through another manufacturer.

Pas Yisroel Bread for the 10 days of Repentance

There is a custom From Rosh Hashanah until Yom Kippur to avoid eating bread not baked by a Jewish person (*Mishnah Berura 603:1*). To this end we would like to advise that the following Bakeries have Pas Yisroel Bread available:

GARDEN CITY BAKERY, Richmond
SABRA BAKERY, Vancouver
MOUNT ROYAL BAGELS, North Vancouver

Available for purchase at:
WHOLEFOODS, CAPERS,
MEINHARDTS

A SPECIAL PAS YISROEL PRODUCTION OF SILVER HILLS BREAD

has been produced and will be available in major stores including Safeway, IGA, Sobeys, Save on Foods from British Columbia to Ontario.

For more information please contact our office.



NEW PRODUCTS UNDER CERTIFICATION

SILVER HILLS BAKERY

Products sold at IGA, Choices,
Greens, Wholefoods, Save on Foods,
Shoppers Drug Mart
Rappleberry Bagel
20 Grain Train Bread
Gluten Free Chia Bread

EVERLAND NATURAL FOODS

Bliss Balls Coconut virgin
Unsalted Crunchy Peanut Butter
Unsalted Smooth Peanut Butter
Cocoa Butter
Nut Raisin Granola
Banana Chips
Coconut Sugar

FRESH FIELDS WHOLE FOODS

Products sold at Choices,
Natures Fare, Save On Foods
Power Plant Fruit Bar
Power Plant Veggie Bar

DAN D PAK

Products sold at Kitsilano Foods
2696 W. Broadway (at Macdonald)
Goji Omega Boost Cinnamon Oatmeal
Goji Omega Boost Cinnamon and
Brown Sugar Oatmeal
Goji Omega Boost Milk and Cane
Sugar Oatmeal
Rice Puff Cashew Cracker
Love Crunchy Bar, Sesame Seeds
Love Crunchy Bar, Fruit and Nuts

FX FOODS

Products sold at IGA, Choices,
Wholefoods, Urban Fare
Martins Marvellous Naturals
Pumpkin Seed Cranberry Granola
Sunflower Seed Raisin Granola

FOLEYS CANDIES

Organic Milk Chocolate Cashews
Organic Milk Chocolate Blueberries
Organic Dark Chocolate Cranberries
Organic Dark Chocolate Cherries

IGA

Butter

FLORA HEALTH

Products are only certified when
bearing a BC Kosher Symbol
UC Udo's Oil 3.6.9 Blend 500ml
UC Udo's Oil 3.6.9 Blend 941ml

WHOLE FOODS MARKET

Cranberry Trail Mix
Fruit and Nut Trail Mix
Sesame Sticks
Peaches Sliced Freeze Dried
Wild Blueberries Freeze Dried
Whole Strawberries Freeze Dried

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!

The Story of Honey

For thousands of years, the multiple uses and nutritional benefits of bees' honey have been widely recognized. To produce honey, bees collect the nectar of plants, and ripen it in a special honey-sac or crop. There, through enzymatic action, it is converted into a product that is largely a combination of fructose and glucose, which we recognize as honey.

The basis for the kosher status of honey is discussed by the Gemara in Bechorot 7b. After all, the general principle is that anything that emanates from a non-kosher source, is itself non-kosher. How can bees' honey be considered kosher if bees are non-kosher insects?

The Gemara offers two explanations: One is that since bees do not secrete honey from their bodies but rather only convert the collected nectar, their honey is permissible. According to this reason, honey from other insects, which is likewise non-secreted, would also be permitted.

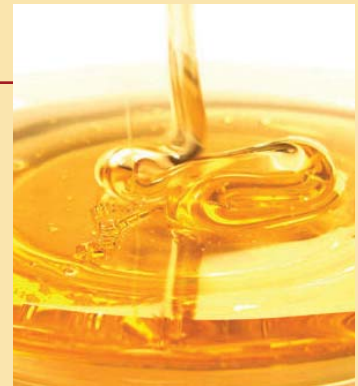
In its second, more limiting opinion, the Gemara rules that there is a Scriptural exception which permits only bees' honey. According to this opinion, honey from other insects is not included in the Scriptural exception and is thus not kosher. The Code of Jewish Law (*Yoreh Deah 81: 1, 9*) cites both opinions, without clearly deciding the matter. The halachah, following the rule that we are stringent on a question on a Biblical law would

prohibit such products.

Honey is not the only product produced by bees. Recently, there has been growing interest in a different bee product, royal jelly. Because of its purported benefits (none of them proven) in strengthening the body's immune system and in contributing to physical and emotional health, royal jelly has become a much sought after commodity in health stores.

Is royal jelly kosher? Do the principles that determine the Halachic acceptability of honey apply equally to royal jelly? Unlike honey, royal jelly is a glandular secretion and its color is a whitish yellow. Its consistency is creamier and less viscous than honey. Its taste is bitter, although not offensively so. Worker bees produce royal jelly as the initial food for developing larvae, and as the unique diet of the queen-bee-designate. All the other post-larval bees in the hive subsist on the stored honey, and are not fed the royal jelly.

Some have argued that royal jelly should be permitted because it is honey-like, and presumably included in the Scriptural exception as well. But this argument is difficult to support, based on the two reasons cited by the Gemara above. First of all, royal jelly is a glandular secretion, and therefore subject to the general rule of that which comes from an impure (being) is also impure. Also, since it differs in appearance, taste, and



BC Kosher certifies the following producers of honey:

- Chilliwack River Honey
- Kidd Bros Honey
- St Michaels Honey
- New World

function from honey, it should not be included in the Scriptural exception granted to bees' honey since royal jelly can be considered a totally different food than honey.

Others have contended that royal jelly is not considered fit for human consumption as it is "very bitter" and therefore not subject to any prohibition. This contention, however, is erroneous, for while royal jelly is indeed somewhat tart and bitter, it is by no means inedible even in its pure raw state. This was confirmed by our gentile tester.

Therefore people should be aware that royal jelly is not kosher, and it cannot be regarded in the same light as honey.

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