Kashrus Komments Scroll K Vaad Hakashrus of Denver Newsletter Pesach 5779 April 2019

SCROLL K VAAD HAKASHRUS OF DENVER

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VOLUME XXIV ISSUE I Dear Friends, ADAR II 5779/ MARCH 2019

CO"T

With the help of Hashem, we present the latest edition of Kashrus Komments. This newsletter has many great features and articles which we hope you will find useful. We have exerted much effort to create a most user-friendly and informative Pesach guide. If you have questions, concerns, comments or information you would like to see published in the future, please let us know! Additionally, information about additional items and/or clarifications can often be obtained by contacting us.

It is with much excitement that we mark the 40th year since the Scroll K's inception. We have included a special article by Rabbi Heisler with lots of interesting details about how the kosher market in our region, and Scroll K, have come a long way during this time. We thank Rabbi Heisler, as well as all of our contributing authors and editors, for their excellent work.

Please look out for our (currently pending) updated website, which will present many new, and/or updated features for the kosher consumer. The new site (located at our present address, <u>www.scrollk.org</u>), will, *Be'ezras Hashem* be up and running within a few weeks.

With Blessings for a Kosher, Happy and Healthy Pesach,

Rabbi Elchonon Joseph Kashrus Administrator Rabbi Yisroel Rosskamm Rabbinical Administrator

IN THIS ISSUE:

CALENDAR
PRE-PESACH KASHERING2
PESACH PREPS
PESACH ITEM LIST
FOOD ITEMS7
HOUSHOLD ITEMS10
COSMETICS AND PERSONAL CARE PRODUCTS11
MEDICINES12
MORE KOSHER KOMMENTS12
CLEANING AND CHECKING ROMAINE13
PURCHASING CHOMETZ AFTER PESACH.14
KITNIYOS LIST14
SELLING CHOMETZ16

PREPARE TO PREPARE: THE INS AND OUTS OF ERUV TAVSHILIN
10 TIPS FOR AN UPLIFTING SEDER 19
CHOL HAMOED MINYAN TIMES IN DENVER21
THE SEDER IN GOOD MEASURE
KASHRUS AT A WHOLE NEW LEVEL: 40 YEARS OF THE SCROLL K IN THE MILE HIGH CITY24
A CUT ABOVE: LIVE <i>SHECHITA</i> DEMONSTRATION COMES TO DENVER27
PESACH IN ANYWHERE29
MRS. BRAM'S LEMON FREEZE RECIPE32
DID YOU KNOW33
ACCEPTABLE HECHSHEIRIM LIST35



K OMMENTS

CALENDAR

APRIL 2019 📧 ניסן תשע"ט

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
 14 U Community Kashering at AISH 3-4:30 PM EDOS 7-9 PM 	15 '	יא 16 Community Kashering at ZERA ABRAHAM 6-7 PM	יב 17	יג 18	19 T' Erev Pesach Ta'anis Bechorim Latest time for Eating Burning chometz: Burning chometz: chometz: 10:45 AM* 11:52 AM* 11:52 AM* Candle lighting: 7:23 PM Begin seder after 8:24 PM Chatzos: 12:58 AM	20 IU 1 st Day of Pesach Earliest candle lighting and beginning of 2 nd seder : 8:27 PM Chatzos: 12:58 AM
21 זט	יז 22	יח 23	יט 24	25 o	26 כא	כב 27
2 nd Day of Pesach	3 rd Day of Pesach (Chol Hamoed- 1)	4 th Day of Pesach (Chol Hamoed- 2)	5 th Day of Pesach (Chol Hamoed- 3)	6 th Day of Pesach (Chol Hamoed- 4) 5 th day of Omer	7 th Day of Pesach Eruv Tavshilin (See article on page 17) 6 th day of Omer	8 th Day of Pesach (Yizkor) 7 th day of Omer
1 st day of Omer	2 nd day of Omer	3 rd day of Omer	4 th day of Omer	Candle lighting: 7:29 PM	Candle lighting: 7:30 PM	Pesach ends: 8:35 PM

The Halachic times above for DENVER, and are courtesy of myzmanim.com.

For BOULDER, delay all times 1-2 minutes. For COLORADO SPRINGS, advance all times 1-2 minutes.

PRE-PESACH KASHERING

The Scroll K provides complimentary kashering services for portable items before Pesach. In preparation for the koshering of your items, please clean the items thoroughly and don't use them for 24 hours prior to koshering.

The times and locations for 5779/2019 are as follows:

- **In Southeast Denver/ Greenwood Village:** In conjunction with Aish Denver, on Sunday, April 14th, 2019, from 3:00 to 4:30 PM at 9550 East Bellevue Avenue, Greenwood Village.
- **In East Denver:** In conjunction with EDOS, on Sunday, April 14th, 2019, from 7:00 to 9:00 PM at 198 South Holly Street, Denver.
- **In West Denver:** In conjunction with Congregation Zera Abraham, on Tuesday, April 16th, 2019, from 6:00 to 7:00 PM at 1560 Winona Court, Denver.

For more information, contact the Scroll K at 303-595-9349.

The Scroll K also provides complimentary koshering of home kitchens and household items throughout the year.



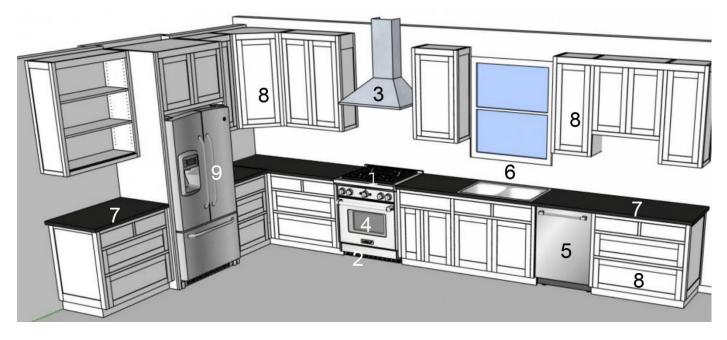


Pesach Preps

The Torah prohibits the possession or consumption of *chometz* (leaven) during Pesach. *Chometz* may result when flour or granules of one of the five species of grain (barley, oat, rye, spelt, wheat) comes into contact with water and is allowed to stand for 18 minutes. However, if the water is hot, *chometz* may result instantly. Vessels that were used to cook *chometz* may not be used during Pesach unless they undergo a kashering process. Items made from metal, stone, wood or natural rubber may be koshered for Pesach use. Materials that may not be kashered include china, corningware, enamel, melmac, porcelain, pottery, Pyrex, synthetic rubber, and Teflon. Plastic and glass should not be kashered for Pesach. In case of necessity, contact your rabbi.

Items that are not being kashered for Pesach should be cleaned and put away in an area that will not be used during Pesach. In this article, we bring you a list of some household items that may be kashered for Pesach. Each item includes a brief description of the preferred method of kashering that item, along with some alternative procedures, where appropriate. For more alternative methods, feel free to contact us. We will be glad to assist you with acceptable methods for your situation.

During kashering, it is preferable to have someone present who is knowledgeable in the laws of kashering. The Scroll K provides a complimentary service of kashering portable items, which will be available at the locations and times listed on Page 2.



1. Ranges

- I. **Conventional** Electric Burners: May be kashered by turning the burner on the highest setting until it turns red, which should take about 3 minutes.
- II. Conventional Gas Burners: May be kashered by one of the following methods:
 - A. Covering them with sheet metal or the like and turning the burner on high for 10 minutes. All burners do not need to be koshered at the same time. Caution: Make sure that the sheet metal is not too close to the counter or it may burn the counter.
 - B. Place the clean grates in an oven and heat it to 550°F for one hour.
 - C. If the oven is preheated to 550°F, placing the grates in the oven for twenty minutes is adequate.
 - D. Placing them in a self-cleaning oven for one self-clean cycle.









- III. **Glass smooth top cooktops:** The burner area may be kashered by turning on the heat until it glows. The area between the burners does not get hot enough to be kashered and should, therefore, not be considered kosher for Pesach. As such, extreme care should be taken to assure that hot pots do not touch this surface.
- IV. **Stove Top:** The area of the stove top between the burners should be cleaned and covered with heavy aluminum foil. Caution: Make sure NOT to block the vents that are made for the heat of the oven to escape; blocking these areas could cause dangerous levels of carbon monoxide.
- V. **Drip Pans** (i.e. the pans below the burners): May be koshered using the same procedure as metal utensils, listed under the *Pots*, *Pans and Utensils* category.
- VI. Knobs: Should be cleaned thoroughly. Some prefer to cover them with aluminum foil.

2. Warming Drawers

Warming Drawers: Should not be kashered for Pesach.



3.Range Hood

Range Hood: Should be cleaned thoroughly. Those range hoods which become hot due to stove top cooking should also be covered with aluminum foil.

4. Ovens

I. **Conventional Gas and Electric Ovens:** Clean the oven thoroughly, taking special care to clean cracks, corners and areas where metal parts connect. It is best to use an oven insert and only bake in the insert during Pesach. If you do not have an oven insert, line the walls, racks, and door of the oven with heavy aluminum foil.

Alternative Method: Some halachic authorities allow the use of bare conventional ovens after their being thoroughly cleaned and heated at 550° for one hour. If you choose to follow this procedure, it is preferable to place the racks from your conventional oven into a self-cleaning oven for one self-clean cycle.



II. **Self-Cleaning Ovens:** Clean the oven door and the gasket area on the door, as well as the area that the gasket touches when the oven door is closed, since these areas are not cleaned by the self-cleaning cycle. The oven may be kashered by turning on the oven

for a self-clean cycle. After completing the self-clean cycle, some prefer to cover the glass window and the area between the door and the frame with aluminum foil.

Microwave Ovens



The only microwave ovens which should be kashered for Pesach are those whose inner surfaces do not become hot when they are used. To determine if this is the case with your microwave oven, cook an item for 15 minutes and then carefully feel inside the oven. If the ovens' inner surfaces are too hot to touch, your microwave should not be kashered for Pesach, although it may be used during Pesach for food which is double wrapped. If the inner surfaces are merely warm and not hot, your

microwave can be koshered for Pesach. To kasher a microwave oven, clean it thoroughly and do not use it for *chometz* for 24 hours. Place a glass of water inside the microwave and cook it until half the water is steamed away. Using plastic wrap, cover the food tray and all inner surfaces which may come into contact with hot food.

Grills

Remove all food residues. If the grill has a cover, close the cover and turn onto high for two hours. If the grill is in an unlit area, after about an hour you could pick up the lid and see if the grates have turned red or white, in which case, the kashering of the grill itself is complete. Cover the exterior areas, ledges, shelves, etc., with at least two layers of aluminum foil.

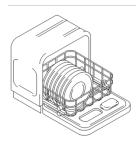
This Page Is Sponsored In Memory Of Hymie Kernis A"H, Upon His Yarzeit By Jerry and Linda Kernis











5. Dishwashers

Dishwashers made of porcelain or enamel or non-removable plastic parts should not be used for Pesach.

6. Sinks

- I. Granite and Stainless Steel Sinks: Thoroughly clean the sink including the crevices around the drain – and do not use for *chometz* for 24 hours. Boil water in a kosher-for-Pesach pot on a kosher-for-Pesach stove and pour it over <u>every area of the sink</u>. It is insufficient for the water to flow over all surfaces of the sink. Make sure that all areas of the sink and faucet are completely dry before you begin pouring the boiling water. Start at the bottom, then do the walls, and end with the faucet.
- II. **Corian, Enamel and Porcelain Sinks:** Clean the sink thoroughly and cover the entire sink with contact paper, an insert or another similar covering. It is advisable to pour boiling water (same as above) over the sink before covering.



- III. Faucets and Handles: These may be kashered for Pesach by pouring boiling water over them. Make sure that the faucet and handles are completely dry before pouring the water on it. The water should be boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove. Using a pot full of boiling water, splash the boiling water at the underside of the faucet and pour boiling water on the upper side of the faucet. Caution: It is advisable to use large rubber gloves to avoid burning your hands.
- IV. **Dish Buckets, Dish Racks and Sink Racks:** These should be replaced with buckets and racks dedicated for Pesach use only.

7. Counter Tops

Please Note: These instructions are for Pesach only. For all-year-round koshering, Consult with your halachic authority or contact us.

- I. Corian, Enamel, Formica, Quartz, Concrete, Silestone and Tile Counter Tops: Clean the counter and cover it with corrugated plastic or the like.
- II. **Granite, Marble, Stone and Wood Counters:** May be kashered by pouring boiling water over them, provided they are pure marble or stone without other material mixed into them. Clean the counter and pour hot water boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove over it. The grout should be covered with tape, contact paper or similar material.
- III. **Metal Counter Tops:** Clean the counter and pour over it hot water boiled in a kosher-for-Pesach pot on a kosher-for-Pesach stove.

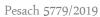
8. Pots, Pans, Utensils

Metal or Wooden (without cracks) Pots, Pans, Utensils, Cutlery, Cutting Boards and Pot Rests:

- I. Equipment used for dough should not be kashered.
- II. If one is concerned that an item may become damaged due to kashering, that item may not be kashered.)
- III. The items to be kashered should not be used with *chometz* for 24 hours.

This Page is Sponsored in Memory of Dr. Werner and Mrs. Lucy Prenzlau ר' שלמה בן יעקב ויטל בת אלעזר אליהו הכהן Upon Their Yarzeits







- IV. Thoroughly clean the items. Flatware pieces made of two parts need to be cleaned well where the sections connect. The tines of forks and serrated edges of knives need extra care. Due to the difficulty in cleaning cutlery well, some people prefer to retain a separate set for Pesach use only.
- V. Use a large kosher-for-Pesach pot.

Alternately, the following procedure may be used to prepare such a pot: Take a large, clean pot which has not been used for *chometz* for 24 hours. Fill it to the top with water and bring the water to a boil. Heat a stone or brick on a burner. Drop the stone or brick into the boiling water so that the boiling water spills over the rim of the pot. Pour out the hot water and rinse the pot with cold water.

VI. Fill the large pot with enough water to be able to completely immerse the items. Bring the water to a rolling boil. Immerse each item for a few seconds. Should the water stop boiling, wait until it resumes its rolling boil. When kashering two or more items simultaneously, be certain that they are not touching each other. The boiling water must reach every area of each item, including handles. NOTE: If the entire item does not fit into the pot at one time, one may kasher one part at a time.
VII. Remove the kashered items and rinse them in cold water.

Please note that you will need to re-kasher the large pot if you want to use it for Pesach. An additional 24-hour waiting period is not required.

- VIII. Metal Wine Goblets: It is a custom to kasher wine goblets for Pesach even if they are only used for cold wine. They can be kashered by immersing them in boiling water, following the procedure listed above.
- IX. Plastic Utensils and Coated Pots: These should not be koshered for Pesach. In case of necessity, contact your rabbi.
- X. Baking Pans, Roasting Pans and Racks and Pans from Broilers: These can be kashered by placing them in a self-cleaning oven for a cleaning cycle. Koshering with boiling water is insufficient for these items.

9. Miscellaneous

- I. **Refrigerator, Freezer, and Pantry:** Clean thoroughly; some prefer to line with paper.
- II. **Tables:** Should be covered.
- III. **Baby High Chair:** Should be cleaned thoroughly, and the tray should be covered with contact paper.
- IV. **Towels:** May be used on Pesach after they have been washed with detergent and warm water.
- V. Keurig machines used with non-Pesach-certified varieties may not be used for Pesach.



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Pesach Item List

With the help of Hashem, we are proud to, once again, present information about Kosher for Pesach products available in the Rocky Mountain region.

This listing begins with foods, and indicates which foods require Pesach certification, as well as those foods for which a year-round certification is sufficient or no certification is necessary at all. A listing of nonfood items follows, since the use of inedible items containing *chometz* are prohibited during Pesach as well. Medicines and cosmetics which were verified to be free of *chometz* are mentioned as well.

Products which are certified for Pesach should have their "Kosher for Pesach" or "P" designation printed on the packaging or product label next to the kosher certification symbol. Stickers imprinted with the "Kosher for Pesach" designation which were added to existing packaging should not be relied upon, unless the sticker also states the name of the Rabbi or kashrus organization which certifies it as such.

Items listed below as *Chometz* indicates that it definitely, or with high probability, contains *Chometz*. These items may not remain in the possession of a Jew over Pesach. *Chometz* includes all leavened foods, drinks or ingredients which are made from, or contain a mixture of, wheat, rye, barley, oat, or spelt. Therefore, all grain products or mixtures of grain, such as bread, grain vinegar and malt, are forbidden for the duration of Pesach. They must be either a) destroyed, or b) placed in a designated and sealed place, then sold to a non-Jew before Pesach.

Items listed as *Kitniyos* are customarily not consumed on Pesach by Ashkenazic Jews. They may be retained in one's possession over Pesach. Additionally, infants and ill persons are permitted to consume kitniyos.

The information listed is limited to what was available to us at the time of printing. For any additional information or if you have any questions or comments, please feel free to call us at 303-595-9349 or through our website at scrollk.org/contact-us/.

Food Items

Agave Nectar-Pesach certification required	Baking Powder -Pesach certification required	Canola Oil -Kitniyos Caraway Seeds - Kitniyos
Alcohol,for drinking - Pesach certification	Baking Soda - no certification required	Carrots, baby -no certification required, if purchase prior to Pesach
required.	Bean Sprouts -Kitniyos	Cat food, see Pet food
• Isopropyl Alcohol - no certification required	Beans -Kitniyos Benefiber [®] - <i>Chometz</i>	Cereal -Pesach certification required Cheese -Pesach certification
Alfalfa - Kitniyos	Beverages -Pesach certification	required
Amaranth -Pesach certification required	required with the exception of unflavored water.	Cheese spreads -Pesach certification required
Anise -Kitniyos	Bicarbonate of Soda -no certification	Chewable pills, see medicine section
Apple Juice -Pesach certification required	required	Chickpeas -Kitniyos
Apple Sauce -Pesach certification required	Bird feed, see Pet food Borscht- Pesach certification required	Chocolate -Pesach certification required
Aspartame -Kitniyos	Brewer's Yeast – may be <i>Chometz</i>	Cloves – some have a custom not to use cloves for Pesach.
Baby Food -Pesach certification required	Brown sugar, see Sugar Buckwheat -Kitniyos	Cocoa – acceptable if 100% pure and not processed in Europe.
Baby Formula - Enfamil [®] , Isomil [®] , Prosobee [®] , Similac [®] and Soyalac [®]	Butter -Pesach certification required	Hershey's [®] Special Dark should not be used.
are acceptable without Pesach certification. Although they contain Kitniyos, they are permitted for	Cake - Pesach certification required. Some Kosher for Pesach cakes are available.	Coconut, shredded -Pesach certification required
intfants, but should be used with designated utensils only.	Candy- Pesach certification required Canned fruits or vegetables, see	Coffee Whitener -Pesach certification required

Fruits and Vegetables

Pesach 5779/2019

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Coffee -

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- Regular unflavored-no certification required
- Decaffeinated and flavored -Pesach certification required (Sanka[®] decaffeinated coffee, acceptable with OKP symbol.)
- Postum and Chicory (coffee substitutes) *Chometz*
- Instant -**Pesach certification** required. Folger's[®] and Taster's Choice[®] Regular coffees are acceptable.
- K-cups **Pesach certification required.** Keurig machines used with non-Pesach varieties may not be used for Pesach.
- **Coffee filters -** no certification required

Coffee whitener - Pesach certification required

- Confectioners sugar, see sugar
- Cookies generally *Chometz*. Some Kosher for Pesach cookies are available
- Cooking Spray -Pesach certification required
- Cooking Wine -Pesach certification required

Coriander -Kitniyos

Corn -Kitniyos

Cranberries

- Dried -Pesach certification required
- Fresh or frozen (without additives) no certification required
- Cumin Kitniyos
- **Dates Pesach certification required**
- Decaffeinated coffee or tea Pesach certification required

Dessert gels & puddings, Pesach certification required

Dill Leaves - no Pesach certification required. A

Dill Seeds – Kitniyos

Dog food, see Pet food

Dried fruit, see Fruit

Edamame - Kitniyos

Eggs –

- no certification required, if purchased prior to Pesach
- liquid eggs require Pesach certification

Ensure[®] - Chometz

Fennel

• Leaves – no certification required. Cut along the length of leaf and inspect for insects inside and around the area protruding from the bulb. Discard the root.

• Seeds - Kitniyos

- Fenugreek -Kitniyos
- Fish Fresh and frozen fish without added ingredients, acceptable without Pesach certification. Guidelines for purchasing kosher fish are published at https://scrollk.org/purchasingkosher-fish/

Fish food, see Pet food

Flavorings - Pesach certification required

Food coloring - Pesach certification required

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Fruit,
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- canned Pesach certification required
- dried Pesach certification required, since flour and/or kitniyos may be used in the drying process.
- frozen Unsweetened whole fruit without syrup or other ingredients, acceptable without certification.
- preserves Pesach certification required
- juice, see Juice
- Garlic, peeled Pesach certification required
- Gefilte Fish Pesach certification required
- Grape Juice Pesach certification required
- Grapeseed Oil Pesach certification required
- Green Beans Kitniyos
- Gum Pesach certification required
- Herbal tea, see Tea
- Honey Pesach certification required
- Horseradish, processed Pesach certification required
- **Ice** no certification required
- Ice Cream, Ices, Sorbet and Sherbet – Pesach certification required
- Instant coffee or tea see Coffee, Tea
- Isolated Soy Protein Kitniyos
- Invert sugar Pesach certification required
- Jelly and Preserves Pesach certification required
- Juice –
- in cartons or containers, Pesach certification required. Realemon®

and Realime[®], acceptable without Pesach certification.

- frozen 100% pure frozen orange juice or grapefruit juice, both from concentrate only, without added citric acid, vitamin C, sweeteners, additives or preservatives, acceptable without certification.
- K-cups Pesach certification required. Keurig machines used with non-Pesach varieties may not be used for Pesach.

Kasha (Buckwheat) - Kitniyos

Ketchup - Pesach certification required

Kishke – Pesach certification required

Lactaid[®]-

- milk, may be used if purchased before Pesach.
- chewable pills not acceptable
- caplets are acceptable
- Laxatives see Medicine section below
- Lemon Juice, see Juice
- Lemon Peel If it is a product of Israel, it requires reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.
- Lentils Kitnivos
- Lettuce, see Salad
- Liquor Pesach certification required
- Mandarin Oranges (canned) -Pesach certification required
- Margarine Pesach certification required
- Matzah Pesach certification required
- Mayonnaise Pesach certification required

Meat –

- Raw meat that bears a reliable allyear kashrus certification is also kosher for Pesach **after rinsing**.
- Pickled raw meats, Pesach certification required

Milk –

- Fresh, unflavored, **purchased prior to Pesach**, acceptable without certification.
- Meyenberg[®] Goat Milk products (Scroll K certified) are acceptable for Pesach use when **purchased prior to Pesach**.
- dry Pesach certification required





Millet – Kitniyos

Mineral water - no certification required if it does not contain flavors, vitamins or calcium citrate.

Mushrooms -

- raw acceptable without certification
- canned, Pesach certification required
- Mustard, Mustard Flour Kitniyos Non-Dairy Creamer - Pesach
- certification required Non-Stick Cooking Spray -Pesach
- certification required NutraSweet[®] - Pesach certification

Nuts –

required

- Pecans (midgets and pieces) and Blanched Almonds - Pesach certification required
- Peanuts **Kitniyos** (according to many opinions)
- Raw, whole, halves or chopped nuts (e.g., cashews, hazelnuts, pine nuts, walnuts, etc.) without preservatives or other additives such as BHT, BHA or corn oil, are acceptable without certification.

Oil and Shortening - Pesach certification required

Olive Oil – All 100% Extra Virgin Olive Oil bearing an OU certification are acceptable without Pesach certification.

Olives, canned or bottled– Pesach certification required

Orange Juice, see Juice

Orange Peel - If it is a product of Israel, it would require reliable certification. Otherwise, when purchased prior to Pesach, acceptable without certification.

Pam[®] – Pesach certification required

- Pasta generally *Chometz*. Some Kosher for Pesach pasta is available.
- Peanuts Kitniyos (according to many opinions)
- Peas Kitniyos
- Pecans, see Nuts
- Pet Food may contain *chometz*. It is forbidden to derive any benefit from *Chometz* on Pesach which includes allowing one's animals or pets to consume *Chometz*. One should either a) substitute other foods, or b) the pets should be given to a non-Jew for the duration of the holiday. Pure canary seeds and

sunflower seeds are acceptable. Many Evanger's[®] dog and cat food products are certified Kosher for Pesach by CRC (Chicago). See <u>http://www.crcweb.org/LOC/Evan</u> <u>gers.pdf</u> for details. There is also a line of KFP pet food certified by the OU, see <u>www.kosherpaws.com</u>.

- Pickles Pesach certification required
- Pineapple, Canned Pesach certification required
- Popcorn Kitniyos
- Poppy Seeds Kitniyos
- Potato Chips Pesach certification required
- Potatoes, peeled Pesach certification required
- Poultry Raw chicken that bears reliable all-year kashrus certification is also kosher for Pesach after rinsing.
- Prunes Pesach certification required
- Pudding Pesach certification required
- Pumpkin seeds not Kitniyos and are acceptable when raw and without additives.
- Quinoa Pesach certification required.
- Raisins –Any retail package with OU certification is acceptable without Pesach certification.
- Rice Kitniyos (Even for those whose custom is to consume *kitniyos* on Pesach, reliable Pesach certification is necessary, as rice companies may use a *chometz* enzyme to facilitate the processing.)
- Romaine Lettuce, see Salad
- Saffron some have a custom not to use saffron for Pesach.

Salad, washed and bagged -

- When containing only shredded iceberg lettuce or cabbage -no Pesach certification required. There is a need, however, to check for infestation. See our guide at <u>scrollk.org/preparing-fruits-and-vegetables/</u>.
- Romaine bags or mixes (as well as other or other higher-infestation mixes) - year-round certification required. It is not recommended to purchase non-certified, bagged, romaine (or similarly infested items) as washing and checking prewashed

produce is highly impractical. Procedures for washing and checking romaine are detailed on page 13.

Salt -

- Non-iodized (without dextrose, polysorbates, or maltodextrin), acceptable without certification. Some acceptable brands are: Morton's[®], Purity[®], and Red Cross[®].
- Sea Salt Non-iodized (without dextrose, polysorbates, or maltodextrin), acceptable without certification.
- Himalayan salt, acceptable without certification.
- Salt Substitutes Freeda's[®] Free Salt and No Salt[®] (unseasoned) -Kitniyos

Salmon, see Fish

- Sauces Pesach certification required
- Seltzer Any unflavored, acceptable without certification, preferably purchased before Pesach.
- Sesame Seeds Kitniyos
- Sherbet Pesach certification required
- Shortening Pesach certification required
- Soup mix– Pesach certification required
- **Snow Peas Kitniyos**
- Soda Pesach certification required, with the exception of unflavored seltzer.
- Sorbet Pesach certification required
- Sorbitan[®] Pesach certification required
- Sorbitol[®] Pesach certification required
- Soy products -
- Kitniyos
- Soy milk and soy sauce **may** contain *Chometz*.

Spices -

- Caraway, Fennel and Mustard are **Kitniyos**.
- Ground spices require Pesach certification.
- Whole spices do not require certification.

Splenda[®] - Chometz

Starch - Pesach certification required

Stevia[®] - Kitniyos

String beans - Kitniyos





Sugar -

- Pure granulated cane or beet sugar, acceptable without Pesach certification.
- Brown sugar C&H[®] and Holly[®] (Imperial Sugar) **purchased prior to Pesach**, acceptable without Pesach certification.
- Confectioners Pesach certification required, since it generally contains cornstarch.
- vanilla sugar- Pesach certification required
- **sugar substitutes** require Pesach certification
- Sun Dried Tomatoes Require reliable Pesach certification.

Sunflower Seeds - Kitniyos

Sweetener - Pesach certification required

Tea –

- Herbal teas Pesach certification required (they **may contain** *chometz*)
- Decaffeinated and flavored teas -Pesach certification required.

Lipton[®] decaffeinated tea is acceptable without Pesach certification.

- Any unflavored black, white, green or orange pekoe tea bags are acceptable without certification.
- instant Nestea[®] instant unflavored tea, regular and decaffeinated are acceptable without Pesach certification.

Tofu – Kitniyos

- Tomato-based products Pesach certification required
- Tomato Sauce Pesach certification required
- Tuna Pesach certification required, (since it may contain *chometz* or kitniyos.)
- Turmeric is not kitniyos, but its ground form requires Pesach certification (see Spices).
- Vanilla Pesach certification required

Vegetables,

Houshold Items

- canned Pesach certification required.
- frozen Should have reliable Pesach certification, (since many frozen vegetable processing companies process *chometz* items on the same equipment.)
- Mrs. Condies Salad Company[®] items (Scroll K certified) are acceptable for Pesach use.

Vegetable wash - Pesach certification required

Vegetable oil, see Oil

Vinegar - Pesach certification required

Vitamins, see Medicine section below

Water, unflavored - no certification required

Wild rice, see Rice

Wine - Pesach certification required

Xanthan Gum - Pesach certification

- required
- Yogurt Pesach certification required

Air Freshener –

- liquid, requires reliable Pesach certification;
- solid, acceptable without Pesach certification.
- Aluminum products no certification required

Ammonia - no certification required

- Bags- no certification required
- Bleach no certification required

Bleach wipes - no certification required

Candles - no certification required

Charcoal - no certification required

- Cleanser Bon Ami®, Comet®, Fantastic®, Mr. Clean®, Murphy® oil soap, Spic & Span®, and Surf®, acceptable without Pesach certification.
- Coffee Filters Acceptable without Pesach certification.

Contact Paper - no certification required

Crock Pot Liners - no certification required

- Cupcake Liners Untreated, paper or foil, acceptable without Pesach certification.
- Cutlery no certification required

Dish soap - no certification required

- Detergent, laundry see laundry detergent
- Dishwashing Detergent Colgate®, Palmolive® (lemon or regular), Dawn®, Ivory®, and Joy®, acceptable without Pesach certification.

Disposable cups, dishes or cutlery - no certification required

Fabric Softeners - no certification required

Finger Paints - May contain *chometz*.

Furniture Polish - no certification required

Glass Cleaner - Glass Plus® and Windex® (without vinegar) - no certification required

Gloves, disposable or reusable – acceptable without Pesach certification. Unless they are labeled as powder-free, they should be washed inside and out, since cornstarch is sprayed into some household gloves.

Glue - Elmer's®, acceptable without Pesach certification.

- Ink no certification required
- Isopropyl Alcohol no certification required

Latex, see Gloves

- Laundry Detergent no certification required
- Napkins no certification required

Oven Cleaner - Dow®, Easy-off®, and Mr. Muscle®, acceptable without Pesach certification.

Parchment Paper – Pesach certification required

Paper products, see Disposable

- Paper Towels The first three sheets and the last three sheets should not come into direct contact with food, since a corn starch based glue may have been used.
- Plastic Bags no certification required
- Plastic cutlery no certification required
- Plastic Wrap no certification required
- **Plates -** no certification required
- Play Dough (e.g. Play-Doh®, Crayola® Modeling Dough, ALEX® dough) Chometz
- Polish, furniture no certification required
- Sanitizers (e.g. Purell®) may contain chometz
- Scouring Pads no certification required





Shoe Polish - no certification required
Silver Polish - Haggerty® and Rokeach®, acceptable without Pesach certification.
Sticking Paste (Yamato®) - Contains chometz.

Styrofoam - no certification required **Tissues -** no certification required

Tums[®] - not acceptable

Toothpicks – no certification required unless they are flavored or colored.

Waxed Paper – no certification required Wood chips – no certification required Wrap, plastic, see Plastic Wrap

Cosmetics and Personal Care Products

If you don't see the item you're searching for, or need further clarification, please feel free to contact us. We have information on many specific brands and products that indicate if they contain *chometz*.

Baby Oil - no certification required Baby Ointment – no certification required Baby Powder –

- Baby Magic® may contain *chometz*.
- Johnson's Baby Powder and all talcum powders, acceptable without Pesach certification.

Baby Wipes - any without alcohol (including denatured alcohol), acceptable without Pesach certification.

Bandages, adhesive (Band-aids®) - no certification required

Blush - Cover Girl[®], Mac[®] Bronzing Powder- Refined Golden and Max Factor[®] Color genius mineral bronzer are not recommended

Body wash and soap -

- no certification required unless it contains oatmeal.
- Cetaphil[®], Coast Urban Fuel[®], Mary Kay[®] and Phisoderm[®] products **may contain** *chometz*.

Braces – wax for braces is acceptable without certification. **Rubber bands should be washed before placing in mouth.**

Colognes – Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® should be avoided.

Conditioner - see Shampoo and Conditioner

Contact Lens Solution - no certification required Creams –

- Eucerin® Mary Kay®, Hada Labo® and Vaseline® Clinical Care Eczema Calming Lotion and Intensive Care Essential Healing Lotion items **may contain** *Chometz*.
- other varieties are acceptable without Pesach certification.

Dental Floss - Any unflavored (including waxed), acceptable without Pesach certification.

Denture Cleanser – Efferdent® and Polident® Denture Cleanser, acceptable without Pesach certification.

Denture Cream – Polident®, and Poli-Grip®, acceptable without Pesach certification.

Deodorant - acceptable, with the exception of UltraMax® (by Arm and Hammer) which may contain *chometz*

Eye drops - no certification required

Eyeliner and Eye Shadow – with the exception of Blinc® Exuviance, Mary Kay®, Neostrata®, Vivite® and Your Name® (which may contain *chometz*), no certification required.

Facial Care - with the exception of Exuviance®, Hill®, Maybeline®, Mary Kay®, Neostrata®, Olay®, Oxy® Phisoderm® and Vivite® (which may contain *chometz*), no certification required.

Foot Powder - no certification required

Hair gel - no certification required if the ingredients do not list any of the five forbidden grains.

Hair Remover - Nair[™] Hair remover lotion is acceptable

Hair Spray - Pantene Pro-V® is acceptable.

Hydrogen Peroxide - no certification required

Isopropyl Alcohol - no certification required

Lip Balm - Chapstick[®] and similar lip products, unflavored, acceptable without Pesach certification.

Lipstick – Please contact us regarding specific brands and items. Cover Girl® and Mary Kay® should be avoided.

Listerine® pocketpaks®- may contain chometz.

Lotions – see Creams

Makeup,

- see individual listings for specific makeup items. Please contact us regarding other brands and products.
- Covergirl® Mary Kay® and Max Factor® products **likely** contain *chometz*.

Mascara - no certification required

Mineral Oil - no certification required

Mouthwash – all Colgate® and Scope® are acceptable. Listerine® Cool Mint Antiseptic, Cool Mint Zero Alcohol, Fluoride Defense, Sensitivity Alcohol-free, Total Care Zero, and Zero are acceptable. For additional brands, contact us.

Nail Polish - no certification required

- Nail Polish Remover no certification required
- **Ointments, all varieties -** acceptable without Pesach certification.

Orthodontics, see Braces

Petroleum jelly - no certification required

- Perfume Many contain denatured alcohol which is problematic. Please contact us regarding specific brands and items. Mary Kay® products should be avoided.
- Sanitizers (e.g. Purell®) may contain chometz

Shampoo and Conditioner - no certification required

Shaving Lotion – with the exception of Mary Kay® after-Shave Gel, there are no *chometz* concerns.

Soap - see Body wash and soaps

Toothpaste -

• all Colgate[®], Mentadent[®], Orojel[®] and Ultrabrite[®] are acceptable.





- Arm & Hammer[®] Dental Care and Gel Paste Toothpaste are acceptable as well.
- For additional brands, contact us.

Vaseline®, see Petroleum jelly and Creams. Wax for braces– no certification required

Medicines

Any medications taken for any of the following conditions may be taken on Pesach:

- Anti-rejection
- Cancer treatments
- Cholesterol
- Depression
- Epilepsy

- Heart conditions
- Hypertension (elevated blood pressure)
- Kidney disease
- Lung disease
- Stroke

Any prescription medication taken on a regular basis for chronic conditions should only be changed after consultation with your doctor.

Advil® – The following varieties of Advil® (brand-name) are acceptable for Pesach use: Children Suspension [All Flavors], Infants' Drops, Allergy Sinus Caplets, Caplets [coated, not Film-Coated], Children Suspension [All Flavors], Cold & Sinus Caplets, Congestion Relief, Gel Caplets, Infants' Drops, Junior Strength Swallow Tablets, PM Caplets and Tablets and Tablets [Coated, NOT Film-Coated].

Antacid, chewable - Pesach certification required. Tums[®] are not acceptable.

Aspirin –Bayer® Aspirin (brand-name) as well as Bayer Children's Aspirin are acceptable for Pesach use.

Injections may be taken on Pesach, even if they contain *chometz*.

Laxatives,

- Suppositories are acceptable for use on Pesach.
- Pills or mixes may contain *Chometz*. Feel free to contact us regarding specific brands.

Medications

- Liquid and chewable, may be taken on Pesach, even if they contain *kitniyos*.
- Feel free to contact us regarding specific medications; we may have lists available that indicate if specific medications contain *chometz*.
- If they do contain *chometz* and a *chometz*free alternative is not available, consult with your local Rabbi and doctor for guidance.

Tablets that are unflavored may be taken on Pesach, even if they contain *chometz*.

Vitamins should only be used after verifying their Pesach status.

More Kosher Komments

• Kashrus Alerts: For a list of kashrus alerts, please see our website at <u>scrollk.org/kashrus-alerts</u>. To be emailed directly, please register at <u>scrollk.org/kashrus-alerts/alert-notification/</u>.

• All items in the **East Side Kosher Deli** Passover Store (which includes items for the Seder; opening date March 24th) are certified for Pesach by the Scroll K. It is still prudent to check each item for Pesach certifications. Note: There will be a kosher for Pesach *kitniyos* section which may be utilized by those who eat *kitniyos* on Pesach.

• **Egg Matzos**: Egg matzah is the term used for matzah made with fruit juice or eggs in place of water. Ashkenazic Jews traditionally do not consume

these items on Pesach, except by the elderly, the sick or the young child who cannot digest regular matzah. • **Pet Food** may contain *chometz*. It is forbidden to derive any benefit from *chometz* on Pesach which includes allowing one's animals or pets to consume *chometz*. One should either substitute other foods or the pets should be given to a non-Jew for the duration of the holiday. Pure canary seeds and sunflower seeds are acceptable. Many Evanger's[®] dog and cat food products are certified Kosher for Pesach by CRC (Chicago). See <u>crcweb.org/LOC/Evangers.pdf</u> for details. There is also a line of KFP pet food certified by the OU, see <u>www.kosherpaws.com</u>.





• Large print haggadahs for the visually impaired (as well as other Jewish texts in large print and Braille) are available free of charge to the legally blind from the Jewish Heritage for the Blind. A note from a certified eye care specialist is required. They can be reached at (800)-995-1888 or services@jewishheritage.org. For more information see http://www.jewishheritage.org/

Cleaning and Checking Romaine

As romaine lettuce is a Pesach staple for many, we wish to outline the proper procedure to obtain kosher, insect-free romaine. This information, as well as information about other vegetables, herbs and berries, can be obtained on our website at scrollk.org/preparing-fruits-and-vegetables/.

Hearts of Romaine: The following process has been proven effective in removing insects from leafy vegetables. This process only works when the steps discussed below are followed exactly, <u>patiently</u>, and very thoroughly. Because Hearts of Romaine is a premium product that companies watch carefully, it is less prone to infestation; nonetheless, Hearts of Romaine still contain insects.

Steps for cleaning Hearts of Romaine:

I. Separate leaves from the stem.

II. Fill a pan with water and a soapy solution. The pan should be large enough to accommodate the amount of product you are using and still enable you to vigorously agitate the leaves, as described below. The amount of soap should be enough to make the water feel slippery and be sudsy.

III. Submerge leaves in the pan of water for 5 minutes.

IV. Agitate the leaves in the water so that the soapy solution loosens insects that are gripping the leaves' surface.

V. Under a **heavy stream of water**, thoroughly rinse each leaf individually. Every leaf must be totally opened when rinsing, exposing **ALL folds and crevices**.

VI. To confirm that the leaves are insect-free it is recommended that after removing the leaves from the water but before rinsing the leaves one should look at the water to see how many insects are floating

• As the first Seder this year is on Friday Night, the Saltwater (*karpas* dip) must be prepared before night. This is due to the prohibition of creating brine on Shabbos. Alternatively, one may make a diluted form (with minimal salt) on Shabbos (Mishna Berura 473:21). Also, the regular Friday evening prayer, *Magen Avos*, is omitted by most communities (Shulchan Aruch 487:1).



there. If one finds insects, this is indicative that the rinsing must be done more aggressively and that the amount of leaves to be checked must be increased. At the beginning one must check a large portion of the leaves, up to almost 50%, to ascertain that one has followed all of the steps satisfactorily and that the washing process has been so effective that it is in lieu of checking every single leaf. (As time progresses and one masters the washing procedure, one can reduce the amount of leaves that one checks.)

VII. If, upon checking a random sample of leaves, one finds even one insect, one must repeat steps 1-5 more carefully. The above procedure must be repeated as many times as is necessary until the inspected leaves are completely free of insects.

VIII. Because Hearts of Romaine are less prone to insects than other types of lettuce, one who has mastered the procedure does not need to check more than 20% of the leaves for insects after performing the procedure carefully and meticulously. If, after randomly checking 20% of the cleaned leaves, one finds no insects, one can be rest assured that the other 80% is insect-free, too. NOTE: *Nowadays small and convenient light-boxes are sold. It would be worthwhile to use a light-box to check leaves efficiently and comprehensively. An alternative to a light-box is inspecting the leaves in such a manner that the leaves are illuminated from below rather than from above.*

Whole Romaine lettuce: In contrast to Hearts of Romaine, ordinary Romaine lettuce is more prone to insects. Therefore, after one performs the procedure detailed above (under *Hearts of Romaine*), one must check all of the leaves before one can be sure that the batch is insect-free. It is recommended not to purchase Organic Romaine, due to greater insect infestation.





Purchasing Chometz After Pesach

If chometz has been in a Jew's possession over Pesach, it is subsequently forbidden for consumption. The following is a list of businesses which either sold their *chometz* properly to a non-Jew over Pesach or are owned by non-Jews.

- 7-11
- Amusmints •
- **Bavarian Bakery** • Enterprises
- **Bliss Caterers**
- Bonnie Brae Ice Cream •
- **Brooklyn** Pizza •
- Costco
- **Culinary Masters** • Catering (previously Canteen Catering, previously La Vie Catering)
- Dining with Finesse

- East Side Kosher Deli
- Grapevine Wines and Liquor
- Hammond's Candies
- Izzio's Artisan Bakery •
- Jerry's Nut House •
- King Soopers •
- Natural Grocers • (Vitamin Cottage)
- **Occasions** Catering
- Restaurant Depot •
- **Rocky Mountain Foods**
- **Rocky Mountain Spice**

- Rosenberg's Kosher (Formerly The Bagel Store)
- Safeway •
- Sam's Club
- Sprouts
- Sweet's Candy
- Trader Joe's
- Udi's Granola •
- Vitamin cottage (Natural Grocers)
- Walmart •
- Whole Foods

KITNIYOS AND OTHER PRODUCTS CUSTOMARILY NOT EATEN ON PESACH

- Anise⁴
- Ascorbic Acid,
- Aspartame²
- Beans (including Green Beans, Edamame, etc.)
- **Bean Sprouts**
- BHA (in corn oil)
- BHT (in corn oil)
- Buckwheat
- Calcium
- Ascorbate²,³
- Canola Oil
- (Rapeseed) **Caraway Seeds**
- Chickpeas

(possibly chometz) **Confectioner's** Sugar (possibly chometz, look for KFP symbol)

Citric Acid².³

- Coriander
- Corn
- Cumin⁴
- Dextrose
- (possibly *chometz*) Emulsifiers³
- Fennel⁴, •
- Fenugreek⁵, •

- H.V.P. (possibly chometz)
- **Isolated Soy Protein**
- **Isomerized Syrup**
- Kasha (Buckwheat)
- Lecithin
- Lentils
- Malto-Dextrin²(possibly
- chometz)
- Millet
- MSG (possibly
- $chometz)^3$
- **Mustard Flour** NutraSweet²
- Peanuts⁵
- Peas

• Seeds (Caraway, Poppy, Sesame, Sunflower)

Rice⁶

- Sodium Citrate¹ (possibly chometz)
- Sodium Erythorbate¹
- Sorbitan
- Sorbitol
- Soy Beans
- Starch
- String Beans
- Tofu
- Vitamin
 - $C1^{1,2}$ (possibly chometz.)

This information was gleaned from 'Kitniyos By Any Other Name' by Rabbi Tzvi Rosen and other sources. ¹Kitniyos Shenishtanu

²Unless bearing a reliable Passover certification.

³ Only acceptable when the certifying agency has documented that all *chometz* issues have been resolved.

⁴ The bulbs, root, and greens of these items are not *kitniyos*; it is only the seeds we avoid.

⁵Should be avoided on *Pesach*.

⁶Those who eat rice on *Pesach* should confirm their rice is Kosher *L'Pesach* and free of problematic additives. For more information, see <u>www.star-</u> s.org.

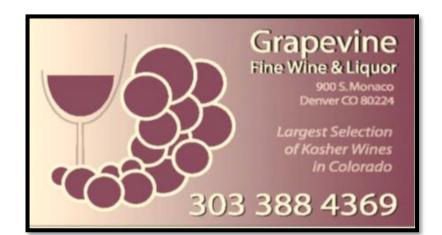


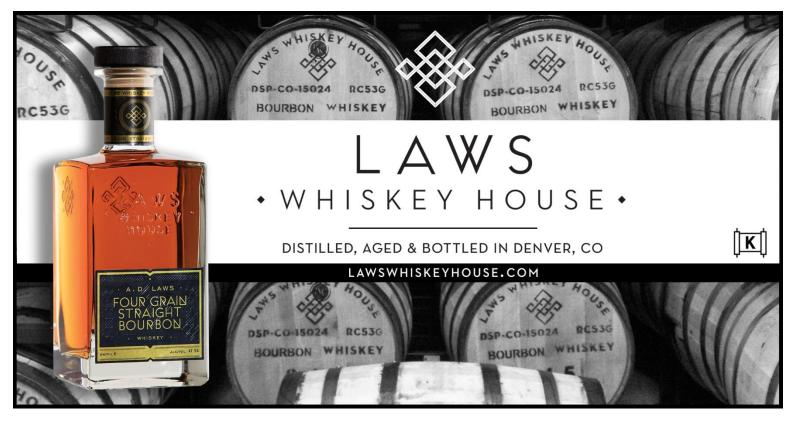


Glucose³ **Green Beans** Guar Gum³

KASHRUS ALERT!

Did this title startle you? Would you know if there was an actual kashrus alert? Did you know that since last Pesach, there were fourteen Scroll-K kashrus alerts issued? Not every kashrus alert is a non-kosher item mistakenly bearing a kosher symbol. Some are items whose producer is planning to switch (or has already switched) them over to non-kosher or from parve to dairy. Some are pertinent information for the kosher consumer. Take a recent example; some King Soopers bread items no longer bear a printed kosher symbol on the bag. That kashrus alert (or notification) informed the public how to identify the kosher status of the bread. The Scroll K is committed to keeping the public informed and up-to-date on all matters of kashrus, and will forward alerts from other kashrus agencies when they apply to our region. But...... we can't notify you if you aren't signed up! Please sign up today for our kashrus alerts!







Pesach 5779/2019



SELLING CHOMETZ

During the Yom Tov of Pesach, beginning from Erev Pesach, it is prohibited to eat or possess chometz, as the Torah states (Shemos 12:15): "On the day before Pesach you shall get rid of all leaven from your house." Chometz may include items made from one or more of the five grains: wheat, barley, rye, oat or spelt. Examples of such items include: bread, cookies, crackers, noodles, beer, whiskey and grain vinegar. Even if a product contains only a small percentage of chometz, it may neither be eaten by nor be in the possession of a Jew during Pesach. Any chometz which was owned by a Jew during Pesach may not be benefited from even after Pesach. In order to observe this law, it is permissible to sell the chometz to a non-Jew prior to Pesach and then buy it back after Pesach. This transaction is known as mechiras chometz.

Mechiras chometz is done using a bill of sale. To assure that all legal requirements, according to both Torah and secular law, are fulfilled, it is customary to delegate power of attorney to a Rabbi for him to sell the chometz.

It is preferable to appoint a rabbi in person; however, if this is difficult, one may authorize a Rabbi by using the following document (The text was taken from the Madrich Lakashrus, Vol. 3 No. 13, written by Rabbi Sinai Halberstam, *shlita*).

DELEGATION OF POWER OF ATTORNEY

I, the undersigned, fully empower and permit Rabbi Yisroel Rosskamm to act in my place and stead, and in my behalf to sell all *chometz* possessed by me (knowingly or unknowingly) as defined by The Torah and Rabbinic Law (e.g. *chometz*, doubt of *chometz*, and all kind of *chometz* mixtures). This includes *chometz* that tends to harden and to adhere to the inside surface of pans, pots or cooking and usable utensils, and all kinds of live animals that have been eating *chometz* or mixtures thereof, and to lease all places wherein the *chometz* owned by me may be found, especially in the premises located at _______ and elsewhere.

Rabbi Yisroel Rosskamm has the full right to sell and to lease by transactions, as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contracts which have been given this year to Rabbi Yisroel Rosskamm to sell the *chometz*.

This general authorization is made a part of this agreement. Also do I hereby give the said Rabbi Yisroel Rosskamm full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the State of Colorado and of the United States of America.

And to this I hereby affix i	my signature on this day,	of the month of _	, in the year
Signature			
Address			
City	State	Zip	
Telephone Number ()			
Email address	@		
The completed form may be r		Street, Lakewoo	od, Colorado 80226 or

The completed form may be returned to 245 S. Benton Street, Lakewood, Colorado 80226 of <u>yrosskamm@scrollk.org</u>



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Prepare to Prepare: The Ins and Outs of Eruv Tavshilin

By Rabbi Yisroel Rosskamm Rabbinical Administrator, Scroll K

Eruv Tavshilin is a mitzva that is somewhat rare and quite enigmatic. This year, on the final day of Chol Hamoed Pesach, April 25th, 2019, we will have the privilege of performing this mitzva. In this article, we will probe the following details:

- WHY do we make Eruv Tavshilin?
- WHAT is the Eruv Tavshilin?
- **HOW** does it work?
- WHAT does the word eruv mean?
- WHO must make it?
- WHEN do we make it?
- WHAT does it permit?
- WHAT IF it was not made?
- WHEN are the Eruv Tavshilin foods eaten?

WHY DO WE MAKE IT?

One of the fundamental differences between Shabbos and Yom Tov (Jewish festivals) is that on Shabbos we are not permitted to cook any foods; whereas, on Yom Tov, most Melachos for food preparations are permissible if the prepared food will be eaten during that day. Preparing foods on one day of Yom Tov to be used any time after that day is prohibited. This leads us to a quandary; how do we prepare foods for Shabbos when Shabbos is either the second day of Yom Tov or immediately follows Yom Tov (such as Chol HaMoed or Isru Chag)? May one prepare fresh cooked foods on Yom Tov for the Shabbos following it?

There is an additional concern: In all the excitement of food preparation for Yom Tov, people may forget to prepare plentiful amounts of food for the Shabbos that immediately follows Yom Tov. Once Yom Tov begins, it would be too late to prepare more¹.

It was due to these concerns that our Chachamim (Talmudic Sages) instituted Eruv Tavshilin to resolve these issues.

WHAT IS ERUV TAVSHILIN? HOW DOES IT WORK?

The Eruv Tavshilin is performed by setting aside, before Yom Tov, foods designated for Shabbos use.

These foods must consist of one cooked and one baked item (e.g. a challah/matza and a boiled egg)². The challah/matza should preferably be whole, and at least the size equivalent to an egg³. The cooked item should preferably be a plentiful amount or a complete item (to show the importance of the mitzvah), the minimum is the size of an olive⁴.

The need to set aside food for Shabbos prior to Yom Tov is based, in part, on the premise that doing so acts as a reminder for us to prepare the plentiful amounts of foods that will be needed for Shabbos. By beginning Shabbos preparations before Yom Tov (for the express purpose of being able to set some aside for the Eruv Tavshilin), all the Shabbos preparations that will be performed over Yom Tov are considered to be just your final touch-ups for Shabbos.

This, however, does not completely resolve the issue. We are not permitted to prepare from one day of Yom Tov to another, even if they are just doing the final touch-ups on their pre-Yom Tov preps. Nor does Eruv Tavshilin permit cooking on one day of Yom Tov for the sake of another. How then, can Eruv Tavshilin permit Yom Tov preparation for Shabbos? The answer is based on a halachic principle that when one cooks food on Yom Tov that <u>can</u> be eaten

² שלחן ערוך או"ח סי' תקכ"ז סעיף ב'



³ שלחן ערוך שם סעיף ג' ⁴ משנה ברורה סי' תקכ"ז סק"ח



גמ' ביצה טו: ¹

that very day⁵, it is halachically considered as though the food was made for that day (even though much of that food would be left over to be eaten on Shabbos) and is thus permissible in conjunction with an Eruv Tavshilin.

WHAT DOES THE WORD ERUV MEAN?

The word *eruv* means combination⁶. As previously explained, when one cooks or bakes on Yom Tov for Shabbos, they will be "combining" these foods with those previously set aside for Shabbos (i.e. the eruv foods); thereby assuring proper enjoyment of the Shabbos.

WHO MUST MAKE IT? IS ERUV TAVSHILIN LIMITED TO FOOD PREPARATION CONCERNS ONLY?

Based on the above, we may ask: If one has all their Shabbos foods prepared before Yom Tov, does one need to make an Eruv Tavshilin? The answer is: Yes!

Since the Eruv Tavshilin permits the completion of other Shabbos preparations as well (e.g., lighting candles, bringing items from one place to another, etc.), it is imperative for the head of every household (or his/her designee) make an Eruv Tavshilin⁷. If one is a guest in a hotel and will not be involved in any food preparation, they should still make an Eruv Tavshilin, however, there is a difference of

opinions whether the Bracha should be recited. Married children staying at their parents' home do not need to make an Eruv Tavshilin of their own⁸.

HOW DO WE PERFORM THE ERUV? AND WHEN?

On Erev Yom Tov (the day prior to Yom Tov), one sets aside one cooked and one baked item and recites the Bracha and declaration, as can be found in most Siddurim and Machzorim. The declaration must be recited in a language that one understands⁹ – it is not adequate to recited it in Hebrew if one does not understand the meaning of the words.

WHAT DOES THE ERUV TAVSHILIN PERMIT?

The Eruv Tavshilin permits one to complete their Shabbos preparations on Friday of Yom Tov;

provided that the preparatory activities are a) Yom Tov-permissible labors, and b) they are done with enough time before the conclusion of Yom Tov that some benefit can still be derived from these preparations on Yom Tov itself. One does not have to actually eat some of the foods on Yom Tov; if they are completed to the point that they <u>could</u> be eaten on Yom Tov, it is sufficient¹⁰. If the foods were not cooked before Shabbos to the point that they are at least barely edible (and an Eruv Tavshilin was made), there are opinions that allow the foods to finish cooking on Shabbos. However, this should only be relied upon in extremely difficult situations¹¹.

When Yom Tov is on Thursday and Friday, although one made an Eruv Tavshilin before Yom Tov, one may not cook for Shabbos on Thursday. Cooking foods for Shabbos may only be done on Friday¹².

WHAT IF ONE FORGOT TO MAKE ERUV TAVSHILIN?

It is customary for the Rabbi of the community to include someone who may forget to do so in his Eruv Tavshilin. This is done by acquiring a portion of his Eruv foods for such an individual. However, a community member may only rely on the Rabbi's declaration on a one-Yom-Tovonly basis. Should one forget to make the

Eruv Tavshilin again before a future Yom Tov as well, a halachic authority should be contacted for further guidance.

If one made an Eruv Tavshilin on Erev Yom Tov, but the cooked Eruv Tavshilin food was eaten or lost, they would not be permitted to cook for Shabbos based on the Eruv Tavshilin. If, however, only the baked item (e.g. challah/matza) was eaten or lost, they may still cook for Shabbos¹³.

WHEN ARE THE ERUV TAVSHILIN FOODS EATEN?

The challah/matza should, preferably, be used for the Lechem Mishna (the two breads upon which the Hamotzi blessing is recited) of both Friday night and Shabbos lunch and subsequently eaten at the third Shabbos meal¹⁴. $[\kappa]$

¹⁰ משנה ברורה שם סק"ג

¹¹ משנה ברורה שם סק"ג

¹² שלחן ערוך שם סעיף י"ג

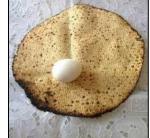
¹³ משנה ברורה שם סקמ"ו

¹⁴ משנה ברורה שם סקמ"ח

Pesach 5779/2019

⁹ משנה ברורה שם סק"מ







⁵ משנה ברורה סי' תקכ"ז סק"ג

⁶ ערוך השלחן סי' תקכ"ז סק"ה

⁷ שלחן ערוך שם סעיף ז'

⁸ שו"ע הרב סי' תקכ"ז סקי"ח

10 Tips For An Uplifting Seder

By Rabbi Raphael Leban Director, The Jewish Experience

The Pesach Seder is a unique opportunity to plant the seeds of love for Judaism and a strong connection to *Hashem* in our hearts and the hearts of our children. Alternatively, it can merely be a source of late-night indigestion and family tension. Here are Ten Suggestions to keep your Seder from feeling like one of the Ten Plagues. Some tips are for all and all are for some. One thing is certain, very little of value can be achieved without sufficient preparation. Don't wait to read this list as you sit down to the table. Start getting ready now!

- **1.** A few days before the Seder, improve your game. This can be done in many ways; here are two suggestions:
 - a) Get a book with the details of the story of the Exodus. Nothing makes a story

interesting like the details. Try your local Jewish bookstores or the web to find these. (A good title is "Let my Nation Go" by Yosef Deutsch; it's the Exodus written like a novel, with all the spicy stuff.)

 b) Buy or download a recording of Seder songs. Listen to the songs while you prepare for Pesach and share them with your

friends and family. Singing the songs on Seder night will be a pleasure.

2. At the Seder, keep the crowd interested. When is someone interested in what you have to say? When you're answering their question. That's why the Seder was created the way it was, strange? Every little deviation and departure from the way we normally eat prompts the curious child (or adult inner child) to wonder, "Hey, why are we doing this?" Following all the intricate steps of the Seder is enough to make anyone ask.

Our Sages created a 15-step Seder, with lots of twists and turns, to spark questions and turn everyone's attention to you for answers. Read through the Haggadah in advance to familiarize yourself with all the steps.



3. Encourage lots of thoughtful questions (not only from the kids!) with a bowl of tasty Passover treats like chocolates, nuts, and raisins. Reward good questions with a dip into the bowl. At first only the small kids will like it,

but you'll see how quickly even the adults' questions start flowing.

4. To find answers for all your good questions, build up an arsenal of different Haggadahs with commentaries, explanations and interesting insights. Each Seder participant can have a different Haggadah, and might find an interesting answer to a question, or supply an interesting tidbit. It invites participation and helps bring out a variety of ideas

and opinions.

5. After the kids recite the Four Questions, don't just applaud. Make sure they understand what they've asked and that they GET THE ANSWER. Great idea: Pause the recitation of the Haggadah and retell the story of the Exodus in your own words, providing as much detail as you can, using a language appropriate for the children.

After the children have heard the story at their level, you may send them off to play with a special 'Seder gift' (purchased in advance). Then go on with the Haggadah and discuss the Exodus for the adults. Call the kids back for some of the pivotal points of the evening. These may be (depending on their age, maturity, education level and alertness at that hour): a. The 10 plagues, b. Rabbi Gamliel's





statement ("Pesach, Matza, Marror") or c. right before the Matzah. Don't expect them to stay at the table the whole time.

- **6.** During your retelling of the Exodus, bring the Exodus to life. Here are some suggestions:
 - Use props for the plagues. Throw little plastic frogs, wear dark sunglasses for the plaque of darkness, be creative.
 - Here's our favorite plague trick: The plague of blood only affected the Egyptians' water and not the Jews'. Boil up a beet before the Seder until you have concentrated red water. When you get to the plague of blood, take a pitcher of water in one hand, and in the other, two clear plastic cups, one of which has a little beet juice in the bottom. Hold them in your hand so no one can see. Now, ask your guest if he's Jewish or Egyptian. If he's a Jew, give him a cup

custom of carrying the matzas on your

back as you walk around the table, just

like it was done when we left Egypt.

extravaganza. It includes things to see, hear,

taste and say. When blended together in the

proscribed proportions, it creates a powerful

feeling as if YOU just left Egypt, and implants

a 'memory' connection to the event inside you

that lasts all year long. When it's time to eat

matzah, be transported back to Egypt. When

it's time to eat marror, suffer through the

bitterness. When you drink the wine, relish

7. The Seder is a multi-modality educational

filled with just water. If he's an Egyptian, pour water into the cup with the beet juice, and give him a cup of miraculous blood! •There is a time-honored

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the gift of freedom. Try to include the other participants in these feelings, as well. Sav thank you to Hashem with gusto, and if you can pull it off, dance around the table after you finish, to end the Seder with a bang.

- **8.** Watch the clock. The first cup of wine has to be drunk after dark (for 2019 in Denver, the first Seder should begin after 8:24), and keep things moving. Preferably, the Afikoman should be eaten prior to halachic midnight (12:58 AM in Denver). Also watch your Seder participants to gauge their energy level. If you can, take a nap in the afternoon prior to the Seder.
- 9. To avoid last-minute stress while serving large Seders, measure out the portions of matza and marror beforehand, and put them in ziploc bags. Correct quantities can be found in this Pesach Guide on page 23. The

mitzvah of eating matzah is a Torah obligation, even today, so better err on the side of caution and round up your measurements of matzah (unless there is a medical concern, in which case consult a Rabbi). The mitzva of marror (in the absence of

the Pesach offering), as well as the Four Cups, is of Rabbinic origin, but they still need the right quantities to count.

10. Most of all, enjoy the Seder yourself. Sing when you can. Feel a part of a tradition that has been ours for more than 3333 years. We haven't made it this far for nothing. The Seder has been celebrated for more than 100 generations, and if you smile through it and cherish the event, it will hopefully make it for many more. Enthusiasm is contagious. Have a great Seder!

Yasher Koach to Scroll K Kashrus for its dedicated avodas hakodesh here in Denver. May Hashem bless all of you with success in your efforts in building kashrus in Colorado and beyond.











CHOL HAMOED MINYAN TIMES IN DENVER

As the days of *chol hamoed* (intermediate days of Pesach) are unique, both in their status as holidays (to some extent) and special prayer order each morning, we present the following guide:

	Neighborhood	Nusach	Address	Shacharis	Mincha	Maariv
Or Avner www.ohravner.info 720-388-2704	Aurora	Edut Mizrach/ Sefardi	11100 E. Mississippi Ave., Aurora	6:30	Minha 15 minutes before suns by Arvit.	et, followed
Bais Menachem www.chabadcolorado.com/ 303-329-0213	East	Ari	400 South Holly Street	6:30 and 8:30	Mincha/Maariv: 7:3	0
Bais Yisroel www.baisyisroel.com	East	Ashkenaz	295 S. Locust St. (Downstairs)	7:45	TBD	TBD
DAT Minyan www.datminyan.org	East	Ashkenaz	6825 E. Alameda Ave.	6:20 & 8:00	<i>Mincha/Maariv:</i> M 7:25, T,W 7:30	
EDOS edosdenver.org/ 303-322-7943	East	Ashkenaz	198 South Holly Street	6:25	Mincha/Maariv: 7:3	0
Shaarei Simcha at BMH-BJ www.bmh-bj.org (303) 388-4203	East	Ashkenaz	560 S. Monaco Pkwy. (enter chapel from Center St.)	6:20	Mincha/Maariv: 6:1	0
Aish www.aishdenver.com 303-220-7200	Southeast/ Greenwood Village	Ashkenaz	9550 E. Belleview Ave., Greenwood Village	6:30 and 8:30	Mincha/Maariv: 7:3	9
Kollel Southeast Torah Center www.denverkollel.org 303-820-2855	Southeast/ Greenwood Village	Ashkenaz	4902 S. Xenia St.			9:00
Kollel West Side BM www.denverkollel.org 303-820-2855	West	Ashkenaz	1395 Wolff St.		2:00	9:00
Yeshiva Toras Chaim www.ytcdenver.org 303-629-8200	West	Ashkenaz	1555 Stuart St.	7:30		
Zera Abraham http://zeraabraham.com/ (303) 825-7517	West	Sefard	1560 Winona Ct.	6:00 & 8:00	Approx. 15 minutes before sunset	Following Mincha & 8:30





Pesach 5779/2019



The Seder in Good Measure By Rabbi Tzvi Steinberg Rav, Congregation Zera Abraham, Denver

The Yom Tov of Pesach is replete with symbolism. *Marror* represents the bitterness of slavery, the four cups of wine represent the glory of freedom, and the Matza represents the deeper understanding of these two states. However, as my great Rebbi, Harav Eliezer Gibber, Shlit"a (Yeshiva Gedolah of Providence, RI) once explained, symbolism is meaningful only within the context of adherence to halacha. As an example, Matzah which is *chometz* just isn't matzah!

One specific area of halacha of equal interest to the three items mentioned - *Marror*, Four Cups of Wine and Matza - is the subject of *Shiurim*, the halachicly proscribed proper measurements necessary for the fulfillment of these mitzvos. These requirements of proper measurement are utterly different from symbolism, in that symbolism is malleable; what it means to one may be different from how it is perceived by another, both in content and in degree. However requirements of measurement are absolute. One cannot fulfill his mitzvah with consuming *almost a* complete amount. Either he has the proper measurement or he doesn't.

What is challenging about this subject of *shiurim*; proper measurements, is the navigation of the various classic halachic opinions of what amount is required, as well as how to measure things like semioval matza, or *marror* leaves which have no defining shape whatsoever.

"Let us" begin with Morror (pun intended) and Matza. The amount given for the requirement of these two *mitzvos* is a *kezayis*, the size of an olive. This is a measurement of volume, not of weight. However, since these requirements vary in their importance, different methods of calculating the *kezayis* are employed. For the Four Cups of Wine the required measurement is the volume of a *revi'is*.

It is beyond the scope of this article to fully explain the many opinions as to what is a kezayis and a revi'is, how to calculate these shiurim and how to translate them into modern units. Therefore we will simply chart the measurements according to the main opinions, converted into modern units. Traditionally, one is stringent to take the larger *shiur*, to ensure the fulfillment of these infrequent and cherished mitzvos. However, a sickly person or a child may certainly rely on a smaller shiur. A competent Rabbi should be consulted. Although the kezavis measurement is a unit of volume, we will also give the measurements in weight. The weight measurement is the most accurate method, and thereby could be employed to conserve the amount of matza and *marror* used. We have only given the weight measurement for the largest shiur. It has been the experience of the author that when using the weight measurement, even when calculating according to the largest *shiur*, as a result of the accuracy of this method, the end result has been that less matza and *marror* is eaten; that is-less than when employing other methods. Additionally, when the shiurim are weighed before Pesach and placed in separate bags, they can be easily distributed during the *seder*, thereby saving time and hassle.

Guide to Halachic Authorities:

- Chazon Ish: Rabbi Avraham Yeshayahu Karelitz (1878-1953), Bnei Brak, Israel, foremost halachic authority of his time.
- **Rabbi Chaim Naeh:** Rabbi Avraham Chaim Naeh (1890-1954), Jerusalem, Israel, author of major halachic works, Ketzos ha-Shulchan, Shiurei Mikveh, and Shiurei Torah, (Measurements of the Torah).
- **Rabbi Dovid Feinstein:** (Current) Major contemporary posek, incorporated in his work, Haggadah Kol Dodi, many opinions of his father, Rabbi Moshe Feinstein, regarding our subject.
- "Largest": This refers to a novel combination of all the various methods of calculation to arrive at the maximum of the largest possibility of a kezayis. With the excitement of performing these infrequent mitzvos, one may be encouraged to employ this measurement.

Guide to Terms:

- *Motzi* Matza: The Biblically required eating of the matza.
- *Marror*: The eating of the *marror* in our times is a Rabbinic requirement, and therefore a smaller shiur is indicated.
- *Korech* Matza: The matza used for the *korech* sandwich is of Rabbinical requirement.





- *Korech Marror*: The *marror* used for the *korech* Sandwich. One may be lenient and use 1/3 less *marror* for *korech* than for the regular eating of *marror*.
- *Afikoman*: This is the matza that is eaten after the meal. The custom is to eat two *kezaisim*, however a smaller calculation of *kezayis* is used.

With regard to the amount of wine that should be drunk from each of the Four Cups, ideally one is to finish all the wine in the cup, regardless of the size of the cup. If one wishes not to finish all the wine in the cup, he should drink a *revi'is* (2.9 or 5.1 fl. oz), or the majority of the wine in the cup, whichever is more. The minimum requirement, which may be used by the sickly or by children, is the amount of wine of that person's cheekful, or the majority of a *revi'is*, whichever is more.

May the merit of our adherence to *Halacha* and enjoyment of these wonderful *mitzvos*, serve us in good stead to realize our heartfelt prayer "*L*'shana Habba'ah *B*'Yerushalayim" (Next Year in Jerusalem)! [K]

	Motzi Matza	Korech Matza	Afikoman	Marror (for Korech 1/3 of this amount may be used)	Four Cups of Wine (revi'is)
Chazon Ish	1.12 fl. oz.	.65 fl. oz.	1.15 fl. oz.	.65 fl. oz.	5.1 fl. oz.
Rabbi C. Naeh	.8797 fl. oz.	.6597 fl. oz.	1.17-1.28 fl. oz.	.6597 fl. oz.	2.9 fl. oz.
Rabbi D. Feinstein	1.5 fl. oz.	.63 fl. oz.	1.26 fl. oz	.63 fl. oz.	2.9 fl. oz.
"Largest" by volume	1.69 fl. oz.	.6597 fl. oz.	1.28 fl. oz.	.97 fl. oz. (especially since a <i>bracha</i> is recited)	5.1 fl. oz. (especially important on Shabbos)
"Largest" by	Hand - 1.02 oz.	Hand3959 oz.	Hand77 oz.	Lettuce - 1 oz.	
weight	Machine - 1.09 oz.	Machine4263 oz.	Machine83 oz.	Horseradish - (measured by	-
	Oat - 1.3 oz.	Oat575 oz.	Oat - 1.0 oz.	volume) .97 fl. oz.	
"Largest" by area In percentage of Matza, this assumes 8 Hand Matzos per lb., and 15 Machine Matzos per lb.	Hand - 51% Machine - 100%	Hand - 20-29% Machine - 40-59%	Hand 39% Machine 77%	Lettuce Leaves - 8.5 in x 11 in. Stalks - 2.5 large or 4 medium	









Kashrus at a Whole New Level: 40 Years of the Scroll K in the Mile High City

An Interview With Rabbi Moshe Heisler Kashrus Administrator, Emeritus, Scroll K

In honor of the 40th anniversary of the Scroll K, we present the following interview with Rabbi Moshe Heisler, Scroll K Kashrus Administrator, Emeritus. Rabbi Heisler shared with us some fascinating history, as well as personal accounts, from his decades of experience in the field of kosher supervision. We thank Rabbi Heisler for sharing this information with us, and wish him and his family many happy and healthy years to come.

Kashrus Komments (KK): Please tell us a little about your background?

Rabbi Heisler: I was born in London, England. My parents moved to New York when I was four years old. I lived in New York until the age of 15, when I went away to yeshiva in Baltimore.

KK: When did you move to Colorado? **Rabbi Heisler:** In 1969.

KK: What prompted the move?

Rabbi Heisler: I was an officer in the US Army, serving as a Chaplain. The army assigned me to Ft. Carson, CO. In addition, I was requested by the Air Force/Army to represent the Air Force at the US Air Force Academy for six weeks until an Air Force chaplain would be available.

KK: What made you move to Denver?

Rabbi Heisler: After an honorable discharge from the Army in 1971, the job market was quite competitive. Being active with the Jewish community in Denver, Rabbi Wasserman and Rabbi Kagan offered me an administrative position at their school, Yeshiva Toras Chaim (YTC). Eventually, I joined the formation of the Vaad Hakashrus, where I stayed for almost 40 years.

KK: What was the situation of kashrus in the region at that time?

Rabbi Heisler: There were some elements of kashrus, but the standards needed much improvement, to say the least.

KK: How were kosher products obtained at the time? **Rabbi Heisler:** Meat was available from a local slaughterhouse under Rabbi Twersky's supervision. In addition, meat and chicken was sold at 3 kosher grocery stores on the west side. (There was no kosher

supermarket on the east side of town yet!) Furthermore, no kosher bakery was available; my wife as well as most other members of our community would bake bread, challas and pastries at home. YTC would make special kosher runs at Star Bakery (which later became Orowheat) to provide bread for their students. Cholov Yisroel milk was produced under the guidance of Rabbi Kagan, and was made available for purchase at the kosher stores. Frozen kosher pastries, frozen breads and many other kosher products were available at the kosher groceries. Unfortunately, many times the stores did not receive their entire order; or the trucks were delayed due to the weather conditions (the trucks were mostly coming from the east and west coast). This created much frustration to both the store owners and their customers. Simple kosher products such as dairy foods (i.e. cottage cheese) and snack foods were completely absent from the larger supermarkets. The east side population had to "shlep" to the west side for purchasing their kosher foods, sometimes just to find out that the kosher foods did not yet arrive. To add to the sad kosher situation, the kosher stores were limited in the variety and availability of their kosher products. Consequently, the consumer was unable to purchase the items they sought.

KK: What was the push for the formation of Scroll K/Vaad Hakashrus?

Rabbi Heisler: The startup of the Scroll K in 1978, was largely due to the benevolence of Mr. Sheldon K. Beren *a*"*h*. At the time, Mr. Beren was being approached by many of the local Jewish organizations not only to support their institutions, but to physically attend their fundraising dinners. As the kashrus standards were usually not according to his principles, he was unable to actually accept their dinner invitations. The organizations, seeing the value of Mr. Beren's presence, decided to allow their dinners to be kosher as per his standards. In addition, Mr. Beren





foresaw the need of kosher foods for the Denver Jewish community as a prerequisite to stimulate community growth. Mr. Beren approached Rabbi Yaakov Hopfer, who was then the 12^{th} grade *rebbe* (teacher) at YTC. He eventually became the rabbi of Congregation Zera Abraham on Denver's west side. Rabbi Hopfer, seeing an opportunity to upgrade the kashrus standard in the city of Denver, concurred with Mr. Beren and gathered a number of rabbis and lay leaders in the community to start a local kashrus organization. Rabbi Yisroel Meir Kagan, Rabbi Myer Schwab and Rabbi Moshe Kahn a"h were some of the active participants in the formation of the Vaad Hakashrus, then called DAITE (Denver Association of Intensified Educators). Rabbi Hopfer contacted me to supervise and administer the kashrus agency under his direction. The lay leaders, led by Mr. Beren, supported the kashus agency until it became self-sufficient.

KK: How has the Vaad Hakashrus changed since then?

Rabbi Heisler: There were a number of major changes! For the first ten years, we offered kosher supervision at absolutely no charge! We weren't even a registered non-profit [501(c)(3)] yet! We relied on community donations and some philanthropical help. Once Rabbi Feldberger became our Rav Hamachshir (in around 1988), he had broader plans for the Vaad, and wanted us to change from a small, local kosher organization to a larger one. At this point, many of the donors had either moved away from Denver or passed on. This forced us to start charging nominal fees for our services and thereby becoming self-sufficient. One of the other factors which propelled us onto the national scene was when Silk®, originally a regional company under our supervision, expanded to a national company.

KK: What was the first certified facility?

Rabbi Heisler: The Bagel Store (now known as Rosenberg's Kosher).

KK: What were the immediate benefits of the Vaad Hakashrus?

Rabbi Heisler: The Jewish community was able to obtain with ease, fresh kosher products such as breads, bagels, cottage cheese, potato chips, pasta, etc. The availability was at most supermarkets stores. We made every attempt not to financially hinder the kosher stores, as well. It was a tricky balance, since some of

the products did overlap. But on the overall it worked out for everyone's benefit (at least we hope so)!

KK: How did the scroll symbol get chosen?

Rabbi Heisler: As mentioned above, originally the name of our organization was DAITE. Once we started to grow and obtain some food manufacturing plants in the Denver area, we needed to change our name to gain name recognition and associate ourselves with kosher supervision. We chose VAAD HAKASHRUS OF DENVER. When our growth extended outside of the Denver area, our name changed once again to The Scroll K for brand recognition for the kosher consumer. The name was also easier to remember for the personnel of the non-Jewish plants. The Vaad Hakashrus name was still maintained and we became known by either name.

With Hashem's help, and thanks to our employees, we became nationally and internationally accepted as being a reliable and a trusted kashrus organization with high standards. Most of our clients stayed with us for many years and recommended us to other food facilities.

KK: When did the Vaad Hakashrus begin networking with, and covering for, other Kashrus organizations?

Rabbi Heisler: Pretty soon after we started, we were contracted by the OU to do regional inspections for them. Eventually, we started doing inspections for many national and regional kosher certification companies.

KK: Any memorable encounters or memories from 'the old days'?

Rabbi Heisler: Yes, two points come to mind. The first; we were certifying a ski resort in Utah for a weeklong event, around 20 years ago. The chef wanted to serve marlin (a species of fish) and claimed it had fins and scales. We had no experience at the time with marlin, and allowed him to order it, and sure enough it did have fins and scales. We were hesitant, however, wondering if perhaps due to the elongated shape of the scales that they did not qualify as halachically valid kaskeses. It was Friday afternoon and kashrus agencies' offices were closed; we were uncertain how to proceed. We remembered that we had some tshuvos (responsa) with us, and found one which clarified that blue marlin is indeed kosher! Needless to say, we allowed the chef to use it. It still remains with me how impressed he was that we actually took the time and





effort to clarify the matter, instead of just sticking to our original position. Another memory: we were once catering an event in a hotel, and had to publicly announce during the meat meal that milk was used in a drink that was being served during the reception. It was quite embarrassing, but thankfully easily corrected. Although we do our best, we are still human and mistakes do happen.

KK: What was your most far-flung kashrus mission?

Rabbi Heisler: I once travelled for 3 days, from Denver to Salt Lake City, to Saskatoon (in Saskatchewan, Canada) to La Ronge (a small town in Saskatchewan) and all the way back. The purpose of the trip was to verify information about wild rice. After 5 minutes in the plant, we ascertained that it didn't really need certification!

KK: What were your responsibilities for the Scroll K? What was your typical week like?

Rabbi Heisler: I was the Kashrus Administrator, responsible for the day to day running of the Scroll K. Remember, before computers, all the paperwork had to be done by hand. Also, I was doing most of the travelling, as I was the only mashgiach at the time without young children at home. The other *mashgichim* still had to travel on an as-needed basis. I would get up early in the morning, join the Daf Yomi shiur, daven, and then get to work. I spent much quality time learning Torah on planes and in airports!

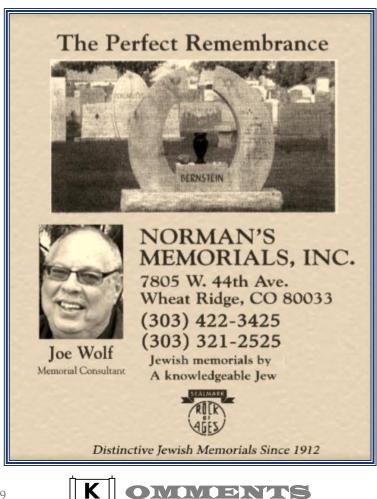
KK: What is your current position?



Rabbi Heisler: In 2016, I retired, handing over the reins of Kashrus Administrator to Rabbi Elchonon Joseph. I have since moved to Lakewood, NJ with my wife, to be closer to our children and grandchildren. I am currently enjoying the ability to learn more, attend more shiurim, and spend more time with my children and grandchildren.

KK: Rabbi Heisler, do you have a final message for our readers?

Rabbi Heisler: Yes, I learned so much about food production that the consumer may simply not be aware of! Food production today is an ever-growing and changing industry. What used to be a simple food product is not so simple anymore. Innovations in the food industry necessitate that the Scroll K has a good understanding of manufacturing processes and Through communication practices. good and networking with each manufacturing facility, we develop and maintain new kosher products. My advice is to make sure that what you are buying has a hechsher, and a good one at that! I would also like to take this opportunity to wish the very best to all my friends and acquaintances I have made over the past 49 years and a happy and healthy Pesach for all! I miss you all! 🔣





Pesach 5779/2019

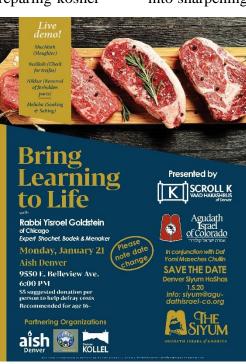
A Cut Above: Live Shechita Demonstration Comes to Denver

By Rabbi Yaakov Zions Rabbinical Coordinator, Scroll K

On Monday, January 21st 2019, the Denver Jewish community had the privilege to participate in a unique program. Approximately 70 people gathered at Aish Denver for a demonstration of the practical *halachos* and practices relating to preparing kosher

meat. Community members who are used to purchasing storepackaged kosher meat were able to view all the steps necessary to reach that stage. The event was presented by Scroll K, the Vaad Hakashrus of Denver, and Agudath Israel of Colorado, in conjunction with Daf Yomi's current study of Masechta (tractate) Chullin, which covers these halachos. **Participants** were able to witness the *shechita* (slaughter) of two followed lambs. by bedikah (checking for treifos; both passed!), nikkur (removal of forbidden parts), and finally *melicha* (soaking and salting). Rabbi Yisroel Goldstein

of Chicago, an expert *shochet*, *bodek* and *menaker*, performed these tasks and co-presented with Rabbi Elchonon Joseph, Kashrus Administrator of the



Scroll K. The program began with a short lecture in the sanctuary, followed by the *shechita* in the yard, and the later processes in a large classroom. Many in the crowd were amazed to learn how many details go into sharpening a *chalif* (special *shechita* knife) and

> checking for treifos. "Wow, what an event!" exclaimed Mordechai Schweitzer. "I showed up thinking they would *shecht* a chicken. It was truly an experience to see and learn so much about the shechita process. Rabbi Joseph and his staff did great a job showing and explaining." The questions and discussions were also fascinating, ranging from basic questions from first-time viewers to intricate halacha queries by those who are learning, or have learned. Masechta Chullin. "The shechita demo was wonderful on many levels," says Daniel Kassai. "The two most important aspects, in my opinion, revolve around hakoras

hatov and *toras chaim. Hakoras hatov*: individuals who have a piece of kosher meat in front of them for their enjoyment now can appreciate the amount of









people and manpower it takes for that to happen. *Toras Chaim*: individuals who are learning the *daf hayomi* were able to see what they are learning come to life." Those who remained long enough were treated to a piece of freshly grilled lamb liver! There was also another sentiment echoed by some. "I was originally somewhat hesitant to attend," said Bob Weiss. "However, I am so glad I came. The media is constantly bombarding the public with negative anti-*shechita* sentiments and unfortunately shechita has even been outlawed in some countries.

this The program evening confirms that shechita is done with refutes sanctity and bias. media The experience was unequivocally positive. The animals were calm, the process was peaceful, and I could not imagine other any process to be more humane. The Shochet demonstrated а complete knowledge of the technical halachos of shechita, and possessed



a calmness and reverence for the responsibility of the task at hand. It was truly an event that enhanced the knowledge of the participants and demonstrated the great care taken in performing this most vital process." **[K]**







PESACH IN ANYWHERE

By Rabbi Michael Bram, Chaplain, Major, US Air Force, US Air Force Academy, Colorado Springs, Colorado

This article reflects only the opinions of the writer. Nothing in this article should necessarily be considered to reflect the position of the US Government, the Department of Defense, the Air Force, or the Chaplain Corps.

Pesach. For many of us, the very word conjures feelings of fear and dread. (As I write this before Rosh Chodesh Adar I, I don't feel anywhere near prepared to think or talk about Pesach.) In many homes, Pesach also conjures up images of kosher for Pesach delicacies that we only get once a year. There are many dishes that my wife, Sara, makes only on Pesach that our children and I wait for all year. Many people may have that special dish or special item that is on their "must have" Pesach list to make Pesach complete. (I, for example, aside from the homemade treats, am particular about KAJ machine-made *shmura* matzah.) *Baruch HaShem*, we live in a place

necessities can be a challenge. Allow me to share

with you some personal stories of how a religious

As a young lieutenant (not yet a chaplain) in 1999, I found myself living for the first time away from any

kind of Jewish community, when I was assigned to

Minot Air Force Base in North Dakota. They say

"absence makes the heart grow fonder", and I can

attest to that statement's veracity, as my time in

Minot was instrumental in my journey toward

frumkeit (religiosity). As you can imagine, kosher

food in North Dakota is pretty hard to come by (at

the time, there wasn't even a Chabad in the state!).

The nearest Jewish community with kosher products

was a five-hour drive: Winnipeg, and the nearest

Jewish community in the US was over seven hours

away by car. Fortunately, the military takes religious

accommodation seriously and will go to great lengths

to procure kosher food for Jewish personnel...or so I

person spends Pesach way, way "out of town".

where we can get just about any KFP (kosher for Passover) item of our hearts' desire. However. for someone like me makes who their in the career military, and finds himself in all kinds of crazy places for Pesach, having even the bare



thought. Just about every military base (excluding deployed locations) has a grocery store on base, called the commissary. One year, around Thanksgiving, I went to the commissary manager to inquire about procuring Passover food for the local Jews. The manager was very helpful as she presented me with a list of all the kosher items they had access to, and we worked together to choose the appropriate quantities of Pesach items for the small community on the base. I left her office feeling confident that we'd have kosher food that year.

As springtime rolled around, I went back to the commissary to see when they were planning on

> putting out the Pesach food for sale. It was then, just about two weeks before Pesach, that I was informed that their kosher distributor had gone out of business in January and there would be no Pesach

food at the commissary that year! Obviously, I was frustrated as I found out about this months too late, and I could have done something about it if I'd had more warning. My despair was extreme, as I was sure that for the first time in my life, I would not have matzah on Pesach.

Fortunately, as I said, the Air Force takes religious accommodation very seriously and will go to great lengths to support the practices of all faiths. The senior chaplain on our base, a Christian minister, heard about my plight and sprang into action. He happened to be in Las Vegas on Air Force business and when he heard about our situation, he purchased, with his own personal funds, enough Pesach necessities for the entire community. Obviously, the Jewish community on an Air Force base isn't large. However, Passover food can be quite an expense, and supplies for even a small community can really add up. This chaplain took the supplies, packaged them





up, and again with his own money, express-shipped them to me in Minot. From there, I took the supplies and sold them to the Jewish community so we could reimburse the chaplain for his expenses. I was incredibly moved by this chaplain's generosity and *mesiras nefesh* (self-sacrifice) for a small community like ours, whose faith he did not even share. We may have had only the bare necessities that year, but we definitely had a *chag sameach* (happy holiday) due to the dedication of a Christian chaplain. In subsequent years, I decided to go to the local grocery stores, who unlike commissaries, are in business for the profit, and convinced them to carry Pesach food. We were so successful that I even caught non-Jews buying some Pesach items!

My first assignment as a chaplain was at Ramstein Air Base in Germany. Ramstein is about a 90-minute drive south-southwest of Frankfurt. When we moved from Monsey to Germany (and Nowhere, Germany at that), there was definitely a culture shock, but we weren't willing to compromise our standards because of location. There are just some things in our house that make Pesach into Pesach. I'm sure most people reading this are no different, but living in the hinterlands of Germany sure made having a proper Pesach a struggle. Baruch HaShem, we were able to have our sederim (seders) on base catered by the kosher restaurant in Frankfurt, the same restaurant that provides kosher meals for Lufthansa. While we had every item we needed with minimal effort, we didn't have the specific food items that make our Pesach unique. After matzah, marror, karpas, wine, etc., the most important item in our house is a dessert my wife makes that is officially called frozen lemon mousse cake, that we affectionally call "punch you in the face lemon freeze." It requires approximately four thousand lemons and exactly two containers of frozen whipped topping. We crave this dessert so much that, when I've been deployed for Pesach, my wife saves me a piece in the freezer for when I get home. Now, in Denver it's fairly easy to get parve, Pesach, frozen whipped topping, but in Ramstein, Germany it's even harder than you would imagine. There was a commissary on base that carried American products with American hechscherim (kosher certification), and over time even a small supply of kosher meats and cheeses, but not the Pesach items we needed. To supplement the commissary's supply, we used to make a trip to Strasburg, France about every six weeks to shop at their kosher market. I assumed, just as in America,

parve KFP frozen whipped topping would be easy to find. Was I ever wrong. We visited every kosher establishment in Strasbourg looking for whipped topping and found none. Now I was on a mission; I would not be denied lemon freeze. I trekked to Frankfurt to their kosher markets in the hopes I'd find what I was looking for. When I found pressurized cans of parve Pesach whipped cream, I thought I had hit the jackpot. However, much to my disappointment, when I arrived home, my wife informed me that the canned whipped topping was not what she needed. This had me discouraged, but when I get fixated on a task, for better or for worse, I cannot give it up until it's completed. At my next opportunity, I jumped back in the car and headed to the next nearest Jewish community in Brussels. Fortunately, Europe is small and it only takes a few hours to drive to all these locations. As I was driving to Brussels, not knowing if I would find what I needed, I was already planning my next stop in Antwerp and then Amsterdam. I was even considering getting on a boat and heading to Gateshead, where, as a *talmid* of the Gateshead Rav, I knew I could get just about whatever I needed. Fortunately, none of that was necessary as I found the item I was looking for in Brussels and everybody had lemon freeze that year! The lemon freeze was so popular, of course, that I had to make the trek back to Brussels every year just for that one ingredient. Thankfully, Brussels is a beautiful city, and having an excuse to visit regularly isn't the worst thing in the world.

There's out of town and then there's OUT OF TOWN. It doesn't get more out of town than Afghanistan. Europe may not be the safest place for Jews (even 10 years ago), but it's still possible to drive around the continent looking for kosher food. The same cannot be said for Afghanistan. Even if we weren't getting mortared every day (we were!), even if I was allowed to leave the base to go shopping or for any other reason (I wasn't!), there's not really a large selection of Pesach food in the area surrounding Bagram Air Base in Afghanistan. Thankfully, the military provides separate field rations, or meals ready to eat (MREs) with kosher certification. They even have kosher for Pesach MREs. These aren't the best meals you've ever had, but they're kosher and better than the alternative. I made sure before I left home that the base chapel leadership had ordered a sufficient supply of kosher for Pesach MREs and Seder kits (which include Seder plates and all that





goes on them, a hagaddah, a kittel for the leader, grape juice, and all the other required items) for all the Jews on the base. Chaplains don't restrict themselves to caring for servicemembers of their own faith, and I trusted that the Christian chaplains there before me would secure the items I needed. I also made sure to bring supplies from home. Imagine schlepping enough supplies for Pesach for an entire base into your backpacks? I filled my two bags with all kinds of Pesach goodies, macaroons, jellied fruit slices, cereals, chips, jellies/jams, and whatever else I could fit. I barely had room for even one spare uniform and a toothbrush. I unloaded so much Pesach food when I got there that I put one empty duffel bag inside the other for the trip home. I packed my carry-on backpack full of salamis and bricks of cheese. I thought this was a good idea, as it would help feed me for the time I'd be away. I didn't consider what salamis and bricks of cheese look like to an airport security screener and x-ray machine. It must have looked like I had packed my backpack with explosives! Thankfully, I was in a uniform and a varmulke and was able to explain to the TSA agent

what was in the bag, and he let me go without a problem. There's also a plethora of organizations that help support Jews in the military with supplies including two organizations in particular, The

Aleph Institute, who provide all the things you need, and KosherTroops, who provides all the things you want. Aleph sends *shmura* matzah, grape juice, *marror*, and all the necessities (for every holiday). KosherTroops send the macaroons, potato chips, jelly candies, cereals, and all the things that make Pesach nice. Together they provide, free of charge, everything that makes Pesach.

I also like to try and cook a little bit for Pesach if I can, and try to provide some other Pesach options besides MRE's. I checked heads and heads of lettuce for Seders and found some really crazy, looking bugs in them. Please, always check your vegetables! The *charoses* that comes in the mail doesn't look like any *charoses* I've ever seen before, so I don't want to subject military personnel to it. I had to get creative to make fresh *charoses*. The MRE packs come with bags of almonds and sugar packets for the coffee. I



was able to get fresh apples from the dining facility, so the only ingredient left was wine. Wine is hard to get in Muslim countries that don't drink alcohol. The chapel is allowed to have alcohol for religious purposes, but it's still hard to get it through customs and into the country. The chapel ordered two cases of wine to arrive before Pesach but it got held up at customs by the host nation authorities, either because it was alcohol, because of the Hebrew on the label, or both. I contacted the Defense Logistics Agency in Philadelphia who had supplied the wine. The fellow I spoke to took two additional cases of wine and drove them down to McGuire Air Force Base in New Jersey (about 30 minutes from Lakewood) and had them put on a cargo plane bound for my base. All I had to do was meet it at the flightline and get the wine which had now circumvented local authorities. I got that wine on erev Pesach, the same day that the original wine cleared customs. Now I had twice the wine I needed, and making charoses was not an issue. It turned out to be hashgacha pratis (divine providence), because when word got out after the first Seder that the Rabbi was serving wine, half the

> base decided that they were Jewish. I had double the crowd at the second Seder, *a first and only occurrence so far in my Air Force career*. We literally drank every bottle of kosher wine in the country

and Pesach that year definitely had a Purim-like feel to it. Sometimes Jewish holidays in the most difficult places end up being the most meaningful (maybe at another opportunity, I'll write about Succos in Iraq). What I've learned from all of my travels, is that one can be an eved HaShem (servant of Hashem) anywhere. We don't need to restrict our lives to the "easy places" and never push beyond our comfort zone. Halacha can be applied to any circumstance and one can have a completely kosher Pesach, no matter where your travels take you. We are encouraged to be a light to the nations. To do that we have to be where the nations are, to set an example for them, and bring them to believe in HaShem. If there's one thing my life has taught me, it's that with the help of a supportive family and friends, one can make a *Kiddush HaShem* (sanctification of Hashem's name) anywhere.





MRS. BRAM'S LEMON FREEZE

YIELDS 16 SERVINGS

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INGREDIENTS AND SUPPLIES:

8 TO 10	LARGE LEMONS (APPROX. 1 1/2- 2 CUPS OF FRESH LEMON JUICE)
2 CUPS	SUGAR
8	LARGE EGG YOLKS
2	WHOLE EGGS
CUP (2 STICKS)	MARGARINE, CUT INTO PIECES
2	8 OZ. CONTAINER OF PAREVE WHIPPING CREAM
	9-INCH SPRING FORM PAN
	FINE MESH STRAINER

DIRECTIONS:

1 C

- PREPARE ICE-WATER BATH IN LARGE BOWL. JUICE LEMONS TO YIELD 1 ½-2 CUPS. MAKE A LEMON CURD: PLACE LEMON JUICE, SUGAR, EGG YOLKS, WHOLE EGGS, AND MARGARINE IN A SAUCEPAN; WHISK TO COMBINE. COOK OVER MEDIUM HEAT, WHISKING CONSTANTLY UNTIL IT BEGINS TO BOIL, ABOUT 7 MINUTES. BE CAREFUL TO KEEP THE HEAT AT A MEDIUM-LOW LEVEL SO AS NOT TO BURN THE CURD.
- 2. STRAIN CURD THROUGH FINE MESH STRAINER INTO A BOWL SET IN THE ICE BATH. (DON'T SKIP THIS STEP! SOMETIMES BITS OF UNMIXED EGG WHITES WILL COOK IN THE CURD IF NOT MIXED WELL. STRAINING IT WILL REMOVE ANY EGG WHITE BITS, LEMON SEEDS, OR ANY OTHER UNDESIRABLE PARTS SO THAT YOU WILL HAVE A SMOOTH LEMON CURD.) PLACE PLASTIC WRAP DIRECTLY ON SURFACE OF CURD TO PREVENT A SKIN FROM FORMING. ONCE ICE-WATER BATH HAS COME TO ROOM TEMPERATURE, REMOVE CURD AND REFRIGERATE FOR AT LEAST 1 HOUR, OR UP TO 3 DAYS.
- **3.** PLACE 1 1/2 CUPS WHIPPING CREAM IN LARGE MIXING BOWL; WHISK UNTIL SOFT PEAKS FORM.
- 4. RESERVE 2/3 CUP LEMON CURD FOR THE TOP OF THE CAKE; MIX REMAINING LEMON CURD TO WHIPPED CREAM. FOLD GENTLY UNTIL WELL COMBINED. POUR INTO 9-INCH NONSTICK SPRINGFORM PAN. PLACE IN FREEZER ON A FLAT SURFACE UNTIL FIRM, AT LEAST 3 HOURS.
- 5. ONCE THE CAKE HAS BEGUN TO SET, SPOON THE REST OF THE 2/3 CUP LEMON CURD GENTLY OVER MOUSSE TO CREATE A THIN LAYER OF LEMON CURD ON TOP. PLACE IN FREEZER FOR A FEW MORE HOURS UNTIL FIRM.
- 6. REMOVE FROM THE FREEZER 15-20 MINUTES BEFORE SERVING FOR EASY SLICING.

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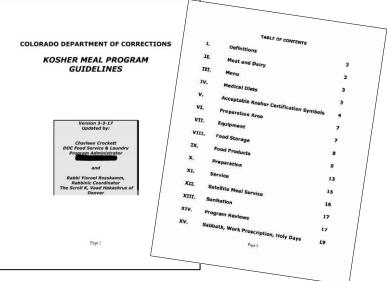
DID YOU KNOW

in addition to supervision of the many local kosher establishments and production facilities, Scroll K Rabbis also......

- **K**inspect **hundreds** of production plants throughout Colorado, Utah, Wyoming, New Mexico, Idaho, Nebraska, Arizona, Kansas and beyond?
- **K**perform over **2,000** kosher inspections annually?
- **IK**certify about **150** companies for products ranging from retail to dairies, kosher transport to trailer wash facilities, candy, chemicals, oils, drinks, yeasts and many other specialties?
- **K** are the eyes and ears for over a **dozen** kosher certifying agencies to inspect their facilities throughout the region?
- **K**inspect over **30** state and county prisons in Colorado and Nevada to insure kosher meals are provided for inmates?
- **K**answer many questions submitted via phone or email by concerned cooks or consumers?
- **K**brainstorm with potential startups to offer advice and procedural help?
- **[K**]provide complimentary classes to share their knowledge and experience with various audiences?
- Kprovide free koshering services to homes, both those being koshered for the first time or in cases of need?



Pre-Pesach hands-on class at DAT with Rabbi Joseph





lass on insect infestation in Colorac Springs by Rabbi Rotstein











March 2019

The following is a list of some of the recommended kosher certifications commonly found in the Rocky Mountain region. This list is for commercially made products; for information pertaining to restaurants, please contact our office.

The Scroll K/Vaad Hakashrus of Denver 245 S Benton Street, Lakewood, CO 80226 Office: (303) 595-9349 | Fax: (303) 629-5159 | www.scrollk.org

	commercially made	products, for mor	mation pertaining to re-	staurants, please contac	t our onnet.	
The Scroll K / Vaad Hakashrus of Denver 245 S Benton St. Lakewood CO, 80226 (303) 595-9349 Rabbi Elchonon Joseph Rabbi Y. Rosskamm, Rav Hamachshir	Congregations 11 Broadway, New York, NY 10004 (212) 563-4000 Rabbi Menachem	The Organized Kashrus Laboratorics 391 Troy Avenue, Brooklyn, NY 11213 (718) 756-7500 Rabbi Don Yoel Levy	Star-K and Star-D 122 Slade Ave. #300, Baltimore, MD 21208 (410) 484-4110 Rabbi Moshe Heinemann Dr. Avram Pollack	KOF-K Kosher Supervision 201 The Plaza, Teaneck, NJ 07666 (201) 837-0500 Rabbi Zecharia Senter	Chicago Rabbinical Council 2701 W. Howard St., Chicago, IL 60645 (773) 465-3900 Rabbi Shalom Fishbane	K'hal Adath Jeshurun (Breuer's) 6 Sam-Law Drive, Monsey, NY 10952 (845) 425-9089 Rabbi Moses Edelstein
The Heart "K" Kehila Kosher 186 North Citrus Ave., Los Angeles, CA 90036 (323) 935-8383 Rabbi Avrohom Teichman	Rabbinical Council of California (RCC) 3870 Wilshire Blvd. #420, Los Angeles, CA 90010 (213) 389-3382 Rabbi Nissim Davidi	Atlanta Kashrus Commission 1855 La Vista Rd. N.E., Atlanta, GA 30329 (404) 634-4063 Rabbi Reuven Stein	Vaad Hoeir of Saint Louis 4 Millstone Campus Dr., St. Louis, MO 63146 (314) 569-2770 Rabbi Zvi Zuravin	Blue Ribbon Kosher 2701 W. Howard St., Chicago, IL 60645 (773) 465-3900 Rabbi Sholem Fishbane Rabbi Eli Markowitz	Central Rabbinical Congress 85 Division Ave., Brooklyn, NY 11211 (718) 384-6765 Rabbi Yitzchak Glick	Houston Kashruth Association 10101 Fondren Rd Suite #445, Houston, TX 77096 (832) 477-2406 Rabbi Y. Wender
Rabbi Nuchem Efraim Teitelbaum (Volover Rav) 5808 11th Ave., Brooklyn, NY 11225 (718) 436-4685	Koster PARVE And A Vetsoward Rabbi Menachem Meir Weissmandel (Rav of Nitra-Monsey) 1 Park Lane, Monsey, NY 10952 (845) 352-1807	Rabbi Shlomo Stern (Debreciner Rav) 1641 56th St., Brooklyn, NY 11204 (718) 853-9623	Rabbinical Council of British Columbia 401-1037 W Broadway, Vancouver, B.C. V6H 1E3 (604) 731-1803 Rabbi A. Feigelstock	Kashrus Council of Lakewood N.J. 750 Forest Ave. Suite #66, Lakewood, NJ 08701 (732) 901-1888 Rabbi Avrohom Weisner	Montreal Vaad Hair (MK) 6333 Decarie Blvd. Suite 100 Montreal, Quebec H3W3E1 (514)-739-6363 Rabbi Saul Emanuel	Kosher Supervision of America P.O. Box 35721, Los Angeles, CA 90035 (310) 282-0444 Rabbi B. Lisbon
Oregon Kosher 6698 SW Capitol Highway, Pottland, OR 97219 (503) 343-3497 Rabbi Tzvi Fischer	KVH Kosher 665 Beacon St, Boston, MA 02215 (617) 426-2139 Rabbi Zalman Krems	Kashruth Council of Canada (COR) 3200 Dufferin St, Toronto, Ontario M6A 3B2 (416) 635-9550 Rabbi Yaakov Felder	בהשנחת הברץ אירה העלט Bais Din Tzedek of the Eida Hachareidis of Jerusalem 26A Rechov Strauss POB 5006 Jerusalem 972-2-624-6935 Rabbi Naftali Halberstam	Kosher Australia 81 Balaclava Road, Caulfield North 3161 Australia 613-8317-2500 Rabbi Mordechai Gutnik	London Beth Din 305 Ballards Lane, London N12 8GB 44208-343-6247 Rabbi Jeremy Conway	KA The Kashrut Authority of Australia and NZ P.O. Box 7206, 2/58 Chambers Ave, Bondi Beach, NSW Australia 612-9365-2933 Rabbi M. D. Gutnick
Rabbi Aaron Teitelbaum (Nirbater Rav) 1617 46th St., Brooklyn, NY 11204 (718) 851-1221	Badatz Mehadrin 10 Rechov Miriam Mizrachi, Rechovot, Israel 76106 972-8-939-0816 Rabbi Avraham Rubin	Rabbi Moshe Y. L. Landa Rechov Yechezkel 3, Bnei Brak 972-3-618-2647	New Square Kashrus Council 8 Truman Ave. Suite #2 New Square, NY 10977 (845) 354-5120 Rabbi C.M. Wagshall	Rabbi Yechiel Babad (Tartikover Rav) 5207 19th Ave. Brooklyn, NY 11204 (718) 951-0952/3	Rabbi Mordechai Ungar 18 N. Roosevelt Ave. New Square, NY 10977 (845) 354-6632	Manchester Beth Din MJCC Jubilee School Bury Old Road Manchester M7 4QY 44161-740-9711 Rabbi Y. O. Steiner



Κ

OMMENTS

SHOPPING LIST	THINGS TO DO

NOTES FOR PESACH 5780/2020



הָשׁהָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשׁהָא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּגֵי חוֹרִין (הגדה של פסח) Now we are here, next year (we will be) in the Land of Israel; this year (we are) slaves, next year (we will be) free people. (Pesach Haggadah)











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