



Rosh Hashnah Greeting & Updates

This year as we approach the High Holidays, the holiest time of the year we begin to take account of lives. These are days of reflection, we ask ourselves questions such as Why am I here? How have I lived until now and how shall I continue to live? Who have I wronged and how can I put it right? We at BC Kosher have also been taking review of how we can increase our service to the Jewish Community and continue to add more products under certification.

As a part of this review we undertook a Survey which was sent out to the Jewish Community. For anyone who has not had a chance to fill in our survey please visit www.bckosher.org so far results have shown an interest for more dairy products, cheese, meat alternatives, more facilities under certification and much more.

As we move forward with developing our strategic plan for the future we will incorporate these ideas into our plan.

I am pleased to announce that over the past few months we have several new companies under certification. These include Big Mountain Veggie Burgers, Avalon Dairies, Happy Days Goat Dairy, Brockmanns Chocolates and several others. Please see the back page for details. If you happen to see any product that isn't Kosher and you would like us to certify it please feel free to contact me.

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

Richard Wood



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KOSHER ESTABLISHMENTS

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

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

KOSHER FOOD WAREHOUSE
612 Kingsway (rear), Vancouver
Tel: (604) 709-9889

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

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

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

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

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

ZAATAR HUMMUS BAR - Pareve
809 Davie St, Vancouver
Tel: (604) 800-8489

We proudly certify



What Rosh Hashana Says to Us

What then does Rosh Hashana say to us?
Of what is it a reminder?
How can it transform our lives?

The genius of Judaism was to take eternal truths and translate them into time, into lived experiences. Other cultures have constructed philosophies and theologies, elaborate systems of abstract thought. Judaism prefers truth lived to truth merely thought. Ancient Greece produced the logical imagination. Judaism produced the chronological imagination, truth transposed into the calendar. Rosh HaShana, the anniversary of the creation of humanity, invites us to live and feel the human condition in graphic ways.

THE FIRST THING IT TELLS US is that life is short. However much life expectancy has risen, we will not, in one lifetime, be able to achieve everything we might wish to achieve. Untaneh Tokef tells poetry of mortality with haunting pathos:

Man is founded in dust and ends in dust.
He lays down his soul to bring home bread.
He is like broken shard,
like grass dried up,
like a faded flowers,
like a fleeting shadow,
like a passing cloud,
like a breath of wind,
like a whirling dust,
like a dream that slips away.

This life is all we have. How shall we use it well? We know that we will not finish the task, but neither are we free to stand aside from it. That is the first truth.

THE SECOND IS: life itself, each day, every breath we take, is the gift of God:

Remember us for life,
O King who delight in life
And write us in the book of life-
For your sake, O God of life

Life is not something we may take for granted. If we do, we will fail to celebrate

...whether the shofar is our cry to God or God's cry to us, somehow in that tekia, shevarim, terua-the call, the sob, the wail – is all the pathos of the divine-human encounter as God asks us to take His gift, life itself, and make of it something holy, by so acting as to honour God and his image on earth, humankind.

it. God gives us one gift above all others, said Maimonides: life itself, beside which everything else is secondary. Other religions have sought God in heaven, or the afterlife, the distant past or the distant future. Here there is suffering, there reward; here chaos, there order; here plain, there balm; here poverty, there plenty. Judaism has relentlessly sought God in the here-and-now of life on earth. Yes, we believe in life after death, but it is in life before death that we truly find human greatness.

THIRD, we are free. Judaism is the religion of the free human being freely responding to the God of freedom. We are not in the grip of sin. We are not determined by economic forces or psychological drives or genetically encoded impulses that we are powerless to resist. The very fact that we can do teshuva, that we can act differently tomorrow that we did yesterday, tells us we are free. Philosophers have found this idea difficult. So have scientist. But Judaism insists on it, and our ancestors proved it by defying every law of history, surviving against the odds, refusing to accept death.

FOURTH, life is meaningful. We are not mere accidents of matter, generated by a universe that came into being for no reason and will one day, for no reason, cease to be. We are here because a loving God brought the universe, and life, and us, into

existence – a God who know our fears, hears our prayers, believes in us more than we believe in ourselves, who forgives us when we fail, lifts us when we fall, and gives us the strength to overcome despair. The historian Paul Johnson once wrote: “No People has ever insisted more firmly than the Jews that history has a purpose and humanity a destiny.” He concluded: “The Jews, therefore, stand right at the centre of the perennial attempt to give human life the dignity of a purpose.” That too is one of the truths of Rosh HaShana.

FIFTH, life is not easy. Judaism does not see the world through rose-tinted lenses. The sufferings of our ancestors haunt our prayers. The world we live in is not the world as it ought to be. That is why, despite every temptation, Judaism has never been able to say the messianic age has come, even though we await it daily. But we are not bereft of hope because we are not alone. When Jews went into exile the Shekhina, the Divine Presence, went with them. God is always there, “close to all who call on Him in truth.” (Ps.145:18) He may hide His face, but He is there. He may be silent, but He is listening to us, hearing us and healing us in ways we may not understand at the time but which become clear in retrospect.

SIXTH, life may be hard, but it can be still sweet, the way the halla and the apple are on Rosh HaShana when we dip them in honey. Jews have never needed wealth to be rich, or power to be strong. To be a Jew is to live for simple things: the love between husband and wife, the sacred bond between parents and children, the gift of community where we help others and others help us and where we learn that joy is doubled and grief halved by being shared. To be a Jew is to give, whether in the form of tzedaka or gemilut hasadim, acts of loving kindness. It is to learn and never stop seeking, to pray and never stop thanking, to do teshuva and never stop growing. In this lies the secret of joy.

(continuing on next page)

What Rosh Hashana Says to Us (continued)

Throughout history there have been hedonistic cultures that worship pleasure, and ascetic cultures that deny it, but Judaism has a different approach altogether: to sanctify pleasure by making it part of the worship of God. Life is sweet when touched by the divine.

SEVENTH, our life is the single greatest work of art we will ever make. Rabbi Joseph Soloveitchik, in one of his earliest works, spoke about *Ish HaHalakha*, the halakhic personality and its longing to create, to make something new, original. God too longs for us to create and thereby become his partner in the work of renewal. “The most fundamental principle of all is that man must create himself.” That is what *teshuvah* is, an act of making ourselves anew. On Rosh HaShana we step back from our life like an artist stepping back from his canvas, seeing what needs for changing for the painting to be complete.

EIGHTH, we what we are because of those who came before us. Our lives are not disconnected particles. We are each a letter in God’s book of life. But single letters, though they are the vehicles of meaning, have no meaning when they stand alone. To have meaning they must be joined to other letters to make words, sentences, paragraphs, a story, and to be a Jew is to be part of the strangest, oldest, most unexpected and counterintuitive story there has ever been: the story there has ever been: the story of a tiny people, never large and often homeless, who nonetheless outlived the greatest empires the world has ever known: the Egyptians, Assyrians, Babylonians, the Greeks and the Romans, the medieval empires of Christianity and Islam, all the way to the Third Reich & the Soviet Union. Each in turn thought itself immortal. Each has gone. The Jewish people still lives.

So on Rosh HaShana we remember and ask God to remember those who came before us: Abraham and Issac, Sarah, Hannah and Rachel, the Israelites of Moses’ day, and the Jews of every generation, each of whom left some living legacy in the prayers

we say or the melodies in which we sing them. And in one of the most moving verses of the middle section of Musaf we recall the great words said by God through the prophet Jeremiah: “I remember of you the kindness of your youth, your love when you were a bride; how you walked after Me in the desert, through a land not sown” (Jer.2:2). Our ancestors may have sinned, but they never stopped following God though they way was hard and the destination distant. We do not start with nothing. We have inherited wealth, not material but spiritual. We are heirs to our ancestors’ greatness.

NINTH, we are heirs to another kind of greatness too, that of the Torah itself and its high demands, its strenuous ideals, its panoply of mitzvot, its intellectual and existential challenges. Judaism asks great things of us and by doing so makes great. We walk as tall as the ideals for which we live, and those of the Torah are very high indeed. We are, said Moses, God’s children. (Deut. 14:1) We are called on, said Isaiah, to be His witnesses, His ambassadors on earth. (Is. 43:10) Time and again Jews did things thought impossible. They battled against might in the name of right. They fought against slavery. They showed that it was possible to be a nation without a land, to have influence without power, to be branded the world’s pariahs yet not lose self respect. They believed with unshakable conviction that they would one day return to their land, and though the hope seemed absurd, it happened. Their kingdom may have been bounded by a nutshell yet Jews counted themselves kings of infinite space. Judaism sets the bar high, and though we may fall short time and again, Rosh HaShana and Yom Kippur allow us to begin anew, forgiven, cleansed, undaunted, ready for the next challenge, the next move.

AND FINALLY comes the sound of the shofar, piercing our defences, a wordless cry in a religion of words, a sound produced by breath as if to tell us that is all life is – a mere breath – yet breath is nothing less than the

spirit of God within us: “Then the LORD God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being” (Gen.2:7). We are dust of the earth but within us is the breath of God.

And whether the shofar is our cry to God or God’s cry to us, somehow in that *tekiah*, *shevarim*, *terua*—the call, the sob, the wail – is all the pathos of the divine-human encounter as God asks us to take His gift, life itself, and make of it something holy, by so acting as to honour God and his image on earth, humankind. For we defeat death, not by living forever but by living values that live forever; by doing deeds and creating blessings that will live on after us, and by attaching ourselves in the midst of time to God who lives beyond time, “the King – the living, everlasting God.”

The Hebrew verb *lehitpalel*, to pray, more precisely means “to judge oneself.” On Rosh Hashana we stand in judgment. We know what it is to be known. And though we know the worst about ourselves, God sees the best; and when we open ourselves to him, He gives us the strength to become what we truly are.

Those who fully enter the spirit of Rosh HaShana emerge into the new year charged, energized, focused, renewed, knowing that to be a Jew is to live life in the presence of God, to sanctify life for the sake of God, and to enhance the lives of others – for where we bring blessings into other lives, there God Lives.

Chief Rabbi Jonathan Sacks

Excerpted with permission from the new Koren Sacks Rosh Hashana Mahzor available at amazon.ca



The Secret Ingredient



All too often, after eating a yummy treat, a consumer will notice a seemingly questionable item listed on the wrapper's ingredient panel. They will call the Kosher hotline in a frantic state because they fear they may have eaten something non-kosher, only to learn that they most likely mistook the ingredient for something else or that the ingredient has a kosher counterpart. The following is a list of commonly questioned ingredients that regularly appear on the labels of popular foods that we eat.

ACETIC ACID or **GLACIAL ACETIC ACID** is an acid that can be produced either chemically, from the conversion of alcohol to acetic acid, or synthetically. This ingredient is the sour component of vinegar. Acetic acid is used as a preservative or a flavoring agent in pickles, catsup, mayonnaise and giardinera. Natural acetic acid is called vinegar and requires reliable kosher certification for year-round and Passover use.

AGAR or **AGAR AGAR** is a gum obtained from seaweed. Agar functions as a gel to hold foods together. It is used in icing, desserts and glazes.

ASCORBIC ACID or **VITAMIN C** is a vitamin essential to maintaining the body's resistance to infection. It has many food ingredient applications, including use as a supplement in beverages, as an antioxidant to increase shelf life in canned and frozen foods, or as a dough conditioner. Ascorbic acid is typically fermented from grains such as corn.

BEET EXTRACT (not to be confused with beef extract) is a natural red colorant that is used in a concentrated powdered form to color beverages, yogurt and candies.

CALCIUM STEAROYL LACTYLATE, a dough conditioner and emulsifier. It is a product of lactic acid and stearic acid which is then neutralized into a calcium salt. Sodium Stearoyl 2 Lactylate is similar to calcium stearoyl lactylate. These ingredients are generally used to increase dough

volume and reduce the proofing time dough needs to rise. They are also used as an emulsifier in frozen egg whites. These products require reliable kosher certification.

CASEINATE can be combined with calcium, sodium, or potassium to form Calcium Caseinate, Sodium Caseinate, or Potassium Caseinate. Caseinate is produced by neutralizing casein, a milk protein, with sodium hydroxide. Caseinates are used as emulsifiers and protein fortifiers in products such as coffee whiteners, cereals, whipped toppings and American processed cheese.

CITRIC ACID is an acid and antioxidant produced by fermentation of crude sugars such as molasses or corn. It can be produced by extraction from lemon and limes, however, this extraction method is generally not used on an industrial level. Citric acid has many ingredient applications. It is used as an acidulant in fruit drinks, carbonated beverages and jellies, and as an antioxidant in instant potatoes, and in the processing of fresh fruits and vegetables.

COCHINEAL or **CARMINE** is a natural red colorant extracted from the dried bodies of the coccus cacti insect which produces a highly stable natural red dye. Major kashrus agencies do not consider cochineal or carmine as a kosher colorant.

CREAM OF TARTAR is the acid potassium salt of tartaric acid. It is created through the heating of argol, the sediment formed on the walls of fermented wine barrels, and potassium carbonate. Cream of tartar is a colorless crystal white powder, and it is used in baked goods, icing, and candy.

DIGLYCERIDE, an emulsifier, is a combination of fatty acids and glycerol. Similarly, mono-glyceride and tri-glyceride combine the same components, the difference being that 'mono' combines one fatty acid, 'di' combines two, and

'tri' three. Often, ingredients list 'mono' and 'di' glyceride together. 'Mono' and 'di' glyceride have a wide array of uses including ice cream, margarine, and peanut butter stabilizers, to name a few. They are a basic ingredient in shortening, baking mixes and coffee whiteners. 'Mono' and 'di' glyceride can be kosher or non-kosher and requires reliable kosher certification.

ETHYL ALCOHOL or **ETHANOL** is commonly known as alcohol or grain alcohol. Ethyl alcohol can be derived through natural fermentation of grain, or from petroleum, or the enzymatic hydrolysis of cellulose. Ethyl alcohol has a wide variety of applications, from beverages to pharmaceuticals to cosmetics. Ethyl alcohol requires kosher certification, especially in kosher for Passover products.

FD&C COLORANTS (red, green, blue, yellow) or **ARTIFICIAL COLORS** are kosher synthetic colors. FD&C stands for food, drug and cosmetics. Natural colors do not bear FD&C designation. FD&C colors can be manufactured in dispersions such as glycerin which would require reliable kosher certification.

GELATIN is a jelling agent derived from collagen. Collagen is obtained from beef bones, calf or pork skins. Gelatin requires very reliable kosher certification. Consumers may be misled by the statement kosher-gelatin or k-gelatin in the ingredient statement. Products bearing kosher gelatin must bear a reliable kosher certification. Gelatin is an essential ingredient in marshmallows, gummy candies, and gelatin capsules or gelpcaps.

GLYCERIN or **GLYCEROL** is found in many food and pharmaceutical products. It is used to maintain moisture content and prevent food from drying out, to create the syrupy liquid one tastes in cough medicine, and in salad dressings, candies, and bakery goods. Glycerin is a polyol that may be derived from natural sources, both animal or vegetable, and can also

The Secret Ingredient (continued)

be produced synthetically. This is a very kosher sensitive ingredient because there is no discernable difference between the animal, vegetable or synthetic versions. Glycerin requires reliable kosher certification.

GUAR GUM, obtained from a seed of a guar plant, is a thickener used in dairy products, bakery goods, and beverages.

HIGH FRUCTOSE CORN SYRUP (HFCS), a corn derivative, is a sweetener widely used in soft drinks, canned fruits, fruit juices, and frozen desserts. Through the use of enzymes and hydrochloric acid, the corn starch is converted into a sweetener.

HYDROGENATED VEGETABLE OIL, is vegetable oil into which hydrogen has been introduced. This gives the vegetable oil a more solid consistency and a higher melting point. Hydrogenated vegetable oil is used in baking, cooking and frying and requires reliable kosher certification.

HYDROLYZED VEGETABLE PROTEIN is a wheat gluten or corn, beets, soy or cottonseed derivative. The components of the HVP consist of monosodium glutamate, amino acids and salt. Generally used as a flavor enhancer, HVP is found in soups, meat and poultry products, and sauces. HVP requires reliable kosher certification.

INVERT SUGAR is a sweetener that is a combination of dextrose (corn sweetener) and fructose (fruit sugar). Soft drinks are generally sweetened with invert sugar syrup.

LACTIC ACID functions as a flavor agent, preservative and acidity adjuster. Generally, lactic acid is produced synthetically, but it may also be derived from grains such as corn. It is used in olives to prevent spoilage, and in spreads and salad dressings. Lactic acid is generally pareve, not to be confused with lactose which is a dairy sugar.

LACTOSE is a milk sugar. It is used as an anti-caking agent and a carrier for other ingredients such as vitamins or medications. This dairy ingredient may also be used as a sweetener.

LECITHIN, a soybean derivative, is an emulsifier. It is used extensively in chocolates to control the flow of ingredients. It is also used to emulsify and blend the ingredients of margarine and shortening. Lecithin is a kitniyos derivative and is not used in Kosher for Passover productions.

LOCUST BEAN GUM or **CAROB GUM** is obtained from the seed of the locust bean tree. It is used in cream cheese, ice cream, and bakery goods.

MALT or **MALTED BARLEY** is produced by sprouting barley and drying the sprouted grain to obtain enzymes used to convert starch into sugar. In its liquid state malted barley is used as a basic flavor component in cereal. In solid form, it is a basic ingredient of beer and liquor.

MONOSODIUM GLUTAMATE (MSG) is produced through a fermentation process of molasses or beets and is a flavor enhancer in soups, meats and sauces. MSG requires reliable kosher certification.

NITRATE or **NITRITE** (including Sodium or Potassium varieties) is used in delicatessen to stabilize the pink color of the meat during the curing process. It is the salt found in nitric acid.

OLEORESIN, a solvent-free extraction of spices, is used as a flavor replacement for spices in spice blends and seasonings. Oleoresin requires reliable kosher certification.

PECTIN, a gel that is obtained from citrus peels or apple pomace, is used as a gum in jams and jellies.

POLYSORBATE 20, 60, 65& 80 are an important group of emulsifiers. They are manufactured through mixing of edible fats, oils, or fatty acids with a glycerol. Glycerol has the property of maintaining the moisture of a food. The combination of glycerol with the fatty acids, gives the polysorbate wide food applications. It may be used in ice creams and frozen desserts to help emulsify the ingredients, as well as cake mixes to increase volume. In pickle products, polysorbates are used to disperse flavors. Its technical name is polyoxyethylene sorbitan fatty acid esters. Polysorbates require reliable kosher certification.

PREGELATINIZED STARCH is a starch that has been cooked in liquid, redried and then ground into a powder. This process, known as gelatinizing, allows the starch to swell in cold water. It is used in puddings and soup mixes. (Gelatinizing should not be confused with gelatin.)

RENNET, the enzyme obtained from a calf's stomach, is used to coagulate milk into cheese curds. Today kosher cheese productions use microbial rennet which is a synthetic counterpart of the natural variety that has the same genetic properties. Rennet requires reliable kosher certification.

SORBIC ACID, a preservative used to prevent mold in cheese, jellies and syrups, can be manufactured synthetically and can be kosher for Passover.

STEARIC ACID, derived from both animal or vegetable sources, is a fatty acid with wide food and pharmaceutical applications. Its multiple uses include use as a lubricant, release agent, a softener in chewing gum base, a flowing agent in tablets, to name a few. Stearic acid may be combined with other chemicals such as calcium, magnesium or zinc, to make calcium, magnesium or zinc stearate. It can be combined with sorbitol to make sorbitan monostearate. It also may be used in polysorbates or with propylene glycols. All of these food ingredients require reliable kosher certification.

TAPIOCA, a starch that is derived from the tapioca plant, is used in puddings and pie fillings. Pure tapioca is kosher for Passover. Treated tapioca requires kosher for Passover certification.

VANILLIN is a synthetic vanilla flavor. It is also the primary flavoring ingredient of natural vanilla. Vanillin is used as a substitute for natural vanilla and is kosher.

VEGETABLE OIL is one of the liquid substances extracted from the vegetable. Some vegetable oils are extracted from the seed of the vegetable, as in corn, soybeans or peanuts. Some come from the fruit, as in olives. Vegetable oils are generally refined and require reliable kosher certification.

WHEY is the liquid portion of milk that remains after the curds are removed in the cheese-making process. Whey is derived from cheese production requires kosher certification. Whey is dairy and is used as source of protein in baked goods, ice cream, candy and dry mixes.

WORCESTERSHIRE SAUCE is a sauce that contains vinegar, soy sauce, sweeteners, and at times anchovies (fish). If there is more than 1.6% anchovies in the blend the proper kosher marking on the label should be kosher-fish. Kosher-fish Worcestershire sauce should not be used to flavor meat dishes. Regardless of the percentage of fish, Worcestershire sauce requires reliable kosher certification.

XANTHAN GUM, obtained through microbial fermentation, is used together with other gums, such as guar, to give the food more jelling properties. Xanthan gum is used in salad dressings and sauces.

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In Focus: Silver Hills Bakery

Can you tell me a little about How Silver Hills Bakery started?

Our story began in 1984 at the Silver Hills Guest House, a wellness resort quietly tucked away in the beautiful and serene Okanagan Valley of British Columbia. Rooted in a philosophy of holistic, healthy living, guests to the resort are taught the benefits of positive lifestyle choices supplemented by a vegan-friendly diet as a means of promoting health and achieving a higher quality of life. Soon after opening its doors, the resort staff discovered they were unable to find wholesome, all-natural bread that aligned with their dietary values. That's when we started baking organic sprouted grain bread.

What products do you manufacture and where are they available for purchase?

Currently, we are baking nine different varieties of sprouted grain bread. We are also making four different varieties of sprouted grain bagels- Squirrely, Mack's Flax, Herb's Garlic and Rappleberry. Recently we started making certified gluten-free breads as well- Gluten Free Chia Chia and Gluten Free Omega

Flax. Visit our website for more information – www.silverhillsbakery.ca

Silver Hills breads and bagels are loaded with fiber, protein and fantastic flavor. We do not use any oil, artificial preservatives, additives, stabilizers, eggs, dairy or genetically modified anything. Silver Hills breads and bagels are vegan and kosher, and as an added bonus, packaged in bio-degradable bags.

What are the health benefits of sprouted grain as opposed to whole grain?

Whole grains are nutrition-rich seeds intended by nature to be planted in the ground to grow into living, vibrant plants. Inside the protective shell of each grain are all of the nutrients necessary for its growth, which is exactly what makes them so nutritious for us to enjoy. Sprouting is the natural process of unlocking this barrier and releasing these valuable nutrients.

Each seed has a shell that acts as a natural barrier protecting its bounty of vitamins and nutrients until it's ready to sprout and grow. This protective shell contains special enzyme inhibitors that make it resistant to digestion,

allowing it to survive in nature where it's often consumed before ending up in the soil. When a grain is sprouted and begins to grow, stored nutrients become readily available as enzymes are created to convert starch into sugar, breaking down the enzyme inhibitors. Every step in this sprouting process makes it easier for our bodies to digest and absorb all of this essential goodness.

At Silver Hills Bakery our loaves and bagels are made using a unique sprouting and baking process. Instead of grinding our whole grains into flour, we sprout them so you can enjoy the full benefit and life-giving nutrition baked into every one of our loaves.

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

Silver Hills Bakery is a vegan company. Everything we bake and all of the products we sell are vegan. We believed that many would value Silver Hills becoming certified Kosher. We chose to work with BC Kosher as it is a local organization. We have been built a great relationship over the years with BC Kosher and we look forward to many more.

Pas Yisroel Bread for the 10 days of Repentance

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

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

Available for purchase at:

WHOLEFOODS, CAPERS, MEINHARDTS

A Special Pas Yisroel Production of Silver Hills Bread

has been produced and will be available in major stores including Safeway, Costco, IGA, Sobeys, Save on Foods from British Columbia to Ontario. For more information please contact our office.



Alcohol Policy Update



All wine, sparkling wine, brandy, vermouth, sherry, port and liqueurs must be made under Rabbinical Supervision. Please find below the BCK approved alcohol list (note: list is subject to change). For any questions please contact the BCK Office at (604) 731-1803.

BOURBON

Straight Bourbon (Sour Mash is a variety of Bourbon) is acceptable. Some examples of Bourbons include:

Bookers, Basil Hayden, Bakers, Knob Creek, Jack Daniel's, Jim Beam, Maker's Mark, Old Crow, Old Granddad, Old Weller, Wild Turkey.

SCOTCH

Scotch Whisky either single malt or blended is acceptable without any mention of the use of sherry, port or sauterne, dual casks, French casks, European casks, port or Madeira finish, dual or triple finish double matured and/ or triple matured on the label. Whisky which has been matured in wine casks is forbidden for consumption.

IRISH WHISKEY

Bushmills (all except green label), Jameson, Tullamore Dew

RYE

Canadian, Canadian Club (Not Classic), Seagrams VO and 7 (Canadian Blend Only), Gibsons, Wisers

GIN

Gin with no added flavours is acceptable (Note Sloe Gin is a liqueur and requires certification)

RUM

Rum generally requires supervision, Bacardi and Cruzan (unflavoured varieties) is acceptable without a hechsher on the label.

TEQUILA

Regular white (also known as Silver) Tequila is acceptable without a hechsher. Gold or Reposado is only acceptable when bearing a hechsher. The following are allowed only when bearing a hechsher. Tequila bottles containing worms are not acceptable regardless of the variety.

Don Bernardo G (OU), Salusa, Campo Azul, Sol Dios, Anejo (OU), Herrudura, Sol Dios Platinum

/Blanco (OU), Agave 99 (OU), El Diamante Del Cielo (OU), Stallion (OU), Tonalá (OU)

VODKA

Domestic Vodka (Made in North America) are acceptable without certification unless made with grapes, flavoured vodka's should only be used if they bear a hechsher.

The following unflavoured imported Vodka's are acceptable without certification on the label:

Absolut, Kettle One, Belvedere, Provda, Chopin, Stolichnaya, Finlandia, Vox, Ice Berg, Van Gogh, Three Olives (from England), Grey Goose.

Smirnoff – The following varieties are acceptable without certification. Blue Label, Red Label, Silver label.

Smirnoff Twists – The following flavours are only acceptable when bearing a KSA.

Black Cherry, Green Apple, Passionfruit, Raspberry, Blueberry, Lime, Peach, Citrus, Mango, Pear, Strawberry, Cranberry, Melon, Pineapple, Vanilla, Orange Pomegranate.

Stolichnaya - The following are only acceptable when bearing an OU

Blueberi, Razberi, Vanil

Van Gogh - The following are acceptable without certification on the bottle

Espresso

Double Espresso

LIQUEURS

Liqueurs including aperitif's or referred to as a Cordial generally have a lower alcohol content and are by nature flavoured drinks. All liqueurs require certification. The following products are acceptable only when bearing certification.

Amaretto Disaronno (No certification on bottle needed), Kedem (OU), Bartenura (OU), Leroux (OU), Carmel (OU), **Cointreau (No certification on bottle needed)**, **Drambuie (LBD)**, DeKuper (OU), Honkes (MK), Monfort (OU), Frangelico (OU), Peter Cherry Heering (OU), Starbucks (OU), Sabra (OU), **Sambuca Luxardo dei Cesari (LBD without certification on the bottle)**

NOT RECOMMENDED PRODUCTS

The following are popular brands which are not recommended for consumption.

B&B Liqueur, Bailey's Irish Cream, Grand Mariner, Ouzo, Southern Comfort, Krishwasser, Tia Maria, Yukon Jack, Smirnoff Ice, Mike's Hard Lemonade and other flavoured alcoholic drinks are not recommended.

**Items in bold are available at BC Liquor Stores*

Dairy Update

BC Kosher is pleased to advise that the following dairy products are certified.



Canada Safeway – Lucerne Milk, Butter and Cottage Cheese

Dairy Glen Milk – Costco

Avalon Dairies – Milk, Sour Cream, Cottage Cheese, Yogurts and Ice Cream – Available from IGA, Choices, Safeway, Wholefoods

Organic Meadow – Available from Capers and Wholefoods

Happy Days Dairy Goat Milk – Available from Choices, IGA, Superstore

Ask the Rabbi

Do you have a question about a product, a hechsher or just a general question about kashrus, please contact Rabbi Mendy at mendy@bckosher.org

NEW PRODUCTS UNDER CERTIFICATION

BIG MOUNTAIN FOODS - NEW COMPANY

*Products sold at
Safeway, IGA, Wholefoods,
Choices, Thrifty Foods*
Mountain Veggie Burger

AVALON DAIRY – NEW COMPANY

*Products sold at
Safeway, IGA, Wholefoods,
Choices, Nesters*
Milk
Chocolate Milk
Goat Milk
Cottage Cheese
Sour Cream
Black Cherry Ice Cream
Blueberry Ice Cream
Chocolate Ice Cream
French Vanilla Ice Cream
Mocha Fudge Ice Cream
Strawberry Ice Cream
Chocolate Frozen Yogurt
Blueberry Yogurt
Peach Yogurt
Plain Yogurt
Raspberry Yogurt
Strawberry Yogurt

HAPPY DAYS DAIRY – NEW COMPANY

*Products sold at
Superstore, Nofrills,
Save on Foods, IGA, Choices*
Goats Milk
Okanagan Goat Cheese
Goat Milk Yogurt
Probiotic Vanilla Yogurt
Probiotic Yogurt
Strawberry Ice Cream
Vanilla Ice Cream
Whole Goat Milk

ZIBADEL NATURAL PRODUCTS – NEW COMPANY

Coconut Oil
Wholly Spread

ROCKET FOODS – NEW COMPANY

*Products sold at
Save on Foods*
Apple Berry Jazz Oatmeal
Granny's Apple Pie Oatmeal
Redberry Blues Oatmeal

BLUE MONKEY – NEW COMPANY

Coconut Water – 1 litre

TRADER JOE'S

Dark Chocolate Mango Bites
PB&J Milk Chocolate Bar

Community Services

The Kosher Hotline

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

Moving House/ Becoming Kosher

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

Follow us on

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

The Story of Honey

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

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

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

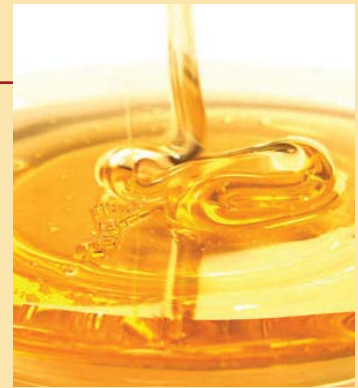
In its second, more limiting opinion, the Gemara rules that there is a Scriptural exception which permits only bees' honey. According to this opinion, honey from other insects is not included in the Scriptural exception and is thus not kosher. The Code of Jewish Law (*Yoreh Deah 81: 1, 9*) cites both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

prohibit such products.

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

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

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



BC Kosher certifies the following producers of honey:

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

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

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

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

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