



KVH KOSHER

PESACH GUIDE 2024 | 5784

השתא
הכא
לשנה
הבאה
בארעא
דישראל



PESACH ZMANIM

HALACHIC TIMES

BEDIKAS CHAMETZ

Sunday, April 21, 2024 / י"ג ניסן תשפ"ד

Bedikas Chametz (50 minutes after sunset) | after **8:23 PM**
Preferably, one should daven Ma'ariv prior to Bedikas Chametz.

EREV PESACH

Monday, April 22, 2024 / י"ד ניסן תשפ"ד

Latest time for eating chametz:
Magen Avraham | **9:55 AM**
Gra & Baal HaTanya | **10:25 AM**

Latest time for burning chametz:
Magen Avraham | **11:19 AM**
Gra & Baal HaTanya | **11:25 AM**

Mincha Gedolah (Earliest Mincha) | **1:17 PM**

PESACH - NIGHT 1

Monday, April 22, 2024 / ט"ו ניסן תשפ"ד

Candle Lighting | **7:16 PM**
Shki'a (Sunset) | **7:34 PM**
50 minutes after sunset | **8:24 PM**
72 minutes after sunset | **8:46 PM**
Chatzos (Midnight), Latest Afikomen | **12:42 AM**

PESACH - NIGHT 2

Tuesday, April 23, 2024 / ט"ז ניסן תשפ"ד

Shki'a (Sunset) | **7:35 PM**
Candle Lighting:
50 minutes after sunset | **8:25 PM**
72 minutes after sunset | **8:47 PM**
Chatzos (Midnight), Latest Afikomen | **12:43 AM**

Omer 1 (To be counted at night for the following day)

PESACH - NIGHT 3

Wednesday, April 24, 2024 / י"ז ניסן תשפ"ד

Shki'a (Sunset) | **7:37 PM**
Tzeis Hakoachavim (Nightfall/Yom Tov Ends):
50 minutes after sunset | **8:27 PM**
72 minutes after sunset | **8:49 PM**

Omer 2 (To be counted at night for the following day)

EREV SHABBOS

CHOL HAMOED PESACH

Friday, April 26, 2024 / י"ח ניסן תשפ"ד

Candle Lighting | **7:21 PM**
Shki'a (Sunset) | **7:39 PM**

Omer 4 (To be counted at night for the following day)

SHABBOS CHOL HAMOED PESACH

Shabbos, April 26, 2024 / י"ט ניסן תשפ"ד

Shki'a (Sunset) | **7:40 PM**
Tzeis Hakoachavim (Nightfall/Yom Tov Ends):
50 minutes after sunset | **8:30 PM**
72 minutes after sunset | **8:53 PM**

Omer 5 (To be counted at night for the following day)

PESACH - NIGHT 7

Sunday, April 28, 2024 / כ"א ניסן תשפ"ד

Candle Lighting | **7:23 PM**
Shki'a (Sunset) | **7:41 PM**

Omer 6 (To be counted at night for the following day)

PESACH - NIGHT 8

Monday, April 28, 2024 / כ"ב ניסן תשפ"ד

Shki'a (Sunset) | **7:42 PM**
Tzeis Hakoachavim (Nightfall/Yom Tov Ends):
50 minutes after sunset | **8:32 PM**
72 minutes after sunset | **8:54 PM**

Omer 7 (To be counted at night for the following day)

PESACH - DAY 8

Tuesday, April 30, 2024 / כ"ב ניסן תשפ"ד שמיני של פסח

Shki'a (Sunset) | **7:43 PM**
Yom Tov Ends:
50 minutes after sunset | **8:33 PM**
72 minutes after sunset | **8:55 PM**

Omer 8 (To be counted at night for the following day)

PLEASE CHECK WITH YOUR RABBI REGARDING WHAT TIME
CHAMETZ WILL BE BOUGHT BACK AFTER PESACH



TABLE OF CONTENTS

- 2 Pesach Zmanim** | Halachic Times
- 4 About KVH Kosher**
- 6 Foreword** | Rabbi David Hellman
- 6 A Thoughtful & "Kasher" Pesach**
Rabbi Moshe Kaufman

KASHERING

- 10 Methods of Kashering**
Rabbi Moshe Kaufman
- 12 Kashering Your Kitchen**
- 15 Behind the Scenes**
- 16 Tevilas Keilim**

PESACH PREP

- 20 Up for Sale**
A Mechiras Chametz Primer
- 21 Biur Chametz**
- 21 Taanis Bechorim**
- 21 Bitul Chametz**

- 22 The Seder by Numbers**
Rabbi Moshe Kaufman
- 26 Mezuzah**
Rabbi Zvi Solomon
- 29 Sefirat Ha-Omer**
Rabbi Yaakov Jaffe
- 32 Chometz after Pesach**

PRODUCT GUIDE

- 34 Educated Consumers II**
Rabbi Moshe Kaufman
- 37 Passover Approved Products**
- 38 Stop & Shop**
Stores with Pesach Products
- 42 Dairy Products**
- 43 Groceries & Caterers**
- 45 Veggies Reimagined: A Halachic Discussion of Hydroponics**
Rabbi Zvi Solomon
- 47 When Matzah is Not Matzah**
Rabbi Azriel Blumberg

KVH Kosher Certification

A division of the Vaad Horabonim -
Rabbinical Council of New England

Rabbi Moshe Kaufman | Executive
Director and Kashrus Administrator
Rabbi David Hellman | President

Board Members

Rabbi Yaakov Jaffe
Rabbi Yitzchok Rabinowitz
Rabbi Gershon Segal

Edited by

Rabbi Azriel Blumberg

Design and Layout

Chayala Kaufman

ABOUT KVH KOSHER

KVH KOSHER CERTIFICATION SERVES BOTH THE NEW ENGLAND COMMUNITY AND KOSHER CONSUMERS WORLDWIDE.

At home, we provide constant supervision to many food service establishments. Some establishments are termed “quasi-food-service.” In this category are supermarket in-store bakeries and franchises. These stores receive their products from a central source and prepare it for serving. The supervision required is somewhat basic and the setup tends to be similar from store to store within a chain.

More complex are establishments that prepare food from scratch, such as bakeries. Here, all raw materials must be accounted for and all processes approved. Some bakeries have Pas Yisroel systems which must be monitored and maintained. In Jewish owned bakeries, it must be ensured that Challah is taken for every batch produced.

The most intense supervision takes place at catering operations and eateries, including university dining halls. In these venues, complex dishes are prepared, composed of many ingredients. All ingredients are checked on an ongoing basis to make sure they meet appropriate kashrus standards. There is a need to separate Dairy, Pareve and Meat in food preparation areas, utensils and equipment. Any sensitive ingredients, such as meat, are carefully monitored and are sealed up when a mashgiach (kosher supervisor) is not present. Bishul Yisroel is maintained by ensuring that all ovens and stoves are lit by the mashgiach. All produce that is at risk for infestation is washed and checked.

Catered events are carefully monitored from the food preparation in the commissary to the Kashering of the equipment at the venue to the serving and cleanup. Additional food items such as refreshments brought by party planners and drinks at the bar are subject to KVH approval.

Less visible but equally important are the industrial food manufacturers under KVH supervision. From Boston to California to the Middle East, KVH inspectors and coordinators make sure that each ingredient and product is approved on a proactive basis. Systems are put in place to maintain complete and reliable separation between Dairy and Pareve or Kosher and non-Kosher. Here as well, Challah, Bishul Yisroel and Pas Yisroel are implemented where applicable.

Bringing this all together requires a large team of inspectors and rabbinic coordinators working in collaboration with each other and with the ownership and management of the establishments and manufacturing facilities. Our mashgichim are overseen by rabbinic coordinators and route supervisors and undergo mandatory periodic training to ensure that they are familiar with all the requirements and standards KVH Kosher stands for.

Our work is aided by what has been hailed by other Kashrus agencies as one of the most sophisticated and effective data portals in the industry. KVHWEB is accessed by mashgichim, coordinators, caterers and industrial clients. It keeps track of ingredients, products, inspections and events, down to minute details such as produce checked and challah taken. Every night, our system shares data with other members of the UKD (Universal Kosher Database.)

KVH is a proud member of AKO (Association of Kashrus Organizations) and works in conjunction with all the national Kosher certifiers as well as Heimishe hashgachos. We look forward to continuing to work together with all our outstanding staff and clients to provide the consumer with Kosher products of the highest standards.

KVH LEADERSHIP



Rabbi Moshe Kaufman
Kashrus Administrator



Rabbi Azriel Blumberg
Coordinator and IT Manager



Rabbi Zvi Solomon
Rabbinic Coordinator



Rabbi Nissim Delmoor
Food Service/Catering Director



Rabbi Zalman Krems
International Coordinator

KVH BY THE NUMBERS

35,314

PRODUCTS CERTIFIED

1,073

BRANDS CERTIFIED

470+



INDUSTRIAL FACILITIES

Manufacturing commercial ingredients and retail end-products



60+



IN-STORE BAKERIES

Including the largest chain of kosher bakeries in the nation.

30+



ICE CREAM PARLORS, LOCAL BAKERIES, BUTCHER SHOPS AND RESTAURANTS



10+

KOSHER CATERERS & HOTELS

Plus many College Kosher Dining and Senior Living Facilities

Why Get Certified?

The Kosher symbol represents the highest standards of quality to the largest and most diverse consumer audience. The appeal of kosher foods is not limited to any one ethnic group. Among consumers who seek kosher foods are Jews, Muslims, Seventh Day Adventists; vegetarians, vegans and individuals with lactose intolerance or other dietary restrictions—along with millions of other consumers seeking healthier and safer food products.

North America's ethnic food companies seeking Kosher certification are setting the trends. While the specialty foods market grows at an annual rate of only 5%, the Kosher food market has grown 15% during the past 10 years. \$200 billion in Kosher certified food products were sold annually with an active consumer base of 15 million.

Valid Through
04/21/24



Passover specials

428 Harvard Street | Brookline, MA

Place Your Order Online At Butcherie.com

Fresh Meat Department

American
Whole Brisket



\$7.99/LB

Grass Fed
Delmonico Rib Roast



\$9.99/LB

Grass Fed
1st Cut Single Brisket



\$10.99/LB

Grass Fed
New York Single Brisket



\$15.99/LB

Frozen Department

A&B
Fancy Gefilte
Fish Loaf
20 OZ



\$12.99

Fresh & Frozen
Gefilte Fish Loaf
20 oz



\$7.99

Frankel's
Asst Blintzes
Cheese, Potato,
Apple & Cherry



\$11.99



Wine

Barkan classic
All varieties
750 ml



\$10.99

Baron Herzog
Select varieties
750 ml



\$10.99

Bartanura
Moscato
750 ml



\$10.99

Dairy Department

Haolam
Shredded
Mozzarella
8 OZ



\$3.99

Haolam
Sliced Cheese 6 oz
Mozzarella & Muenster



\$3.99

Haolam
String Cheese
Family Pack
18 OZ



\$12.99

Gefen
Premium Cocoa
16 oz



\$8.99

Adirondack
Maple Syrup
8 OZ



\$10.99

Grocery

Breakstone Butter
Whipped & Sticks
8 OZ



\$4.99

B'gan
Margarine
1 LB



\$6.99

Haolam
Shredded Cheese
Pizza Blend
32 OZ



\$11.99

Lieber's
Potato Starch
17.6 oz



\$2.99

Goldbaum's
Almond Flour
14 oz



\$9.79

Glicks
Mayonnaise
30 oz Jar



\$7.79

Get all your Passover needs under one roof
Catering available to order until April 10th
Large selection of prepared foods, cakes, and ice cream available now!

Valid Through
04/21/24



Passover specials

428 Harvard Street | Brookline, MA

Place Your Order Online At Butcherie.com

Grocery Department

<p>Tonelli Assorted BBQ Sauce 19 oz</p>  <p>\$3.79</p>	<p>Carnit Parve Or Milk Bars 3 OZ</p>  <p>2/\$5</p>	<p>Lieber's Classic Marinara 24 OZ</p>  <p>\$2.99</p>	<p>B'nei Darom Israeli Pickles in Brine 7-9 23 OZ 20% Extra</p>  <p>\$2.99</p>	<p>Barton's Almond Kisses 8 OZ</p>  <p>\$9.99</p>	
<p>Lieber's Apple Sauce 24 OZ</p>  <p>\$3.79</p>	<p>Lieber's Whole Peeled Tomatoes Can 28 OZ</p>  <p>\$4.99</p>	<p>Gefen Ketchup 28 OZ</p>  <p>\$4.99</p>	<p>Holiday Candies Chocolate Covered Matzo 7 OZ</p>  <p>\$5.79</p>	<p>Benz Chunk Light Tuna in Water 5 OZ</p>  <p>\$1.99</p>	<p>Galil Dried Apricots 12 OZ</p>  <p>\$6.99</p>
<p>Setton Farms Shelled walnuts 5.5 OZ</p>  <p>\$4.99</p>	<p>Lieber's Ground Walnuts 6 OZ</p>  <p>\$2.99</p>	<p>Setton Farms Chocolate Covered Almonds 11 OZ</p>  <p>\$9.99</p>	<p>Gefen Almond Milk 33 OZ</p>  <p>\$4.99</p>	<p>Manischewitz Pecan/Almond Granola 10 OZ</p>  <p>\$9.79</p>	<p>Zayit Extra Virgin Olive Oil 34 OZ</p>  <p>\$17.99</p>
<p>Hollywood Safflower Oil 32 OZ</p>  <p>\$15.99</p>	<p>Gefen Cottonseed Oil 48 OZ</p>  <p>\$10.99</p>	<p>Gefen Olive Oil Spray</p>  <p>\$4.99</p>	<p>Lieber's Apple Cider Vinegar 16 OZ</p>  <p>\$3.49</p>	<p>Lieber's Organic Balsamic Vinegar 17 OZ</p>  <p>\$6.99</p>	<p>Aviv Whole Wheat Matzo 16 oz Box</p>  <p>\$3.99</p>
<p>Handmade Shmura Matzo Assorted - 1 LB STARTING @ \$19.99</p> <ul style="list-style-type: none"> • Sara Park Whole Wheat • Sara Park Original • Givat Yerushalym • Redemption Original • Tiferes Thin • Tiferes Thin Whole Wheat • Super Thin • Kestenbaum Cat • Organic Speltz 	<p>Mayim Chaim Asst Soda 2LTR \$3.99</p> <ul style="list-style-type: none"> • Diet Black Cherry • Diet Ginger Ale • Diet Grapefruit Lemon • Diet Orange • Black Cherry Soda • Ginger Ale 	<p>Aviv Wheat Bran Matzo 14 oz Box \$4.99</p> 	<p>Rokeach Yehrtzeit Candle in Tins \$0.59</p> 		

Specials Are Running From March 31st Through April 21st. We Reserve The Right To Limit Quantities, While Supplies Last. Not Responsible For Typographical Or Photographical Errors. No Rain Checks

Foreword

RABBI DAVID HELLMAN

We all, of course, want the seder to be a meaningful night, that we should feel a connection to the Haggadah and its mitzvot and relate to it all in a personal way. This year, there will be a phrase that we will understand better than previous years, but we wish it wouldn't be the case. "V'hi she'amda... For this has stood for our ancestors and us, for it is not just one nation that has stood to destroy us. Rather in every generation they stand against us to destroy us, but the Holy One Blessed Be He saves from their hands." This year, in our generation, another enemy, Hamas, has attacked the Jewish people and wounded us painfully.

What exactly has "stood for us" against the enemies of every generation? The previous paragraph in the Haggadah refers to Hashem's promise to Avraham that although another nation would enslave and persecute his descendants, Hashem would never abandon them. He would save them and punish

the other nation as they deserve. This promise protected the Jewish people in two ways. First, Hashem always fulfilled it, ultimately, protecting at least a remnant of Israel. The covenant has endured. However, it is not just Hashem's promise, but our knowledge of it that has stood by our side in the most difficult times. The fact that we know that we have Hashem's guarantee gives us the strength and courage necessary to face even the greatest challenges. It makes it easier when we are still in a time of pain and struggle.

Pesach is the chag of geulah. It celebrates the past redemption from Egypt, and it instills within us a renewed belief in the ultimate redemption. With the knowledge of our past and faith in our future, we have the strength to overcome challenges and the greatest enemies. As much as we have experienced the "fulfillment" of "those that have stood against us," may we see the "fulfillment" of "v'hi she'amda" – Hash-

em's promise of salvation and redemption, the lifting up of the honor of Israel and the defeat of her enemies. In particular, we pray for the release of the hostages that remain in Gaza, the soldiers fighting, and all of their families.

Before concluding, I take this opportunity to thank Rabbi Moshe Kaufman, Kashrut Administrator and Executive Director of KVH Kosher, and the entire dedicated KVH Kosher team who work tirelessly for the benefit of the community. They support and strengthen the existing kosher food infrastructure in Greater Boston and are always looking for ways to improve it. In their busiest time, as they help the community, its restaurants, and caterers prepare for Pesach, I wish them and everyone in our beautiful community a good yom tov and a chag kasher v'sameach with prayers for peace, strength, and faith to the entire Jewish people.

A Thoughtful & "Kasher" Pesach

RABBI MOSHE KAUFMAN

"חג כשר ושמח" - The bracha we often wish to friends and family during the Peach season, in which we wish each other success during this time of extra caution in all kashrus related matters.

However, the word כשר conveys another message as well.

No less than 4 times, the Torah refers to Pesach taking place in the spring, חודש האביב. Obviously, there is a strong connection between spring and Pesach.

Rashi (שמות י"ג:ד), asks: Would we not

know in which month they went out of מצרים? Rather, the Torah is saying, "See the kindness which Hashem has given you. He brought you out in a month that is proper (כשר) for going out - not too hot, nor too cold, nor rainy." The word כשר connotes a well thought out plan. To establish Am Yisrael on firm ground, they could not just leave מצרים, but needed to do so in a pleasant atmosphere amid all the haste (חיפזון).

Perhaps the message we wish to convey to friends and family is one of

thoughtfulness, serenity and above all, strengthening our avodas Hashem.

As we enter the exciting month ahead, it important to remember that although it is a time in which stress is placed on extra halachos, chumros and minhagim, a balanced approach based on mesorah, consulting with our rabbis and leaders is the best path to an uplifting and successful Pesach.

Wishing our community and all of Klal Yisrael a חג כשר ושמח.

K A S H E R I N G



METHODS OF KASHERING

Rabbi Moshe Kaufman, Page 10



KASHERING YOUR KITCHEN

Page 12



BEHIND THE SCENES

Page 15



TEVILAS KEILIM

Rabbi Nissin Delmoor, Page 16



Methods of Kashering

RABBI MOSHE KAUFMAN

Which Items Can Be Kashered?

All utensils, equipment, dishes and cutlery which come in contact with non-Passover food must undergo a purging process known as Hechsher Keilim, aka “**Kashering**”.

Items fashioned from certain materials or fashioned in a certain manner **may not** be Kashered:

- **Earthenware**
- **China**
- **Pottery**
- **Concrete**
- **Cement**

Glass - According to the Ashkenazic custom, glass cannot be Kashered under normal circumstances (there are unique circumstances under which they may be Kashered, beyond the scope of this primer. Please consult your Rabbi.)

Plastic - While some authorities do not allow plastic to be Kashered, many others do allow.

Items which have nooks and crannies and cannot be cleaned properly — including (but not limited to), pots and pans with rolled “lips”, colanders, sifters, and some dishwashers — cannot be Kashered with Irui or Hagala (see below for definitions).

Any item which may get ruined through the Kashering process may not be Kashered. This can apply to light plastics which may bend, glass which can shatter, sheet pans and hotel pans which require libun gamur, or any item which is not heat resistant. This is out of concern that one may not Kasher it properly out of concern of breaking this equipment.

The basic premise behind Kasher-

ing is known as “K’bol’o, kach polto” - the very manner in which the item became non-permissible is the manner in which we Kasher to make it permissible.

Methods of Kashering

Irui - pouring or spraying boiling water. This method is used for items which only became non-Kosher or Chametz via indirect heat, such as sinks, counters, and tables on which hot Chametz such as pasta, soup, or toast may have been placed or spilled on. Every spot needs to be hit with a direct flow of boiling water. It is not sufficient to pour the water in one spot and allow it to spread out.

You do not have to Kasher the whole utensil at once. If you run out of water or need a break, you can do so. When using the Irui method, all items being Kashered should not be used for 24

hours prior to Kashering.

PRO TIP - The best way to do Irui is with an electric kettle. It is easier to handle and control the flow of water. A standard tea kettle will also work.

Hagala - Immersing in boiling water. This method is used for pots, pans, flatware, cups, and most small utensils that may be Kashered. The water should be boiling when items are immersed. You do not have to Kasher the whole utensil at once. If you run out of water or need a break, you can stop in the middle. This is especially important for large items that cannot be submerged at one time.

When Kashering a large pot, fill the pot and boil. When the water reaches a boil, using a tongs, place a rock in the fire under the pot. When the rock is heated, place the rock in the pot and the water will boil over, Kashering the rest of the pot.

PRO TIP - If you do not wish to bother with the rock, after boiling the pot, empty the pot. Fill a dis-

posable roaster pan with water and place it on the fire to boil. While holding the pot on its side, dip the pot gently into the pan and slowly roll the pot until all sides have been Kashered. Make sure the water is boiling while you do this.

Libun Kal - Light scorching. There are several methods that can be used.

ONE - Heat with a torch until the opposite side is hot to the touch (around 190°F depending on the density of the metal). This method can be used for items requiring Irui (use of blow torches is not recommended without specialized training.)

TWO - Heat with a torch until the opposite side can singe paper (around 375°F, depending on the density of the metal). This method is applicable to items requiring Hagala or when Libun is only required as a stringency. (Use of blow torches is not recommended without specialized training.)

THREE - Dry heat. Heat oven to 550°F (or 500°F if that is the highest temperature) for 2 hours. This method is pre-

dominantly used for Kashering standard ovens that do not have a self-clean cycle, or warming boxes and drawers. Please note: warming boxes and drawers do not produce enough heat for Kashering. See below for instructions.) This method does NOT apply to ovens in which food is baked directly on the racks or the floor of the oven. If food is baked directly on the racks or floor of the oven, it will require Libun Chamur.

Libun Chamur - Intense scorching

Heat with fire until the item is glowing. (around 900°F). This method is used for grills, pizza ovens, broilers, etc. The generally accepted custom is that the self-cleaning cycle qualifies as Libun Chamur.

NOTE - Continuous clean, steam clean, aqua clean etc. do not qualify as any type of Kashering. Such ovens should be treated as non self-clean ovens.

KVH KOSHER AND KHAL TIFERES YOSEF PRESENT A

PRE-PESACH SEMINAR

SUNDAY, APRIL 7 AT 7:45 PM
KHAL TIFERES YOSEF - 53 PARSONS ST BRIGHTON, MA
MEN AND WOMEN ARE INVITED

PESACH PRODUCTS | KASHERING DO'S AND DON'TS | BIUR CHAMETZ

Kashering Your Kitchen



O V E N S

Self-Cleaning Ovens - The self-cleaning cycle qualifies as a Libun Chamur. You don't need to clean the oven or wait 24 hours prior to Kashering. (Many cover the glass door of the oven with aluminum foil for the duration of Pesach. If you do not want to cover the door, the oven should not be used for 24 hours prior to Kashering. Please consult your Rabbi)

NOTE - Continuous clean, steam clean, and aqua clean do not

qualify for any type of Kashering. Such ovens should be treated as non self-clean ovens.

Non Self-Cleaning Ovens - All surfaces of the ovens, racks, and door must be completely clean and unused for 24 hours. (Some cover the racks with foil, perforating for air circulation for the duration of Pesach. Please consult your Rabbi.)

Microwaves - (Many authorities do not allow microwaves to be Kashered. Please consult with your Rabbi prior to Kashering.) Clean thoroughly and do not use it for 24 hours. Place a large

microwavable container filled with water in the microwave and run on high power until the steam fills the microwave with condensation. This can take 10 minutes or longer. Then move the container, and run the cycle again to Kasher the area where the container originally was. The glass turntable should not be used.

Heating / Warmer Drawers - Thoroughly clean and do not use for 24 hours. Place one gel sterno can and let it burn for 2 hours. Be sure to leave the drawer a crack open so the flame is not suffocated.

S I N K S

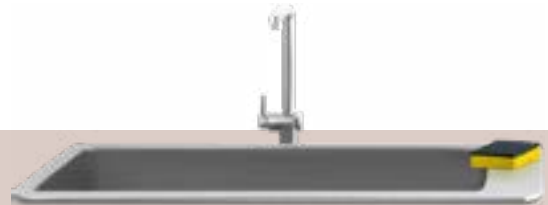
The most common type of kitchen sink is **stainless steel**; these instructions are for stainless steel sinks.

Clean thoroughly and do not use hot water for 24 hours. Pour boiling water over every spot of the sink, ensuring that every spot is hit with

a direct stream of boiling water. This is best accomplished using a kettle so you can easily control the small flow of water. Start on the bottom, middle, center working your way outwards and across the sink in straight lines. For the walls, start on the bottom and work

your way up in straight lines.

Porcelain sinks cannot be Kashered and a sink insert should be used. Strainers and aerators should be replaced. Spray hoses are difficult to clean and should not be used.



STOVES

Gas Range - Clean thoroughly. Cover burners with a blech (sheet metal) and turn on high for 20 minutes. If you have concerns about the electric control panel, Kasher each burner one at a time. The area between the burners usually cannot be Kasher. After Kashering, remove burner grates and cover the stove top with aluminum foil and replace grates. Be sure not to obstruct any gas or air vents.

Electric Coil - Clean thoroughly. Turn coils on high for 15 minutes. If you have grates, place them on top of the coils. Cover burners with a blech (sheet metal) and turn on high for 30 minutes. The area between the burners usually cannot be Kasher. After Kashering, remove burner grates and

cover the stove top with aluminum foil and replace grates. Be sure not to obstruct any air vents.

Electric Glass Top – (It is questionable if this type of stove can be Kasher. Please consult with your Rabbi prior to Kashering.) Clean thoroughly. The burners **MUST** be Kasher one at a time or the glass will crack. Cover each burner with aluminum foil and turn on high for 30 minutes. Even according to those who allow Kashering glass top stoves, the area between the burners is not Kasherable but also cannot be safely covered with aluminum foil.

KVH Kosher recommends using a thin metal plate known as an induction diffuser plate. This is commonly used on induction cooktops for non-compatible pots.



Find one at <https://a.co/d/98LwTaw>

Alternatively, you can use a silicone mat made by LoMi (see below):

<https://thecooktopmat.com>

Electric Induction Cooktop - Clean thoroughly and don't use it for 24 hours. Boil a completely full pot (unused for 24 hours) on the induction cooktop. As the water boils, allow it to boil over onto the cooktop. Move the pot around while it boils over, allowing it to spill over the entire cooktop. After Kashering, use with a Pesach induction diffuser plate.

COUNTERS

The procedure for Kashering countertops is the same regardless of the material. First we will outline the procedure and then some specifications for different materials.

Clean thoroughly and do not use hot water on the counter surface for 24 hours. Pour boiling water over every spot of the counter, ensuring that every spot is hit with a direct stream of boiling water. This is best accomplished using a kettle

so you can easily control the small flow of water.

Composite (including Formica, laminate, etc.) Special attention must be given to seams. Composite materials are similar to plastic. While some authorities do not allow plastic to be Kasher, many others do allow it.

Stainless steel - No special instructions.

Natural stone (including quartz, gran-

ite, marble, etc.) No special instructions. (Some treat quartz resin as a composite material. See Composite)

Wood / Butcher Block- Wood counters must be completely smooth. This is best accomplished by sanding and refinishing.

If you cannot Kasher your counters, clean thoroughly and cover with contact paper or corrugated plastic, available at hardware stores.

KOSHER COOKTOP MATS

Kosher Cooktop Mats (available at <https://thecooktopmat.com>) offer a solution to allow the use of a non-kosher or chametz glass cooktop as follows:

- Clean cooktop thoroughly. In order to burn off any residue, turn the burners on high until they glow red.
- The Kosher Cooktop Mat should then be placed on the clean cooktop. Once the mat is in place, pots may be placed on it.
- One should not use the same Kosher

Cooktop Mat during Passover and the rest of the year.

- One should not use the same area of the Kosher Cooktop Mat for milk and meat since food may fall on it and affect its kosher status. We recommend purchasing two mats and dedicating one for milk and the other for meat.



- Spills should be wiped up as soon as possible.
- One may use a Kosher Cooktop Mat to be used as a "blech" for Shabbos, provided its only used for Shabbos and not during the week.

CABINETS, REFRIGERATORS AND FREEZERS

Clean thoroughly. Some also have a custom to cover the shelves. Be sure to allow for proper air flow.

FLATWARE

Clean thoroughly and do not use for 24 hours. Pay special attention to serrated knives and fork tines. Boil a pot or disposable pan of water. While the water is boiling, gently drop flatware in, one piece at a time. Remove from water and rinse in cold water.

POTS

Clean thoroughly, paying special attention to the seams, handles, and rivets.

| **PRO TIP** - An inexpensive wire brush works wonders.

Fill the pot and boil. When the water reaches a boil, using a tong, place rock in the fire under the pot. When the rock is heated, place the rock in the pot and the water will boil over Kashing the rest of the pot.

| **PRO TIP** - If you do not wish to bother with the rock, after boiling the pot, empty the pot. Fill a disposable roaster pan with water and place it on the fire to boil. While holding the pot on its side, dip the pot gently into the pan and slowly roll the pot until all sides have been Kashed. Make sure the water is boiling while you do this.

PANS

Baking and roasting pans - Baking and roasting pans require Libun Chamur which is likely to damage them and therefore should not be Kashed.

Enamel coated pans cannot be Kashed.

Frying pans - When used with liquid, a frying pan can be Koshed like a pot (from Chametz to Pesach only - frying pans cannot be Kashed from non-Kosher). Teflon coated and searing pans are usually used dry or with minimal oil requiring Libun Chamur which is likely to damage them and therefore should not be Kashed.

SMALL APPLIANCES

Toasters, sandwich makers, panini presses, electric grills, etc cannot be Kashed.

Mixers, food processors, blenders, immersion blenders - Ideally purchase separate ones for Pesach.

If the motor base is completely sealed and they can be cleaned thoroughly, they can be used. Mixing bowls and accessories and blender bowls and accessories should be purchased new.



Behind the Scenes

Out with the costumes, wine, sugar... In with the broom, mop, and shopping lists.

Shushan Purim (the day after Purim), marks the beginning of the hectic Pesach season for most.

At KVH Kosher, Pesach preparations begin far earlier. Some would say it starts the day after the previous Pesach when the debriefing takes place. Active Pesach preparations and food production usually begin sometime in December-January but much happens earlier.

PESACH PROVISIONS

Since consumers' begin shopping for Pesach immediately after Purim, supermarkets must have their Pesach provisions well before Purim. To complicate matters further, one company's ingredients are another's finished product which means the further up in the food chain your ingredients are, the earlier it must be ready.

Manufacturers begin sourcing Pesach ingredients right after the previous Pesach and throughout the busy Sukkos season. Generally, by the time Chanuka comes around, production is well underway. For example, KVH Kosher certifies several manufacturers producing Kosher for Pesach (KFP) items such as cheese, coffee and roasted or glazed nuts.

The cheese production requires special KFP enzymes and cultures. While sourcing cultures for standard KFP cheese is fairly simple, sourcing secondary cultures for specialty cheeses is far more difficult.

At Fresh Roasted Almond Co. in Hollywood FL, sourcing KFP flavors demands weeks of work to ensure maximum range of flavors.

KVH Kosher works with the production managers, owners, and colleagues at other Kosher agencies to obtain the necessary ingredients.

PESACH KASHERING

Even before Purim, local establishments begin kashering to meet consumer demand. Kashering begins as early as two weeks before Purim and continues through the week of erev Pesach, culminating with the Communal Kashering the Sunday prior to Pesach. Additionally, many consumers request assistance from KVH Kosher to kosher their home kitchens for Pesach.

To meet this demand, KVH Kosher and Yeshiva Ohr Yisrael (YOY) partnered to bring Kashering services to the Greater Boston Community. The students are trained by KVH Kosher team members and then visit homes upon request to kosher kitchens for Pesach.





Tevilas Keilim

RABBI NISSIN DELMOOR

In the days leading up to Pesach many of us are busy purchasing new pots, pans and various other utensils in preparation for the upcoming Yom Tov. This presents a special opportunity to fulfill the mitzvah of tevilas keilim, dipping our newly obtained utensils into the mikvah.

In fact, even a temporary use of a utensil¹ which has a tevila requirement that has not yet been performed is forbidden. This is true even at a hotel or restaurant, where the user does not even own the utensil.

Here are some general guidelines to keep in mind in the performance of Tevilas Keilim.

Ownership

The utensil must have been previously owned by a non-Jew and have been obtained by a Jew either by a gift, sale, or other type of transaction².

If while after purchase, even a part owner of the utensil is not Jewish, then there is no Mitzvah of Tevilas Keilim³.

When one sells their Chametz for Passover to a non-Jew, the custom is not to sell the actual Chametz utensils as this could present a problem after the Holiday is over when acquiring the utensils back from the non Jew⁴.

A utensil that is constructed while under Jewish ownership does not require tevila.

Intent

There is a common misconception that a utensil used only for food preparation is exempt from tevila. However, this is not accurate. The defining characteristic is that the owner must have the intent to use the utensil as klei seudah. This is defined as a utensil that is used either to serve a finished food product or to prepare food.

That being said, if a utensil only contacts food in an inedible state then tevila should be done without a beracha⁵. Thus a peeler used strictly for potatoes (which cannot be eaten raw) would require tevila without a beracha. However, a peeler used for carrots, or a baking pan (utensils that normally come into contact with edible food) require tevila with a beracha.

A container used strictly for storage but not for food preparation or serving food, such as a wine barrel or cookie jar, should have tevila performed, although without a beracha⁶.

Some Jewish owned stores have a special mikvah for toiveling on the premises. However, one should be careful. Store merchandise is not purchased by the store owner with the intent to be used with food; rather it is bought to sell and turn a profit. In such a situation it is not clear if the utensil has

a requirement for tevila, for on the one hand it will eventually be used for food by the purchasing consumer but in its present state it is merely “klei schorah.” One should be careful to toivel these items only after purchasing for personal use; if they are toiveled before being purchased, the tevila may not be effective.

The same issue may apply to utensils purchased to be given as a gift (something to look out for when receiving shalach manos that have bowls and dishes that don't directly come into contact with the food of the shaloch manos.) Ask your Rav for guidance.

The Blessing

The bracha made when toiveling a utensil is “al tvilas kli”. If toiveling more than one utensil at a time, we recite “al tvilas keilim”. When performing tevila for items which do not require a beracha (see examples below) it is good practice to first toivel an item that requires a beracha and have the rest of the items in mind.

If one forgets to recite the beracha, the tevila is still valid.

Performance of the Mitzvah

The utensil should be submerged completely in the water of the mikvah at

one time and the waters of the mikvah should come in complete contact with the utensil, both inside and out.

One should wet their hands in the waters of the mikvah before grasping the utensil. The item should be held loosely when dipping in the mikvah⁷.

Utensils should be clean: any stickers, residue or glue attached to a utensil should be removed before tevila is performed.

Materials That Require Tevila

Utensils made of metal, glass, as well as Pyrex and Correlle (which are types of glass) require tevila with a bracha⁸. Wood, stone, porcelain, and synthetic utensils do not require tevila.

Utensils that are made of two or more layers of material, one that requires tevila and one that does not, should be toiveled without a bracha. An example would be a metal frying pan covered with teflon.

Single use aluminum pans do not require tevila⁹.

Food Contact

A utensil that does not come into intentional contact with food does not require tevila¹⁰. Thus the burners and grates of a gas stove do not require tevila. However,

the grates of a grill do require tevila, as they come into direct contact with food under normal use.

Items which are covered with a layer of tin foil or baking paper still require tevila, as this covering is considered insignificant.

An item which under its normal use does not come into contact with food, but sometimes will be used in a way that does have food contact, does not require tevila¹¹. An example of this would be a pocket knife which on occasion will be used to slice fruit, or the grates of an oven which might be used to toast bread.

A lid for a pot will require tevila; since the steam rises and touches the lid, it considered to have direct contact with the food.

How fitting it is that as we prepare to celebrate and commemorate the Redemption from Egypt, where our ancestors were extracted from a land bereft of Kedusha, into the service of Hashem; that we now take our utensils purchased from non-Jewish ownership and sanctify them in the pure waters of the mikvah¹².

May we soon merit the Ultimate Redemption.

1 Igros Moshe YD 3:22, see there for advice on what to do when presented with such a situation.

2 Shulchan Aruch YD 120:1

3 Rema 120:11 and Shach Seif Katan 26

4 Pischei Teshuva 120:13

5 Rema YD 120:5, see the Shach Seif Katan 11

6 Rabbi Akiva Eiger on the Shulchan Aruch 120:1

7 Shulchan Aruch and Rema YD 120:2

8 Shulchan Aruch YD 120:1

9 Igros Moshe YD 3:23

10 Shulchan Aruch 120:4

11 Aruch Hashulchan 120:40

12 See Taz YD 120:1

COMMUNITY KASHERING



We are pleased to inform you that we will be holding our annual Pre-Pesach communal Kashering. Kashering will take place at **Young Israel of Brookline**, 62 Green Street, Brookline, MA on **Sunday, April 14, 2024**, from **10 AM - 12 PM**.

Please keep in mind the following guidelines:

- Items should not have been used or washed with hot water for 24 hours
- Items to be kashered must be properly cleaned, until surfaces are 100% cleaned and de-greased. This usually requires 'elbow grease', chemical cleaners, and abrasive scrubbers. Special attention must be given to cleaning 'nooks and crannies', joints, handles, lips.
- Equipment that cannot be cleaned properly may not be kashered.

Sponsored by Kenny Wintman in memory of his parents, Abraham and Sylvia Wintman z"l.

TEVILAS KEILIM

Halacha dictates that new food utensils be immersed in a Kosher Mikvah prior to usage. The Mikvah at Young Israel of Brookline will be open during the Community Kashering.

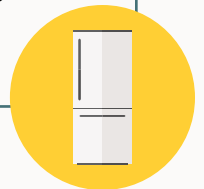
The Daughters of Israel Mikvah is open
Sunday - Thursday: 8 am - 4 pm
Erev Shabbos & Erev Yom Tov: 8 am-12 noon
(no appointment necessary.)

For more information, please visit
<https://www.bostonmikvah.org/mikvah-hours>

HOME KASHERING

KVH Kosher is partnering with students of Yeshiva Ohr Yisrael to provide kashering at your home.

To make an appointment, please visit
kvhkosher.org/home-kashering-service



SHATNEZ TESTING

The Boston Shatnez Laboratory will continue testing clothing needed for Pesach until noon Sunday April 21. Items should be clearly marked with name and phone number that can be texted when testing is complete. If you need by a specific time contact us prior to drop off.

Clothing can be left on the coat rack on enclosed porch at **205 Chiswick Road, Brighton**.
For more information visit us at www.testshatnez.com
To contact us call 617 782 2624 or email bostonshatnezlab@gmail.com

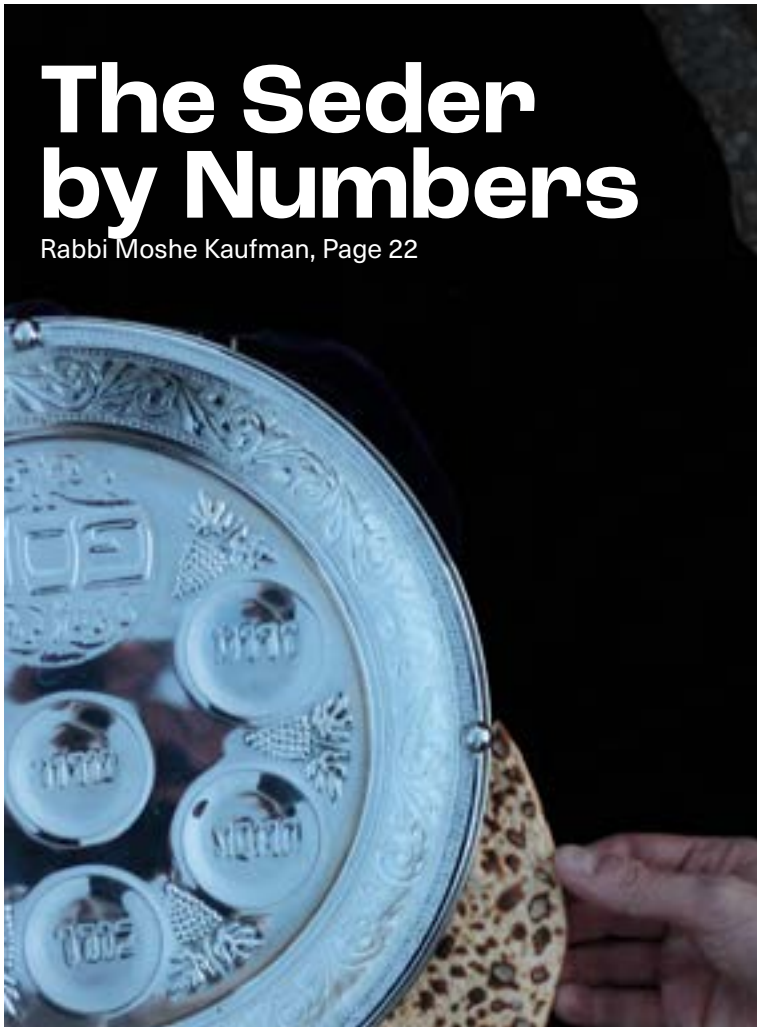
PESACH PREP



Up for Sale

A MECHIRAS CHOMETZ PRIMER

Page 20



The Seder by Numbers

Rabbi Moshe Kaufman, Page 22

BIUR CHAMETZ

Page 21

TAANIS BECHORIM

Page 21

BITUL CHAMETZ

Page 21



MEZUZAH

Rabbi Zvi Solomon

Page 26



SEFIRAT HAOMER

Rabbi Yaakov Jaffe

Page 29



CHOMETZ AFTER PESACH

Page 32

Up for Sale

A MECHIRAS CHOMETZ PRIMER

KVH Kosher has an online option for designating KVH an agent to sell your Chametz:
<https://kvhkosher.org/sale-of-chometz-form>

The Mishna (Pesachim 21a) says that as long as one is allowed to consume Chametz on Erev Pesach, he can sell his Chametz to a non-Jew. We extend this to all situations where one owns Chametz that he cannot or does not wish to dispose of.

The Nature Of The Sale

In order for the non-Jew to truly own the Chametz, the sale must be complete and final. If one sells his Chametz on condition of receiving it in return the sale is not sufficient for Pesach purposes because in essence the owner is retaining some rights to the Chametz. In addition, if the owner retains the rights to the space in which the Chametz is stored, the transaction may not be complete. If one profits from the Chametz, while he may not own it, he is transgressing with prohibition of Hana'ah, to derive benefit from Chametz.

Types Of Sales

The simplest transaction is the one we are much familiar with. One appoints an agent (usually a rabbi) to sell his Chametz to a non-Jew. The sale takes place on Erev Pesach right before the prohibition of eating Chametz goes into effect. In order to avoid the issue of Kinyan Chatzer, the location of the Chametz is leased to the buyer as well.

The sale of the Chametz is final. If the non-Jew would like to partake of the Chametz during Pesach, he has every right to do so. However, we provide an incentive to the non Jew to sell it back after Pesach. On Erev Pesach, we take a small deposit for the purchase. The balance of the value of the Chametz,

quite a sizable sum, is due after Pesach. Immediately following Pesach, the rabbi meets with the non-Jew and asks him whether he wants to evaluate all the Chametz and pay the balance or whether he would like to simply take back his deposit and sell the Chametz back to its prior owners. Naturally, the non-Jew opts to sell it back.

Jewish-Owned Businesses

What about a business that will be operating on Pesach? Even if the owners are not religious, if they own or do business with their Chametz over Pesach, those products may not be consumed after Pesach.

To solve this issue, any kosher certified business which is Jewish owned sells not just the Chametz but the operation that is processing and doing business with the Chametz. Any profits made from its Chametz are sold to the non-Jew as well. To make this transaction more solid, we encourage the Jewish owners to sell their share of the company to an actual partner who is a non-Jew. If they cannot do so, the Jew's portion of the business is sold to an outsider.

What Can Be Sold?

Technically, any Chametz can be sold. Many have the stringency not to sell Chametz Gamur, complete Chametz. This includes any baked goods that would actually be prohibited by Torah law from consumption on Pesach. Items that are not included as Chametz Gamur are those which may have Chametz ingredients but are not pure Chametz. Also included are items that have potential to be Chametz but have not certainly become Chametz. According

to many, flour is included in this category as well. Even if one tries to follow this stringency, it is worth having in mind that if he inadvertently left over some Chametz Gamur, it should be included in the sale as well.

Dealing With Sold Chametz

The areas where the sold Chametz is stored must be clearly marked off and not used during Pesach. Most rabbis stipulate that if the sellers mistakenly partake of the Chametz, this does not invalidate the sale.

There is some discussion regarding whether one is obligated to do Bedikas Chametz in areas which he will sell. If one will not be at home on Bedikas Chametz night (the night before Erev Pesach), there are opinions that he should sell his Chametz the day before Erev Pesach so he does not become obligated to do Bedikas Chametz. If one is leaving for the entire Pesach and selling his entire house, he should leave out one area and do Bedikas Chametz prior to leaving (assuming that he is still at home within 30 days before Pesach.)

If one will be in an earlier time zone than the area in which his Chametz is sold, he must make sure that his Chametz is sold before the prohibition begins for him. For example, if a Boston resident goes to Israel for Pesach, he must make sure that the sale of his Chametz does not wait until the morning of Erev Pesach in Boston, because for him, the prohibition will have taken effect 6 or 7 hours prior. Therefore, he should sell his Chametz the day before Erev Pesach.

Bi'ur Chametz

The widespread custom is to burn the Chametz on Erev Pesach. In order to safely accommodate this custom many communities, including ours, have set up communal burn sites under the guidance of the Boston Fire Department. KVH Kosher will publish details about a communal burn site as it becomes available.

If you would prefer burning your Chametz at home, for safety reasons, KVH Kosher recommends using your outdoor BBQ grill, a device designed to burn. If you do not have a BBQ grill you can get rid of your Chametz simply by disposing of it prior to Pesach. Ideally, it should be disposed of and picked up before the prohibition of owning Chametz begins on Erev Pesach (11:34 AM - GR" A).

There will be a communal Biur Chametz at the Brighton Firehouse on
Erev Pesach, Monday April 22nd - 8:00 AM to 10:30 AM

Please do not try to burn plastic, frozen bread or foil. These only serve to smother the flames.

Ta'anis Bechorim

FAST OF THE FIRST BORN

Halacha teaches us that all firstborn men and women (or parents of firstborn boys and girls who are minors) fast on Erev Pesach commemorating Makas Bechoros.

The widespread custom is that one takes part in a siyum and is thereby permitted to join in the festive "meal" that follows. There are many reasons given and it is beyond the scope of this document to explain them all.

Bitul Chametz

NULLIFICATION OF CHAMETZ

Bitul Chametz is important as getting rid of Chametz. After one completes his search for Chametz on the night prior to Pesach he should say:

כל חמירא וחמיעא דאיכא ברשותי, דלא חזיתיה ודלא בערתיה, לבטיל ולהוי הפקר כעפרא דארעא

All Chametz or leaven in my possession that I have not seen, and have not destroyed, shall be nullified and become ownerless, like the dust of the earth.

After one disposes of any Chametz he has not sold, one should say as follows:

כל חמירא וחמיעא דאיכא ברשותי, דחזיתיה ודלא חזיתיה, דבערתיה ודלא בערתיה, לבטיל ולהוי הפקר כעפרא דארעא

All Chametz or leaven in my possession that I have seen and that I have not seen, that I have destroyed and that I have not destroyed, shall be nullified and become ownerless, like the dust of the earth.

PLEASE NOTE: This second declaration should be recited on Wednesday morning at or before the appropriate time:
Magen Avraham – 11:19 AM | Gra & Baal HaTanya – 11:25 AM



THE SEDER BY NUMBERS

RABBI MOSHE KAUFMAN

An oft asked question when it comes to the Pesach Seder is “How much?”

Whether one is concerned about the amount needed to fulfill the mitzvos of the night to completion or needs to consume the minimum amount due to health concerns, this is one of the most common Seder questions. Here is a basic guide for the volume of wine/ grape juice, matza, and maror one must consume at the various stages of the Pesach Seder.

FOUR CUPS



HOW WE MEASURE IT:

רבעית – Revi'is

A halachic volume of measurement calculated by modern poskim to be between **2.9 - 5.1 fl oz**

The consumption of the 4 cups is spread across the Seder from the very beginning, starting with Kiddush, culminating with Hallel at the end of the Seder.

The amount one must consume for each cup is the halachic volume known as a revi'is. Revi'is is calculated by contemporary poskim to be between 2.9 fl oz and 5.1 fl oz. Which opinion one follows varies based on circumstances (elderly, infirm or otherwise medically compromised individual)

and family custom. It will also depend if one is fulfilling a Biblical (kiddush Friday night) or a Rabbinical commandment (the regular 4 cups).

According to many opinions, one should consume the entire cup. Other opinions hold most of the cup suffices and at the very least, most of a revi'is. If one cannot drink the whole cup/revi'is, the optimal method is to use a cup exactly the size of a revi'is as to fulfill most of the cup and most of a revi'is opinions.



CHAZON ISH

FULL REVI'IS:

5.1 FL OZ

This is the most stringent opinion. If one cannot drink the entire 5.1 oz cup, one should try to consume at least a whole revi'is of 4.4/3.3 fl oz according to the opinion of Rav Moshe Feinstein.



RAV MOSHE FEINSTEIN

FULL REVI'IS:

4.4 FL OZ

MINIMUM:

2.2 FL OZ

Generally accepted opinion for the first cup when the first night of Pesach falls out on Friday night.



RAV MOSHE FEINSTEIN

FULL REVI'IS:

3.3 FL OZ

MINIMUM:

1.7 FL OZ

Generally accepted opinion for the standard 4 cups.



RAV AVRAHAM CHAIM NA'EH

FULL REVI'IS:

2.9 FL OZ

MINIMUM:

1.5 FL OZ

This cup size should only be relied on in great difficulty and the minimum consumption should only be relied on if absolutely medically necessary.

MATZAH



HOW WE MEASURE IT:

כזית – Kezayis

The measurement used for eating is a Kezayis (lit. like [the size of] an olive). Obviously there are different size olives as well as a possibility the average sizes have changed over the millenia. **A generally accepted opinion is that a kezayis is the equivalent of 1 fl oz.** Ideally, one would accomplish this by crushing the matza and measuring it in a 1 oz shot glass. This isn't very practical since you wouldn't have any whole matza left after measuring.

Some have replicated this volume measurement into weight as explained below. Others have translated the volume measurement into a surface measurement.

BY WEIGHT

The weight of a kezayis is a matter of dispute. Therefore, we have chosen the stringent opinion for Motzi-Matzah and the lenient opinion for Koreich and Afikoman.

BY SURFACE AREA

When measuring by surface area, the measurement depends on the thickness and density of the matzah. These are the accepted categories:

Hand Matzah - Thin:
9 matzos/lb

Hand Matzah - Medium:
8 matzos/lb

Hand Matzah - Thick:
7 matzos/lb

Machine Matzah:
15 matzos/lb

MOTZI MATZAH

This eating fulfills the biblical commandment to eat Matzah on the night of Pesach. For Motzi-Matzah, we eat 2 portions of matzah, hence the higher percentage of matzah shown on the chart. Also, since it fulfills the biblical commandment, we utilize a slightly more stringent measurement of a kezayis.

BY WEIGHT

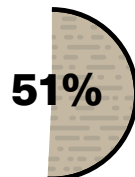
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Minimum: 22g

THICK



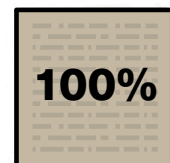
MEDIUM



THIN



MACHINE MATZAH



KOREICH

Only one kezayis is necessary for Koreich.

BY WEIGHT

11_g

THICK



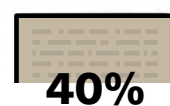
MEDIUM



THIN

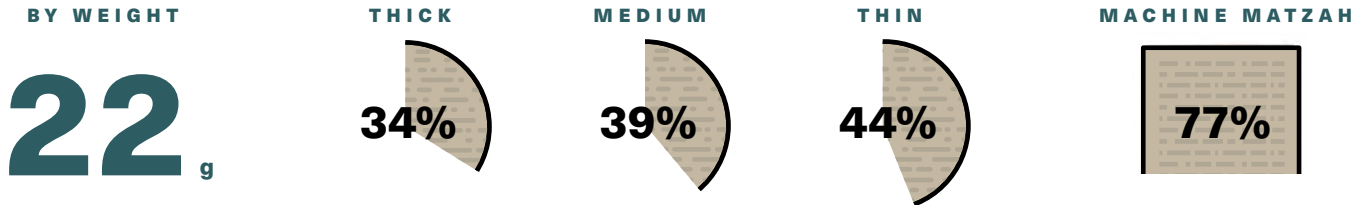


MACHINE MATZAH



AFIKOMAN

Two kezaisim are eaten. Since eating the Afikoman is a Rabbinical custom (as we have already fulfilled the Biblical commandment when eating Motzi-Matzah) we use a more lenient kezayis measurement.



NOTE: If one cannot eat matzah during the 3 customary periods during the Seder, one should, at the very least, eat 11g of Matzah during Motzi-Matzah. This should only be relied upon after consultation with your doctor and your Rabbi.

MAROR



HOW WE MEASURE IT:

כזית – Kezayis

Maror is eaten twice during the Seder. It is first eaten alone during Maror; it is then eaten during Koreich together with Matzah. We consume one kezayis each for Maror and Koreich.

Using a surface measurement is difficult for romaine and is impractical for horseradish. Therefore, we have provided **weight measurements for both romaine and horseradish** as well as a **volume measurement for horseradish**.

NOTE: Romaine is commonly infested with thrips and aphids and therefore must be washed and carefully checked for infestation. A produce checking guide (and other helpful guides) can be found on the [KVH Kosher website](http://www.kvhkosher.com).

BY WEIGHT

28 g

Minimum: 20g



BY VOLUME (HORSERADISH)

FULL KEZAYIS:

1 FL OZ

MINIMUM:

2 / 3 FL OZ

QUICK TIP: Measure this easily using a 1 oz shot glass.

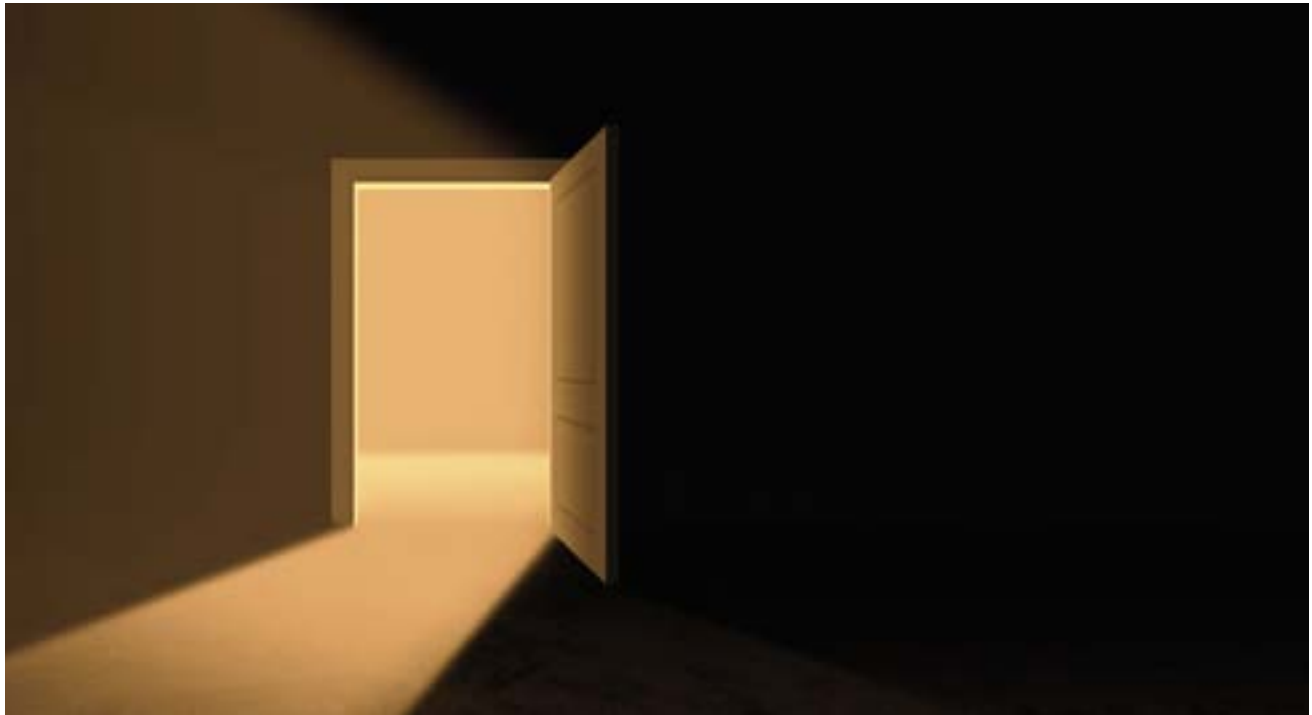
PRO TIP: One can pre-weigh the measurements for matzah and maror prior to Pesach using a simple digital food scale. This can be especially useful when hosting a large crowd at the Seder.

A [manual scale](#) specifically designed to weigh the Seder items is available at Judaica stores.

PLEASE NOTE: One may not weigh items on Yom Tov even with a manual scale.



IMAGE CREDIT:
JUDAICA PLAZA



Mezuzah:

A Great Strategy for National Security

RABBI ZVI SOLOMON

On Pesach night, Hashem meted out punishment in every Egyptian home. The Jews were instructed to mark their doorways with the blood of the Passover lamb, and in this merit earn the unique protection of Hashem. Hashem then passed over and guarded every Jewish home from harm.

The name “Pesach” - or “Passover” - commemorates this miracle. However, there is another constant mitzvah that reminds us of this: the Mezuzah. In addition to our

preparations for Pesach, let us gain a greater appreciation for this Mitzvah.

Here is a summary of the basics:

Mezuzah and its protection

The Mezuzah must be written by a G-d fearing scribe who will produce it in accordance with the complex and detailed laws unique to Mezuzah writing.

When exiting the home one should place a hand on the Mezuzah and pray to Hashem to protect one’s coming and going¹. In addition to protection from

physical harm it protects from exposure to sin and spiritual harm².

However, the primary function of Mitzvas Mezuzah is to serve as a visual reminder to remain deeply connected to Hashem. When a person walks through a doorway with a Mezuzah they should deepen their belief in Hashem and his Oneness and their commitment to the Torah, as is proscribed in the Shema³. The Mezuzah should also serve as a reminder we are only guests in our own homes and that Hashem is the true “King of the Castle”⁴.

1 Rama Yoreh Deah 285:2

2 Tractate Menachos 43b cited in Tur Yoreh Deah 285. This is also evident from Arizal’s practice of praying for protection from evil inclination when touching the Mezuzah as quoted in Bircai Yosef 285:4.

3 See Tur Yoreh Deah 285.

4 Sefer Chareidim Chapter 16 paragraph 21

5 Shulchan Aruch Yoreh Deah 286:13. An area of this size in any configuration other than a perfect square a Mezuzah should be

Types of living spaces

In order to be subject to the Mitzvah of Mezuzah, a room needs to be four Amos by four Amos⁵ and be occupied by a Jewish person for living purposes.

Living functions include eating, sleeping, leisure activities, storage use, etc. Included spaces are vacation homes, frequented storage areas⁶ such as garages, basements and attics. Fenced-in front and back yards, adjacent to homes can require a Mezuzah⁷.

Bathrooms⁸ should not have a Mezuzah.

The obligation of Mezuzah is incumbent upon the person occupying the residence regardless of Jewish ownership. Therefore renters⁹ have an obligation to affix a Mezuzah after living there for a substantial time, i.e. more than 30 days.

Types of doorways

All¹⁰ finished¹¹ doorways with the following specifications, used for entry to a location, are obligated in Mezuzah. Even several doorways accessing the same room require a Mezuzah on each¹².

A “doorway” is defined as:¹³

1. Two vertical doorposts¹⁴ measuring at least 10 Tefachim (handbreadths) tall and
2. has a lintel.

If there is no door, a mezuzah should be affixed but without reciting a

Bracha¹⁵. A doorway that is not intended for use, or used only for exiting, is not required to have a Mezuzah¹⁶.

Positioning the Mezuzah

The Mezuzah should be set at the beginning of the top third¹⁷ of the right door post. Ideally, it should be positioned within the doorframe's first Tefach¹⁸ (handbreadth) so that the Mezuzah is noticed immediately when entering the doorway¹⁹. The Mezuzah must be placed on the right side of the door frame in the direction of the entrance to the room.

Determining the “right side of the entryway” can be tricky if its doorway is shared by two rooms. Some considerations of defining the direction of entrance are²⁰:

1. In the case of two rooms, one opening into the other, the entryway is the direction in which one enters the inner room.
2. The room that has a more prominent living function is considered the main room²¹.
3. The direction in which the door hinges open may be considered the entryway.
4. If one room has dimensions or characteristics requiring a Mezuzah and the other does not, the entryway is the direction of the room requiring a Mezuzah.

Determining the “right side” is a complex calculation and a Rav should always be consulted.

Affixing The Mezuzah

A Beracha is recited prior to setting the Mezuzah²². One Beracha covers all of the Mezuzos that will be affixed at that time²³.

The Mezuzah is positioned either vertically (minhag Sephard) or on a diagonal slant (minhag Ashkenaz) with the top of Mezuzah towards the inside direction²⁴. Care should be taken to make sure that the Mezuzah is in its protective case right side up and the divine name “Shadd-ai” written on it facing the doorway²⁵.

While any Mezuzah case is acceptable, it would seem a translucent one is advantageous since the Mezuzah and Hashem's name “Shadd-ai” are most visible²⁶.

The Mezuzah should be set firmly with nails²⁷ or whatever other means to ensure it remains firmly in place²⁸.

Mezuzah maintenance

Doorways should be examined a minimum of twice every seven years to ensure that the Mezuzah is still intact and in place²⁹. Mezuzahs that are more exposed to damaging elements such as heat and moisture should be examined more frequently³⁰.

Even if one does not have access to a scribe to review the text and lettering of the Mezuzah, anyone is capable of simply making sure the Mezuzah is still hanging in the doorway and not visibly damaged³¹.

placed but without a Beracha see Shach. There are different opinions as to the size of an Amah: 48 cm (R' Chaim Naeh), 54 cm (R Moshe Feinstein) , 57.6 (Chazon Ish). This equals to 192 x 192 cm (R' Chaim Naeh), 216 x 216 cm (R Moshe Feinstein), 231 x 231 cm (Chazon Ish)

6 Shulchan Aruch Yoreh Deah 286:1,2

7 ibid 286:7

8 ibid 286:4

9 ibid 286:23, 291:2 According to many, this is Rabbinic. See Footnote Nachlas Tzvi 286:22 and Responsa Rabbi Akiva Eiger 66.

10 Rama 287:2

11 Aruch Hashulchan 287:2,3

12 Shulchan Aruch Yoreh Deah 286:18

13 Ibid 287:1

14 In the event that a door frame only has one vertical door post ie. the opposite side is a wall, and the post is on the right side when entering the room, a Mezuzah should be placed but without a Beracha. See Shach

15 Shulchan Aruch Yoreh Deah 286:15

16 Ibid 286:18

When moving out of a dwelling, a person should not take down the Mezuzah unless the landlord is a non-Jew or a non-Jew will be inhabiting the space³².

The unique name “Shadd-ai”

Did you ever notice the letter Shin on the Mezuzah case? There is an ancient custom to inscribe Hashem’s name of “Shadd-ai” spelled Shin, Daled, Yud on the Mezuzah parchment. It is intended to be visible to those entering the doorway. When the Mezuzah is not visible, a letter Shin is added to the outer Mezuzah case to be a visual reminder.

Why the choice of this particular name? One reason given³³ is that it's an acronym for “Shomer Diras

Yisroel”, Hashem is the guardian of Jewish dwellings³⁴. However, consider the following additional reason.

Hashem has different names that represent His various attributes. When He created the world His creative influence would have continued indefinitely. There came a point where He declared “Shedai” which means “Enough!”³⁵. Through proclaiming, “enough”, He exercised His power to withdraw His creative energy. This limit setting to His creating, is what completed the universe as He willed. The name “Shadd-ai” is His attribute of setting limits³⁶. Glancing at the name Shadd-ai on the Mezuzah reminds us to also create boundaries and set our own limits to the world that exists outside the Jewish home.

The Talmud³⁷ teaches that, unlike earthly kings who have guards outside their palaces to protect them, through the Mitzvah of Mezuzah, Hashem, the King of Kings, stands outside the homes of his servants and protects them.

We are living in unsettling and frightening times. We all want to feel safe and secure. One of the best ways to merit protection from Hashem is to perform the Mitzvah of Mezuzah in the best way possible.

17 Ibid 289:2 For very tall frames it can be positioned at shoulder height even though it may technically be lower than the top third See Shach.
18 3.15 in. (8 cm) (R' Chaim Naeh), 3.54 in. (9.00 cm) (R Moshe Feinstein), 3.79 in. (9.62 cm) (Chazon Ish)
19 Ibid 285:2, 289:2. If this is not possible due to structural limitations or safety considerations consult with your Rav for alternative placements. See Shach 289:3
20 See Chovas Hador Chapter 8
21 ie. eating, sleeping or even more percentage of time dwelling there than the other room
22 Please note that as with all areas of halacha some instances for requiring a Mezuzah are Biblical, some Rabbinic, and some are advised when there are differing opinions in order to err on the side of caution. This impacts the need to recite a blessing. Consult with a Rabbi knowledgeable in laws of Mezuzah when a Brocho is applicable.
23 Shulchan Aruch Yoreh Deah 289:1
24 Ibid 289:6
25 Rama 288:15
26 See Rama Yoreh Deah 288:15
27 Shulchan Aruch Yoreh Deah 289:4
28 See Aruch Hashulchan 289:15 regarding using glue
29 Shulchan Aruch Yoreh Deah 291:1. When taking down a mezuzah to examine if one intended on returning (the same Mezuzah) to the doorway the same day a Beracha is not said. See Aruch Hashulchan 289:4

30 Aruch Hashulchan 291:1
31 See Pischei Teshuva 291:3
32 Shulchan Aruch Yoreh Deah 291:2. The new tenant can be asked to reimburse for the Mezuzahs left behind or if they are replaced you can retrieve yours
33 See Kolbo cited in Darchei Moshe 288:3
34 See Maharsha Berachos 15b who provides an alternative reason
35 See Rashi Bereishis 43:14 citing Medrash Tanchuma
36 This idea of associating the ability of limit and boundary setting with this unique name is based on the Gemara Berachos 15b **בפרש שדי וכו** which discusses the need for deliberate and precise articulation of words which is creating limits in sounds. Additionally Tehillim 91 which describes the benefit of the one who dwells in the shade of Shadd-ai is unique that it was recited when establishing the borders and limits of sacred territories as well as has protective powers to separate and ward off harmful forces See Tractate Shavuos 15b.
37 Tractate Menachos 33b. Mitzvahs Mezuzah is also uniquely rewarded with longevity for both the person and their offspring. Shulchan Aruch Yoreh Deah 285:1. In addition to protection inside the home one is afforded Divine protection when out and about and traveling. See Maharsha Tractate Menachos 43b explaining the verse **ה' שומרך** **ה' צלך**.



Laws of Sefirat Ha-Omer

RABBI YAAKOV JAFFE

Rabbi Jaffe is the rabbi of the Maimonides Kehillah and has been the treasurer of KVH Kosher and a member of the Rabbinical Council of New England for more than a dozen years.

The Mitzvah

When the Temple stood, Jews were commanded to count 49 days from the second night of Pesach (the night after the Seder) until the holiday of Shavuot (Vayikra 23:15, Devarim 16:9).

There are differing views as to the nature of the Mitzvah when there is no Temple. According to some opinions, Sefirah is a Rabbinic Mitzvah established in order to remember the Beit Ha-Mikdash (Menachot 66a). Rambam is of the view that the Mitzvah is still Biblically in-effect even when there is no Temple (Ran to Rif Psachim 28a).

We observe a series of mourning practices during the Omer period. Rabbi Soloveitchik noted that these are a consequence of the Mitzvah being a reminder of the destroyed Temple. Other reasons are also given for the mourning, such as the

tragedies of the first crusade, and the death of Rabbi Akiva's students (Aruch HaShulchan 493:1).

This Mitzvah is ideally performed standing, just like the rest of the practices associated with Temple service (Rambam 7:22). Some offer a Kabbalistic reason for why the Omer is counted standing (AHS 489:4).

Because the count recalls the missing Temple, we pray for the rebuilding of the Temple immediately after we count the Omer (Tosafot Megilah 20b)

Nachmanides (Kiddushin 33b) obligates women in this Mitzvah like men, as it is not a time-bound Mitzvah, since it is linked to the Omer sacrifice and not to any date in the calendar (see also Magen Avraham 489:1). Most authorities believe it is a time-bound Mitzvah; however, like any time bound positive commandment, women are still encouraged to perform this Mitzvah as a way to come closer

to G-d. Ashkenazic women recite a blessing upon the performance of this Mitzvah, like any time bound positive commandment (AHS 489:4).

The Mitzvah applies to each individual, and not just the court or leaders of the Jewish people. The Torah commands: "and you should all count for yourselves" and not just in the singular admonishing the court or leaders "count for yourself." (Menachot 65b)

Wording of the Mitzvah

Before performing the Mitzvah, one recites a blessing ending in the words "Al Sefirat Ha-Omer."

In synagogue, a Jew who is not reciting a blessing should listen to the blessing of the Chazan and recite Amen so that the Chazzan's blessing will apply to their count. One reciting their own blessing cannot say Amen to the Chazzan's blessing as doing so makes one's own blessing redundant. Therefore, Rabbi

Soloveitchik taught that they should recite the blessing with the Chazzan out loud or in an undertone. Others add “Baruch Hu U-baruch Shemo” during the blessing of the Chazzan as an alternative.

When the Temple stood, the Jews counted 49 days and also 7 weeks between the two holidays. Since today the Mitzvah only recalls what happened in the times of the Temple, some require only counting the days. One should ideally count both (Menachot 66a).

One counts the days saying “Ha-Yom,” today, is a certain number of days and weeks since the Omer. Some conclude the count with “La Omer” from the Omer sacrifice, and others conclude with “Ba-Omer” in the Omer time-period. La-Omer is preferred (AHS 489:9).

One should understand the language one counts in. One may count in English; if one does not understand the Hebrew words, this would be preferable over counting in Hebrew (MA 489:2).

Some recite Psalm 67, which has 49 words, after counting. Others say that this Psalm refers to the 49 Shemittah and Yovel years and therefore do not recite it after Sefirat Ha-Omer.

Some add various Kabbalistic prayers before and after the Omer counting but these prayers are not required. Some authorities believe the prayers should be said, some believe they may be said, and some take a stringent view that these prayers must be omitted (AHS 589:6)

Though this Mitzvah is an annual Mitzvah, no She-Hechyanu is recited for this Mitzvah, because it is a Mitzvah of sadness as it reminds us of the lack of the Temple (Maor to Rif Psachim 28a, AHS 589:5).

This Mitzvah must be performed with one’s physical self, and therefore one should audibly count personally, and not just hear the count from others according to many authorities (AHS 489:4).

Timing of the Mitzvah

Fundamentally, this Mitzvah can be

performed all night. Like most evening Mitzvot, it should be performed before midnight (Megillah 21a).

One should wait to perform this Mitzvah until nightfall; there is a difference of opinion in general when nightfall is (489:2). Since this Mitzvah is Rabbinic, one should be careful to wait less time to count the Omer than one waits for Biblical Mitzvot like the recitation of Shema, to avoid holding a Rabbinic Mitzvah to the same standard as a Biblical Mitzvah.

The Torah uses the word “Temimot” regarding the count of the Omer, and consequently, the count of the first night must begin as early in the night as possible (Ohr Zarua 329 Levush 489). Consequently, men and women should count the Omer at Maariv on the first night. Some have the practice to wait till after the first seder to count, but this practice is erroneous (AHS 489:11). Others say any counting at night achieves Temimot (Taz 489:5).

It is better to refrain from eating a meal before counting. Thus, if one plans on attending the late Maariv Minyan,



they should count before eating dinner (AHS 489:10-12). Others say one should count before dinner for a different reason, since the count should be close to nightfall to achieve "temimot."

Since Shema is a more common Mitzvah than the Omer, one should ideally perform the Mitzvah of Shema first. However, if one will attend a late Maariv Minyan and delays Shema for a late hour, there is no reason to delay the count of the Omer until that time (AHS 489:10, MB 489:18). Others disagree and say one should wait to count until after Maariv in all circumstances (IGM 4:99:1).

Some communities daven Maariv before sunset in the summer months. In those cases, one counts the Omer after nightfall at home.

Can one ever count after sunset before nightfall? Counting as early as sunset fulfills one's obligation after the fact (AHS 489:7). When counting in shul, one counts and recites a blessing on the count so long as it is after sunset even if it is before nightfall, and then repeats the count without a blessing later that night (AHS 489:8). A shul community may even, according to some authorities,

count before sunset with a blessing, but one who finds oneself in such a synagogue should plan to count after nightfall instead (489:3).

In synagogue on Saturday Night, the Omer is counted before Havdalah in order to delay the prominent performance of Melacha, work, as long as possible (AHS 489:11).

Missing Days

If the first count is missed, the count is no longer "Temimot" and one may not be able to perform the Mitzvot on future nights according to many authorities (Ran to Rif Psachim 28a). One still counts, but without a blessing if the first day is missed.

In general, if one misses a night of counting, one counts the following day without a blessing to preserve the consecutiveness of the count, even though one has not performed the Mitzvah for that date since the count was during the day and not at night (489:7).

In general, each day is its own Mitzvah, and consequently each carries its own blessing. If one misses one night entirely, most authorities say that this has no bearing on future nights, and one counts future nights with a blessing, even having missed one night

of the counting. A small number of authorities say the blessing should be omitted in future nights, and common practice is not to recite a blessing in deference to those authorities when a night is missed - unless one counted during the following day and thereby maintain consecutiveness (AHS 489:15). If one is not sure if one missed a night, one may surely continue to count with a blessing on all future nights (489:8).

If one accepted Shabbat and realized one had not yet counted the count for Friday, one can still count Friday's Omer without a blessing until sunset (Igrot Moshe 4:99:3).

Children count the Omer with a blessing, as children who have reached the age of education are rabbinically required to perform this Mitzva, under the rubric of Chinuch. For that reason, if a child reaches bar or bat mitzvah in the middle of the Omer, they may continue to count with a blessing as their count retains its consecutiveness (AHS 489:15). The ruling is more complex in the case of a convert, whose count previous to conversion was not obligatory in any way (Minchat Chinuch 306).

Please note: These products are not certified Kosher for Passover.

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Chometz after Pesach

GROCERY STORES

Based on our research, Chometz from all major grocery stores is permitted to be purchased after Pesach this year. Almost all stores in our area have no Jewish ownership, and the ones that have Jewish ownership have divested themselves from owning Chometz for the duration of Pesach according to Torah law. For those that prefer not to rely on any sale of Chometz, the following are the best options:

BJ's

Costco

CVS

Trader Joe's

Wegman's

Whole Foods

All KVH Kosher Certified Establishments have divested themselves from owning Chometz for the duration of Pesach according to Torah Law.

PLEASE NOTE: While Ocean State Job Lot appears to be under Jewish ownership, KVH Kosher has not been able to verify the ownership status, nor whether the chametz was sold or not. Please consult your local Rabbi regarding purchasing chametz there during the next couple of months.

LIQUOR STORES

A serious concern has come to light in that many local liquor stores, as well as major liquor distributors in the Greater Boston Area are under Jewish ownership. Therefore, until the end of June, Chometz beverages should be purchased only in one of the above locations, any liquor store which is verified as not being Jewish-owned, or one of the following:

Fresh Pond Liquors

233 Alewife Brook Parkway Cambridge MA

All Star Liquors

15 McGrath Highway Somerville MA

Gary's Liquors

655 VFW Pkwy, Chestnut Hill, MA 02467

Gordon's DTX

39 Temple Place, Boston, MA 02111

Gordon's Main St

894 Main Street, Waltham, MA 02451

Gordon's Moody St

599 Moody Street, Waltham, MA 02451

Gordon's Newton

31 Austin Street, Newton, MA 02460

Gordon's Watertown

51 Watertown Street, Watertown, MA 02472

Locke Liquors

48 Broadway, Malden, MA

Murray's

747 Beacon Street, Newton Centre, MA 02459

MVP Liquors

2153 Mystic Valley Parkway Malden, MA

The Butcherie

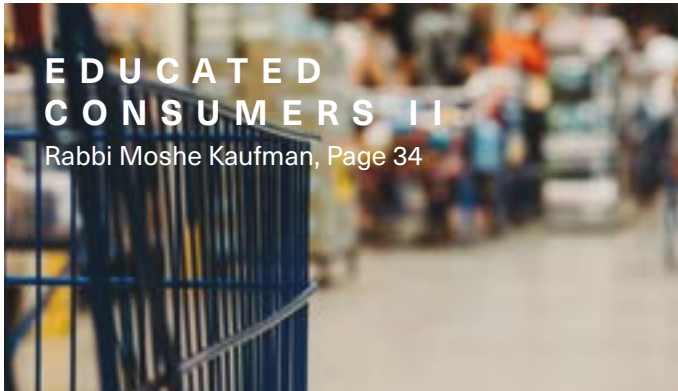
428 Harvard St, Brookline, MA 02446

Zaydes Market

15 Washington St, Canton, MA 02021



PRODUCT GUIDE



EDUCATED CONSUMERS II

Rabbi Moshe Kaufman, Page 34



PASSOVER APPROVED PRODUCTS

Page 37

STOP & SHOP Stores with Pesach Products

Page 38

DAIRY PRODUCTS

Page 42

GROCERIES & CATERERS

Page 43



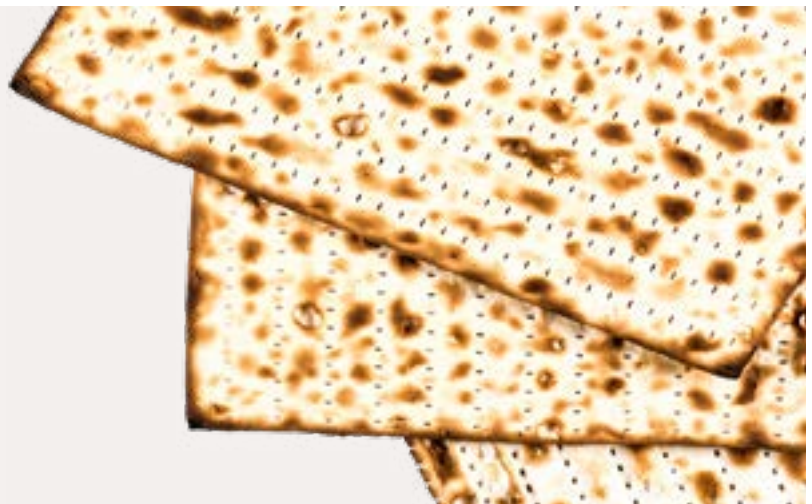
Veggies Reimagined

A HALACHIC DISCUSSION OF HYDROPONICS

Rabbi Zvi Solomon, Page 45

When Matzah is Not Matzah

Rabbi Azriel Blumberg, Page 47





Educated Consumers II¹

RABBI MOSHE KAUFMAN

MEHADRIN... CHASSIDISHE HASHGACHA... COMMUNITY HASHGACHA... NATIONAL AGENCY... CRC LIST, KOSHERQUEST LIST... EEK (EVERYONE EATS IT KOSHER)... DON'T EVEN DRINK HIS WATER!... CHASSIDISHE SHECHITA... PAS YISRAEL... YOSHON... MASHGIACH TEMIDI... YOTZAI V'NICHNAS...

These common terms are often heard in discussions about Kashrus. What do they actually mean?

BREAKING IT DOWN

There are over 1400 certifying rabbis and agencies worldwide, from very small community agencies to mega-conglomerates certifying manufacturing facilities on every continent.

Just as one wouldn't buy a car, house, or even a computer without minimal research, the same should apply to the food we consume.

For many centuries, food production was (relatively) simple and local. Individuals grew their own produce, milked their cows daily, and baked their own bread. For

those that didn't, purchasing these items was usually a local affair from someone with whom you were familiar. Production of said items was fairly straightforward. Bread didn't contain 15 ingredients, half of which you can't pronounce; milk was milk without added vitamins, whose source is unknown to the end user. Juice was squeezed fresh and not pasteurized and bottled on equipment shared with other beverages of dubious origin.

For items that did require supervision, certification was granted by the local Rav, with whom everyone was familiar

¹ See the first article in this series at kvhkosher.org/educated-consumers

(See KVH article “The Origins of Kashrus Certification.”)

Today, Kashrus is so much more complex. Ingredient panels do not list the multitudinous sub-ingredients of modern food production. Food manufacturers produce non-Kosher items on the same lines as seemingly unproblematic items. Kashrus professionals today become expert in food chemistry and technology, data

collection and sharing, business and communications, etc. The good news for the consumer is that just as one does not need a degree in engineering or computer science to purchase a laptop, but can simply explore consumer websites, and/or narrow down their specs to a short list, the same can be done for purchasing Kosher food in determining if it is supervised and certified by a reliable hashgacha.

HOW DOES ONE BECOME AN “EDUCATED CONSUMER”?

In recent years many lists have been published, such as Acceptable Kashrus Agencies (cRc)² and Navigating Hashgachos in Israel. However, not all lists are created equal.

There are some lists that attempt to rank Hashgachos in order of quality. One list actually has 7 levels - Excellent, Very Good, Good, Fairly Good, Mediocre, Sub-par, and Not Acceptable!

Such ratings are problematic for several reasons:

The differences between Hashgachos are too nuanced to be put on a scale. Every hashgacha has pluses and minuses. There are fields in which they excel and areas where they fall short. Some are common

failings and some are unique to a specific organization, region, or product. Even in areas where one agency excels, there are often anomalies.

An agency’s rating likely based on very subjective information. Much of the information is likely anecdotal. For every horror story one hears about a specific agency or Rabbi, someone else has similar claims about a different agency that was ranked even higher.

What is one to do with that information? Even if all the information is objective, what is a consumer to do with the information that reads like a high school report card? In what instances can one consume “Good”, “Fairly Good” or even “Mediocre” or “Sub Par” products?

BASELINE STANDARDS

How, then, does one know which agencies to rely upon?

Due to the nature of industrial manufacturing and globalization, it is virtually impossible for the consumer to research individual products and factories to determine what is compatible with their personal standards.

Kashrus agencies and organizations should have clearly documented SOP’s (Standard Operating Procedures). Organizations such as AKO (Association of Kashrus Organizations)³ were founded to create a baseline for organizations themselves.

The cRc List is an example of a list with a fairly basic baseline. There is a specific set of criteria including, but not limited to, accepted halachic practice, rabbinical oversight, field personnel, and written policies and guides. An agency’s being listed simply means that it meets the criteria. If an agency is not on the list, this could be because they have not yet been audited, or because they have failed to meet the criteria for approbation.)

However...

That doesn’t mean all locations, products, and organizations are equal. Some challenging Kashrus issues don’t have a halakhic consensus. For example:

- Is Pas Yisroel required? For what product and what time of year? How is Pas Yisroel achieved?
- Is Yoshon a fundamental requirement, a stringency, or not necessary at all?
- What about Chalav Yisroel? How about DE (Dairy Equipment) designations?

These sample questions are only the beginning. There are differing opinions regarding enzyme sourcing, culture growth, and so much more.

If one is concerned with these issues, the key is to educate oneself and ask accordingly. For example, do you believe that there is a difference between a pilot light vs a heating element in creating Pas Yisroel? Arm yourself with that knowledge ahead of time from sources you trust. When you know what to ask, you are far more likely to be satisfied with the answer.

2 consumer.crc kosher.org/acceptable-kashrus-agencies/

3 akokosher.org

BASIC QUESTIONS TO ASK

As a general rule, KVH does not comment about the general acceptability of other agencies, unless we have determined that a specific agency is deliberately acting in a way that is detrimental to accepted public standards or blatantly disregarding accepted halacha - such as certifying gevinas akum or gelatin sourced from non kosher animals - and/or misleading the public.

However, if one calls a certifying agency to inquire about a specific policy, such as Bedikas Tolaim, Bishul Yisroel or Hasgacha Temidis, and they respond only with a general answer that everything is at the highest standards, they are either negligently ignorant, being dishonest, or likely a combination of the two.

Here are some beginning questions to ask when inquiring about a Kashrus agency's standards:

1. Who is their Rav haMachshir?
2. Who is their posek when questions arise?
3. Do they know and keep track of who is responsible for Kashrus at every location the agency certifies at any given moment?

PERSONAL STANDARDS

When someone inquires about the acceptability of KVH's Kashrus, I'll often ask them what their personal standards are at home. If they rely on their local Vaad and eat at restaurants with any national hashgacha, they can rely on our certification carte blanche. We work hard to make sure that we meet, if not exceed, the baseline requirements of the AKO, cRc, and others who create "reliability lists," based on transparency, corroborating research, and audits.

If someone asks a specific question, whether it be regarding Pas Yisroel and Bishul Yisroel standards, Yoshon, insect checking etc... we respond accordingly.

If someone asks about other agencies, we recommend the following...

4. Do they provide mandatory annual mashgiach training for all food service personnel?
5. Do they have a system of rigorous oversight over our mashgichim and not leave them to their own judgment.
6. Do route supervisors or rabbinic coordinators check in on food service locations at least once a week - many at least twice weekly and some daily - to watch mashgichim and ensure protocols are being followed.
7. Do they have a digital reporting system for every shift a mashgiach works so that data can be imputed, tracked, and reports can be generated?

At the KVH, we can answer in the affirmative to all these questions, and catch mistakes if and when they happen.

This is not to say that a hashgacha not conforming to this list is not acceptable. However, this list is an example of a baseline from which to investigate certification practices and assess an agency, organization, or individual rav hamachshir's reliability.

- If you have specific customs, educate yourself in how to ask questions related to those customs.
- If you're part of a specific community, whether chassidish, yeshivish, Lubavitch, centrist, or Modern Orthodox, reach out to your Rebbe, rabbi, local Chabad Shluchim, or the regional rabbinical leadership of your community.
- If you're a Kollel yungerman, a call to the local Rosh Kollel is probably a good first step.

Don't rely on hearsay - even if the source is a good friend of yours in your affiliated community. Their personal hanhaga may not reflect the reality of what you should be doing.

Remember, the only bad question is one that wasn't asked!

Passover Approved Products

ITEMS LISTED IN THIS SECTION ARE KOSHER FOR PASSOVER
EVEN WITHOUT SPECIAL PASSOVER CERTIFICATION (WHEN
CERTIFIED FOR YEAR-ROUND USE).

FOOD ITEMS

Baking Soda

Cocoa Powder - 100%, not from Europe, all Hershey's

Coffee - Unflavored whole or ground beans. Should be purchased before Pesach. (Decaf, instant, Via, and K-cups require Pesach certification/approval)

Eggs, whole raw - Should preferably be purchased before Pesach

Fruit, fresh - Cut fruit should be purchased before Pesach and rinsed with cold water

Fruit, frozen without additives - should be purchased before Pesach

Garlic, fresh - peeled garlic requires Pesach hashgacha

Lactaid - Should be purchased before Pesach

Milk (without KFP) - Should be purchased before Pesach

Nuts, whole, chopped, raw - some consider peanuts to be kitniyos. Blanched, roasted, glazed, ground or nuts containing BHA/BHT and pecans require Hashgacha

Raisins - no additives or oils (Raisins with oil and other dried fruit require hashgacha)

Salt - non iodized

Sugar - does not require certification year-round, but does require Passover certification.

Vegetables, raw - Cut vegetables should be purchased before Pesach and rinsed with cold water or purchase items listed to be kitniyos and Chametz free

Water with no additives

KITCHEN ITEMS

Aluminum Foil

Aluminum Pans

Bags (even bags that specify Challah/bread bags)

Cheese Cloths

Cupcake Holders

Cups

Dishwashing Detergents

Napkins (paper)

Paper Towels

Plastic Containers

Plates (uncoated paper, plastic or foam)

Water Filters

OTHER HOUSEHOLD ITEMS

Body Wash

Candles

Cardboard

Carpet Cleaners

Charcoal

Cosmetics (see lipstick)

Deodorants

Laundry Detergents

Hair Shampoo

Conditioner, Sprays, Mousse, Treatments, and Removers

Household Cleaners

Hand Sanitizer- even containing denatured alcohol

Insecticides

Isopropyl Alcohol

Lotions and Ointments

Perfumes

Scouring Pads and Powders

Shaving Cream and Gel

Shaving Lotion

Silver Polish

Soaps

Talcum Powder 100%

Stop & Shop List

Below is a listing of Stop & Shop stores that have Pesach products. A special thank you to our partners at Stop & Shop for providing a complete list!

PLEASE NOTE: Kosher for Pesach items may vary based on availability. Contact your store manager for more information.

TYPE OF PESACH PRODUCT AVAILABLE:



GROCERY




FROZEN





DAIRY


NEW ENGLAND (MA, CT, RI)


- | | | |
|---|--|---|
| Abington, MA
375 Centre Avenue | Chicopee, MA
672 Memorial Drive | Fairhaven, MA
221 Huttleston Avenue |
| Acton, MA
100 Powder Mill Road | Clinton, CT
215 East Main Street | Fall River, MA
501 Rodman Street |
| Allston, MA
60 Everett Street | Cohasset, MA
400 Chief Justice Cushing Highway | Fall River, MA
333 Marianno Bishop Blvd |
| Amesbury, MA
100 Macy Street | Colchester, CT
99 Linwood Avenue | Falmouth, MA
20 Teaticket Highway |
| Andover, MA
209 North Main Street | Coventry, RI
900 Tiogue Avenue | Feeding Hills, MA
1282 Springfield Street |
| Ansonia, CT
100 Division Street | Cranston, RI
200 Atwood Avenue | Foxboro, MA
141 Main Street |
| Arlington, MA
905 Massachusetts Avenue | Cranston, RI
204 Garfield Avenue | Framingham, MA
235 Old Connecticut Path |
| Attleboro, MA
469 Pleasant Street | Cranston, RI
275 Warwick Avenue | Framingham, MA
19 Temple Street |
| Attleborough, MA
251 Washington Street | Cromwell, CT
195 West Street | Franklin, MA
40 Franklin Village Drive |
| Bedford, MA
337 Great Road | Cumberland, RI
70 Mendon Road | Glastonbury, CT
55 Oak St. |
| Belchertown, MA
40 George Hannum Street | Danbury, CT
44 Lake Avenue Ext. | Glastonbury, CT
215 Glastonbury Boulevard |
| Bellingham, MA
70 Pulaski Boulevard | Danbury, CT
72 Newtown Road | Gloucester, MA
6 Thatcher Road |
| Berlin, CT
1135 Farmington Avenue | Danvers, MA
301 Newbury Street | Grafton, MA
100 Worcester Street |
| Beverly, MA
37 Enon Street | Darien, CT
25 Old King's Highway N | Granby, CT
120 Salmon Brook Street |
| Beverly, MA
224 Elliott Street | Dedham, MA
160 Providence Highway | Greenfield, MA
89 French King Highway |
| Bloomfield, CT
313 Cottage Grove Road | Dorchester, MA
545 Freeport Street | Greenville, RI
446 Putnam Pike |
| Boston, MA
1620 Tremont Street | Dorchester, MA
1100 Massachusetts Avenue | Greenwich, CT
161 West Putnam Avenue |
| Bourne, MA
1 Trowbridge Place Suite 103 | East Hampton, CT
11 E. High Street | Groton, CT
220 Route 12 |
| Braintree, MA
316 Grove Street | East Haven, CT
370 Hemingway Avenue | Hadley, MA
440 Russell Street |
| Branford, CT
22 Leetes Island Road | East Longmeadow, MA
470 North Main Street | Halifax, MA
341 Plymouth Street |
| Bridgeport, CT
4531 Main Street | East Lyme, CT
248 Flanders Road | Hamden, CT
2335 Dixwell Avenue |
| Bristol, CT
597 Farmington Avenue | East Providence, RI
1925 Pawtucket Avenue | Hartford, CT
150 New Park Avenue |
| Bristol, CT
781 Pine Street | East Wareham, MA
2991 Cranberry Highway | Harwich, MA
Rt. 39 and Rt. 137 |
| Bristol, RI
605 Metacom Avenue | East Weymouth, MA
700 Middle Street | Hingham, MA
400 Lincoln Street |
| Brockton, MA
932 North Montello Street | Edgartown, MA
222 Upper Main Street | Holyoke, MA
28 Lincoln Street |
| Brookline, MA
155 Harvard Street | Enfield, CT
54 Hazard Avenue | Holyoke, MA
2265 Northampton Street |
| Chelmsford, MA
299 Chelmsford St | Fairfield, CT
1160 Kings Highway Cut-off | Hudson, MA
10 Technology Drive |
| Cheshire, CT
275 Highland Avenue | Fairfield, CT
760 Villa Avenue | |


 **Hyannis, MA**
425 Attucks Lane




 **Hyde Park, MA**
1025 Truman Parkway


 **Jamaica Plain, MA**
301 Centre Street


 **Johnston, RI**
11 Commerce Way


 **Killingly, CT**
1092 Killingly Commons Drive


 **Kingston, MA**
160 Summer Street




   **Lexington, MA**
36 Bedford Street


 **Lincoln, RI**
622 George Washington Highway


 **Litchfield, CT**
55 Village Green Drive


 **Lynn, MA**
35 Washington Street


 **Madison, CT**
128 Samson Rock Road


   **Malden, MA**
99 Charles Street


 **Manchester, CT**
286 Broad Street


 **Mansfield, MA**
377 Chauncy Street


 **Marstons Mills, MA**
3900 Falmouth Road


 **Mashpee, MA**
10 Bates Road




 **Medford, MA**
760 Fellsway




 **Meriden, CT**
485 Broad Street




 **Middletown, CT**
416 East Main Street


 **Middletown, RI**
1360 West Main Road


 **Milford, CT**
855 Bridgeport Avenue


   **Milford, CT**
1360 East Town Road


   **Milford, MA**
126 Medway Rd




   **Monroe, CT**
470 Monroe Turnpike


 **Montville, CT**
2020 Norwich


 **Nantucket, MA**
9 Salem Street


 **Nantucket, MA**
31 Sparks Avenue


 **Narragansett, RI**
91 Point Judith Road




   **Natick, MA**
829 Worcester Street




 **Naugatuck, CT**
727 Rubber Avenue




 **New Bedford, MA**
1001 King's Highway



 **New Bedford, MA**
438 Dartmouth Street


 **New Britain, CT**
1309 Corbin Avenue


   **New Fairfield, CT**
25 State Route 39


   **New Haven, CT**
112 Amity Road


   **New Haven, CT**
150 Whalley Avenue


  **New Milford, CT**
180 Danbury Road



 **Newington, CT**
44 Fenn Road


 **Newington, CT**
206 Kitts Lane




 **Newport, RI**
250 Bellevue Avenue


 **Newport, RI**
199 Connell Highway


 **Newton, MA**
165 Needham Street Unit N301


  **Newtown, CT**
228 South Main Street




 **North Adams, MA**
876 State Road


   **North Andover, MA**
757 Turnpike Street


 **North Attleboro, MA**
206 East Washington Street




 **North Canaan, CT**
11 East Main Street


 **North Dartmouth, MA**
25 Faunce Corner Road


   **North Haven, CT**
79 Washington Avenue




 **North Kingstown, RI**
90 Frenchtown Road




 **North Kingstown, RI**
1300 Ten Rod Road




   **North Providence, RI**
1128 Mineral Spring Avenue


 **North Reading, MA**
265 Main Street


 **North Smithfield, RI**
595 Smithfield Road




   **Northampton, MA**
228 King Street


   **Norwalk, CT**
385 Connecticut Avenue


   **Norwalk, CT**
380 Main Avenue


 **Norwell, MA**
468 Washington Street


 **Norwich, CT**
70 Town Street


   **Norwood, MA**
1415 Providence Highway


 **Old Saybrook, CT**
665 Boston Post Road




 **Orleans, MA**
24 Route 6a


 **Pawtucket, RI**
368-398 Cottage Street


 **Peabody, MA**
19 Howley Street


 **Pembroke, MA**
125 Church Street


 **Pembroke, MA**
24 Mattakesett Street




   **Pittsfield, MA**
1 Dan Fox Drive


 **Pittsfield, MA**
660 Merrill Road


 **Plainville, MA**
109 Taunton Street


 **Plymouth, MA**
127 Samoset Street


 **Providence, RI**
850 Manton Avenue


   **Providence, RI**
333 West River Street


 **Providence, RI**
165 Pittman Street


 **Provincetown, MA**
56 Shank Painter Road


 **Putnam, CT**
60 Providence Turnpike


 **Quincy, MA**
495 Southern Artery


 **Quincy, MA**
65 Newport Avenue




 **Raynham, MA**
36 New State Highway


 **Reading, MA**
25 Walkers Brook Drive


 **Revere, MA**
40 Furlong Drive


 **Revere, MA**
540 Squire Road


 **Richmond, RI**
3 Stilson Road


   **Ridgefield, CT**
125 Danbury Road


 **Rockville, CT**
50 Windsorville Road


 **Rocky Hill, CT**
80 Town Line Road


 **Roslindale, MA**
950 American Legion Highway


 **Roxbury, MA**
460 Blue Hill Avenue


 **Sandwich, MA**
65 Route 6A




 **Sandwich, MA**
71 Quaker Meeting House Road


 **Saugus, MA**
164 Main Street


 **Seekonk, MA**
125 Highland Ave




 **Seekonk, MA**
1475 Newman Avenue


 **Seymour, CT**
15 Franklin Street


   **Shelton, CT**
898 Bridgeport Avenue


 **Shrewsbury, MA**
539-571 Boston Turnpike


 **Simsbury, CT**
498 Bushy Hill Road


   **Somerset, MA**
815 Grand Army Highway


 **Somerville, MA**
779 McGrath Highway


 **Somerville, MA**
105 Alewife Brook Parkway


 **South Boston, MA**
713 East Broadway


 **South Dennis, MA**
500 Route 134


 **South Windsor, CT**
1739 Ellington Road


 **South Yarmouth, MA**
55 Long Pond Drive


 **South Yarmouth, MA**
474 Station Avenue

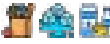
 **Southbury, CT**
100 Main Street North


 **Southington, CT**
505 North Main Street


 **Springfield, MA**
1277 Liberty Street

 **Springfield, MA**
1600 Boston Road

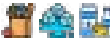
 **Springfield, MA**
415 Cooley Street


 **Stamford, CT**
2200 Bedford Street


 **Stamford, CT**
1937 West Main Street

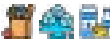
 **Stoneham, MA**
259 Main Street


Stonington - Pawcatuck, CT
91 Voluntown Road


 **Stoughton, MA**
278 Washington Street

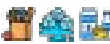
 **Stratford, CT**
200 East Main Street


 **Sturbridge, MA**
100 Charlton Road


 **Swampscott, MA**
450 Paradise Road


 **Torrington, CT**
211 High Street


 **Torrington, CT**
931 Torrington Street


 **Trumbull, CT**
100 Quality Street


 **Unionville, CT**
1799 Farmington Avenue


 **Vernon, CT**
10 Pitkin Road


 **Vineyard Haven, MA**
50 Water Street


 **Wallingford, CT**
930 North Colony Road


 **Walpole, MA**
565 Main Street


 **Warwick, RI**
300 Quaker Lane


 **Warwick, RI**
2470 Warwick Avenue


 **Warwick, RI**
575 Greenwich Avenue


 **Waterbury, CT**
410 Reidville Drive


 **Waterbury, CT**
240 Chase Avenue

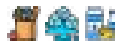
 **Waterbury, CT**
943 Wolcott Street


 **Waterford, CT**
117 Boston Post Road


 **Watertown, MA**
700 Pleasant Street


 **Watertown, MA**
171 Watertown Street


 **Watertown, CT**
763 Straits Turnpike

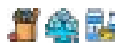
 **Wayland, MA**
101 Andrew Avenue


 **West Hartford, CT**
1235 Farmington Avenue


 **West Hartford, CT**
176 Newington Road

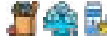
 **West Haven, CT**
460 Elm Street


 **West Springfield, MA**
935 Riverdale Street


 **Westborough, MA**
32 Lyman Street


 **Westerly, RI**
149 Franklin Street


 **Westfield, MA**
57 Main Street


 **Westport, CT**
1790 Post Road East


 **Wethersfield, CT**
1380 Berlin Turnpike


 **Whitman, MA**
475 Bedford Street


 **Willimantic, CT**
1391 Main Street


 **Wilton, CT**
5 River Road


 **Winchester, MA**
695 Main Street


 **Windsor, CT**
1095 Kennedy Road

 **Winsted, CT**
200 New Hartford Road


 **Woburn, MA**
2 Elm Street


 **Worcester, MA**
545 Lincoln Street


 **Worcester, MA**
949 Grafton Street


 **Worcester, MA**
940 West Boylston Street

NEW YORK & NEW JERSEY


 **Aberdeen, NJ**
1129 Rte. 34 North


 **Amityville, NY**
351 Merrick Road

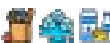
 **Arverne By-the-Sea, NY**
70-20 Rockaway Beach Blvd.


 **Baldwin, NY**
905 Atlantic Ave


Basking Ridge, NJ
553 South Finley Avenue


 **Bayonne, NJ**
1 Lefante Way

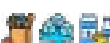
 **Bayshore, NY**
533 Montauk Hwy


 **Bayside, NY**
213-215 26th Ave


 **Berkeley Heights, NJ**
404 Springfield Avenue


 **Bloomfield, NJ**
8 Franklin Street

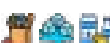
 **Brick, NJ**
55 Brick Boulevard


 **Bronx, NY**
5716 Broadway


 **Bronx, NY**
691 Co Op City Boulevard


 **Bronx, NY**
2136 Bartow Ave

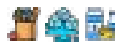
 **Bronx, NY**
961 E 174th St


 **Brooklyn, NY**
1710 Avenue Y


 **Brooklyn, NY**
625 Atlantic Ave


 **Brooklyn, NY**
2965 Cropsy Ave


 **Butler, NJ**
25 Kinnelon Rd


 **Carle Place, NY**
95 Old Country Road


 **Carlstadt, NJ**
625 Paterson Avenue

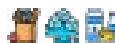
 **Clifton, NJ**
160 Kingsland Road


 **Clifton, NJ**
1189 Broad Street


 **Closter, NJ**
400 Demarest Ave


 **Coram, NY**
294 Middle Country Road


 **Deer Park, NY**
421 Commack Road

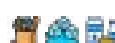
 **Dobbs Ferry, NY**
390 Broadway

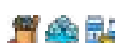
 **Dumont, NJ**
20 Washington Avenue

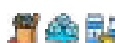
 **East Brunswick, NJ**
647 Route 18 South


 **East Hampton, NY**
67 Newtown Ln


 **East Islip, NY**
2650 Sunrise Highway


 **East Meadow, NY**
2525 Hempstead Turnpike


 **East Northport, NY**
3126 Jericho Turnpike


 **Eastchester, NY**
420 White Plains Road


 **Edison, NJ**
1049 US Highway 1 South


 **Edison, NJ**
1083 Inman Avenue


 **Elizabeth, NJ**
801 Newark Avenue


 **Emerson, NJ**
600 Kinderkamack Road


 **Farmingdale, NY**
55 Motor Avenue


 **Farmingville, NY**
2350 North Ocean Avenue


 **Flemington, NJ**
334 State Route 31


 **Flushing, NY**
3106 Farrington St


 **Franklin Lakes, NJ**
816 Franklin Avenue


 **Franklin Park, NJ**
3333 Route 27


 **Franklin Square, NY**
460 Franklin Ave


 **Franklin Township, NJ**
1221 Route 27


 **Freehold, NJ**
160 Village Center Drive


 **Glen Cove, NY**
177 Forest Avenue


 **Glendale, NY**
64-66 Myrtle Avenue


 **Glendale, NY**
8989 Union Turnpike


 **Greenvale, NY**
130 Wheatly Plaza


 **Hackensack, NJ**
380 W. Pleasantview Avenue


 **Hampton Bays, NY**
194 West Montauk Highway


 **Hempstead, NY**
132 Fulton Avenue


 **Hicksville, NY**
530 West Old Country Road


 **Holbrook, NY**
57-01 Sunrise Highway


 **Hopewell Junction, NY**
1328 Beekman Road


 **Howard Beach, NY**
156-01 Crossbay Blvd


 **Howell, NJ**
4861 US Highway 9


 **Huntington, NY**
1100 Jerico Turnpike


 **Huntington, NY**
60 Wall St


 **Hyde Park, NY**
US Rt 9 & Kessler Dr

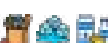
 **Jackson, NJ**
2275 West County Line Road

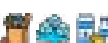
 **Jersey City, NJ**
232 Central Avenue


 **Keyport, NJ**
100 State Route 36


 **Lake Ronkonkoma, NY**
425 Portion Road


 **Levittown, NY**
3750 Hempstead Turnpike


 **Long Beach, NY**
85 E Park Ave


 **Long Branch, NJ**
150 West End Court


 **Lyndhurst, NJ**
425 Lewandowski Street


 **Madison, NJ**
133 Main Street


 **Mamaroneck, NY**
1326 West Boston Post Road


 **Maspeth, NY**
74-17 Grand Avenue


 **Massapequa, NY**
702 Hicksville Rd


 **Medford, NY**
700-60 Patchogue Yaphank


 **Merrick, NY**
2160 South Merrick Mall


 **Middletown, NJ**
850 State Route 35


 **Miller Place, NY**
385 Route 25A


 **Mohopac, NY**
983 US Route 6


 **Monroe, NY**
475 State Route 17M


 **Monroe Township, NJ**
1600 Perrineville Road


 **Morris Plains, NJ**
245 Littleton Road

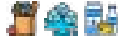
 **Mount Kisco, NY**
195 North Bedford Rd

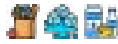
 **Mount Vernon, NY**
240 East Sandford Boulevard


 **Nanuet, NY**
101 Market St Suite E


 **Neptune City, NJ**
116 Route 35

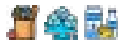
 **New City, NY**
180 North Main Street


 **New Hyde Park, NY**
653 Hillside Avenue

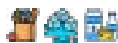
 **New Rochelle, NY**
2425 Palmer Avenue

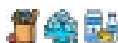
 **Newburgh, NY**
1429 Route 300


 **North Bellmore, NY**
2450 Jerusalem Avenue


 **North White Plains, NY**
670 North Broadway


 **Northport, NY**
454 Fort Salonga Road


 **Oceanside, NY**
3577 Long Beach Road


 **Oceanside, NY**
465 Atlantic Avenue


 **Orangeburg, NY**
1 Stevens Way


 **Ossining, NY**
246 South Highland Ave


 **Oyster Bay, NY**
275 Pine Hollow Rd


 **Ozone Park, NY**
92-10 Atlantic Ave


 **Peekskill, NY**
1831 East Main Street


 **Pennington, NJ**
800 F Denow Road


 **Phillipsburg, NJ**
1278 US Highway 22


 **Piscataway, NJ**
581 Stelton Road


 **Point Pleasant, NJ**
3208 Bridge Avenue


 **Point Pleasant Beach, NJ**
505 Richmond Avenue


 **Pompton Plains, NJ**
500 STATE ROUTE 23


 **Port Chester, NY**
25 Waterfront Place


 **Port Washington, NY**
65 Shore Road


 **Poughkeepsie, NY**
59 Burnett Boulevard


 **Poughkeepsie, NY**
2540 South Road

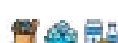
 **Ridgewood, NJ**
175 Franklin Avenue


 **Ringwood, NJ**
130 Skyline Drive


 **Riverhead, NY**
1615 Old Country Road


 **Rockaway Park, NY**
112-15 Beach Channel Dr


 **Rocky Point, NY**
245 Route 25A


 **Rosedale, NY**
253-01 Rockaway Blvd


 **Sayville, NY**
191 Montauk Highway


 **Seaford, NY**
4055 Merrick Rd


 **Setauket, NY**
158 Route 25A


 **Shirley, NY**
999 Montauk Hwy


 **Smithtown, NY**
291 West Main Street


 **Somers, NY**
80 Birdsall Road


 **Somerset, NJ**
940 Easton Avenue

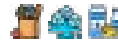
 **South Orange, NJ**
407 Valley St


 **South Setauket, NJ**
260 Pond Path


 **Southampton, NY**
167 Main St


 **Sparta, NJ**
5 Town Center Drive


 **Springfield Gdns, NY**
134-40 Springfield Blvd

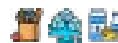
 **Staten Island, NY**
2795 Richmond Avenue

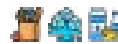
 **Staten Island, NY**
2754 Hylan Boulevard


 **Staten Island, NY**
1441 Richmond Ave

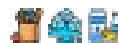
 **Staten Island, NY**
4343 Amboy Road

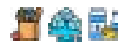
 **Staten Island, NY**
1351 Forest Ave


 **Tarrytown, NY**
610 White Plains Rd


 **Teaneck, NJ**
665 American Legion Drive


 **Tenafly, NJ**
34 West Railroad Avenue


 **Toms River, NJ**
2360 Lakewood Road


 **Toms River, NJ**
353 Route 37 East


 **Union, NJ**
1201 Stuyvesant Avenue


 **Wanaque, NJ**
4 Union Avenue


 **Washingtonville, NY**
60 Brotherhood Plaza Drive


 **Watchung, NJ**
1511 US Highway 22 West

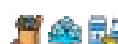
 **Wayne, NJ**
1220 Hamburg Turnpike


 **West Babylon, NY**
88 Golding Avenue


 **West Babylon, NY**
575 West Montauk Highway

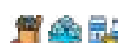
 **West Caldwell, NJ**
875 Bloomfield Avenue West


 **West Haverstraw, NY**
7 Samsondale Plaza


 **West Hempstead, NY**
50 Cherry Valley Road


 **West Islip, NY**
400 Union Blvd

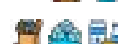
 **Westfield, NJ**
219 Elm Street

 **White Plains, NY**
154 Westchester Avenue

 **Whiting, NJ**
400 Lacey Road

 **Woodbury, NY**
8101 Jericho Turnpike

 **Wyckoff, NJ**
327 Franklin Avenue

 **Yonkers, NY**
111 Vredenburg Avenue

DAIRY PRODUCTS

Certified dairy items available at local New England Supermarkets

PLEASE NOTE: Passover items are usually sold alongside similar items without a Passover certification. Always check each package for Passover certification on the label or date code. Also, these items will likely be bought by regular customers as well, depleting the supply.

Ahold

Cottage Cheese, Cream Cheese Bars, Cups Cream Cheese Soft, Sour Cream Natural

Amazon Fresh

1% Milk, 2% Milk, Skim Milk, Whole Milk

Breakstone's

BUTTER: Salted, Unsalted, Whipped Salted, Whipped Unsalted Low Fat, Smooth & Creamy Cottage Cheese 4%, Sour Cream, Sour Cream Reduced Fat

Devash Farms

1% Milk, Chocolate Milk, Half & Half, Heavy Cream, Homogenized Vitamin D Milk, Skim Milk

Friendship

COTTAGE CHEESE: Low Fat, Nonfat, Nonfat with Pineapple, Plain, Salt Free Low Fat, Whipped, with Pineapple Farmer Cheese, Farmer Cheese No Salt, Pot Cheese, Sour Cream

Givat

YOGURT - SLIM 60 FAT FREE SUGAR FREE: Coffee, Mixed Berry, Strawberry, Vanilla YOGURT - YOGOLITE NONFAT: Coffee, Field Berry, Strawberry, Vanilla YOGURT - YUMMY KIDS: Strawberry, Vanilla Cottage Cheese, Cottage Cheese Lowfat, Cream Cheese Bar, Yogolite Plain Sweetened

Haolam

American Cheese, Cheddar Cheese, Chevre Fine Herb Cheese, Chevre Honey Cheese, Chevre Natural Cheese, Dill Havarti Cheese, Edam Cheese, Fancy Blend (Cheddar and Mozzarella) Cheese, Feta Cheese, Garlic and Herb Feta Cheese, Garlic Basil Jack Cheese, Goat Mozzarella Cheese, Goat Muenster Cheese, Gouda Cheese, Havarti Cheese, Lacy Swiss Cheese, Monterey Jack

Cheese, Mozzarella Cheese, Muenster Cheese, Parmesan Cheese, Pepper Crusted Muenster Cheese, Pizza Cheese, Provolone Cheese, Reduced Fat American Cheese, Reduced fat Monterey Jack Cheese, Reduced Fat Mozzarella Cheese, Reduced fat Muenster Cheese, Reduced Fat Pizza Cheese, Reduced Fat String Cheese, Ricotta Cheese, Romano Cheese, String Cheese, Swiss Cheese, Tilsit Cheese, Twist String Cheese, Variety Pack, Yogurt and Herb Cheese

Garelick

1% Milk, 2% Milk, Skim Milk, Whole Milk

Great Value (Walmart)

Milk: Whole

Hannaford

Cream Cheese: Bars

J&J

CHEESE: American, American Cheese Spread, Cottage Cheese, Cottage Cheese Lowfat, Farmer CHEESE SNACK: Cappuccino, Regular CREAM CHEESE: Bar, Garlic 'n Chives, Lite, Plain, Whipped Lite, Whipped Vegetable YOGURT: Berry Medley, Blueberry, Coffee, French Vanilla, Golden Qafe - Coffee, Plain, Strawberry, Vanilla YOGURT NON FAT: Coffee, Plain Sweetened, Strawberry, Vanilla YOGURT SWISS: Strawberry, Vanilla Light Sour Cream, Sour Cream

Kirkland (Costco)

1% Milk, 2% Milk, Skim Milk, Whole Milk

La Yogurt

YOGURT: Blueberry, Cherry, Mixed Berry Yogurt, Plain, Strawberry

Market Basket

Cream Cheese Bar,

Soft Cream Cheese Cup

Mehadrin

CHEESE: American, Cheddar, Cottage Cheese, Cottage Cheese Fit 'n' Free, Cottage Cheese Lowfat, Farmer, Mozzarella, Munster, Pizza, Smoked CHEESE SNACK: Greek, Regular CHEESE STIX: American, Mozzarella, Smoked CREAM CHEESE: Whipped, Whipped Light, Whipped Vegetable LEBEN: Chocolate, Mochaccino, Plain, Strawberry, Vanilla PUDDING: Chocolate, Vanilla YOGURT: Blueberry, Coffee, Plain, Raspberry, Strawberry, Strawberry Banana, Vanilla YOGURT BLENDED LOW FAT: Coffee, Strawberry, Vanilla YOGURT FIT 'N' FREE: Coffee, Mixed Berry, Plain, Strawberry, Vanilla YOGURT GREEK FIT 'N' FREE: Black Cherry, Cappuccino, Mixed Berry, Vanilla YOGURT GREEK NON FAT: Black Cherry, Cappuccino, Peach, Plain, Strawberry, Vanilla Garlic Butter, Sour Cream

Migdal

(select varieties available at The Butcherie and Zayde's Market)

CHEESE: American, American Smoked, Baby Swiss, Cheddar, Colby, Monterey Jack, Mozzarella, Muenster

Miller's

CHEESE: American, American Colored, American White, Asiago, Cheddar, Cheddar Skim, Colby, Edam, Feta, Gouda, Havarti, Havarti & Dill, Italian, Monterey Jack, Mozzarella, Muenster, Parmesan, Romano, Smoked, String, Swiss, Vegetable Cheese Spread, Yogurt Cheese, Yogurt Spice Cheese

Miller's Chunk

CHEESE: Calico Cheddar, Dill

Havarti, Fresh Curd, Golden Jack, Mello Gold, Port Salut

Miller's Good Health

CHEESE: American, Edam, Gouda, Mozzarella, Muenster, Swiss, Vegetable Colby

Norman's

CRÈME: Dulce De Leche, Mocha Latte, Strawberry, Vanilla
GREEK: Colombian Coffee, Plain, Strawberry, Vanilla
GREEK 2%: Caramel Caffè
Macchiato, Madagascar Vanilla, Vanilla Lavender
GREEK KIDS: Strawberry Jubilee
GREEK LIGHT: Coffee, Strawberry, Vanilla
I.Q. SQUEEZABLE: Banana-Berry, Strawberry, Strawberry Family Pk
LOW FAT: Strawberry
PIXIE CUPS: Coffee Latte 1% Low Fat Yogurt, Strawberry Yogurt 1% Low Fat, Vanilla 1% Low Fat Yogurt
WHOLE SOME: Vanilla
YOGURT GREEK CREAMY
BLENDS: Caramel Café
Macchiato, Vanilla Lavendar
YOGURT KIDDIE WHOLE MILK: Strawberry, Vanilla
YOGURT NONFAT "TASTE": Café

Late, Strawberry, Vanilla
YUMMY SWISS: VANILLA 6 pk 2% Plain Yogurt, 2% Strawberry Yogurt, 2% Vanilla Yogurt, 50 Light Plain Diet Yogurt, 50 Light Strawberry Diet Yogurt, 50 Light Vanilla Diet Yogurt, 80 Lite Coffee Yogurt, 80 Lite Strawberry Yogurt, 80 Lite Vanilla Yogurt, Choco Leben Pouch, Choco Leben Pouch Family Pk, Greek Creamy Blends Nonfat Greek Plain, Greek Creamy Blends Plain 2%, Greek Creamy Blends Strawberry 2%, Greek Creamy Blends Vanilla 2%, Greek Non-Fat Yogurt Colombian Coffee, Greek Non-Fat Yogurt Plain, Greek Non-Fat Yogurt Strawberry, Greek Non-Fat Yogurt Vanilla, Kiddie Whole Milk Yogurt - Strawberry Banana, Leben, Natural E'SHEL, Original Cream Cheese, Poppers Yogurt Lentils, Sour Cream, SQZ Pouch Strawberry, SQZ Pouch Strawberry Family Pk, SQZ Pouch Vanilla, SQZ Pouch Vanilla Family Pk, Strawberry 1% Low Fat Yogurt, Strawberry Pixie Pouch, Vanilla 1% Low Fat Yogurt, Vanilla Pixie Pouch, Whipped Cream Cheese, Wholesome

Full Fat Yogurt Dulce de Leche, Wholesome Full Fat Yogurt Mocha, Wholesome Full Fat Yogurt Strawberry, Yummy Swiss Strawberry Yogurt

Organic Valley (@ Whole Foods, Stop and Shop, and Star Market)

MILK: 1%, 2%, Chocolate, Skim, Whole
Half & Half, Heavy Cream

Stop & Shop

BUTTER: Salted, Unsalted
1% Milk, 2% Milk, Skim Milk, Whole Milk

Temp-tee

Cream Cheese

Trader Joe's

1% Milk, 2% Milk, Fat Free, Half & Half, Heavy Cream, Whole Milk

Wegmans

Cream Cheese Bar,
Soft Cream Cheese

Whole Foods

MILK: 2%, Chocolate, Skim, Whole
Heavy Cream



Groceries & Caterers

THE FOLLOWING KVH CERTIFIED LOCATIONS WILL BE OPEN FOR PESACH 5783/2023:

Please check all items to ensure that they are marked Kosher for Pesach, KFP, or the regular Kosher symbol followed by a "P".

GROCERY

The Butcherie (www.butcherie.com)

428 Harvard St, Brookline, MA 02446 | (617) 731-9888
Full line of Kosher for Pesach groceries & wine
Meat Pesach Takeout & Catering

Zayde's Market (www.zaydesmarket.com)

15 Washington St, Canton, MA 02021 | (781) 828-3530
Full line of Kosher for Pesach groceries & wine
Meat & Pareve Pesach Takeout & Catering

Stop & Shop (Brookline)

155 Harvard St, Brookline, MA 02446 | (617) 566-4559
Kosher for Pesach groceries & dairy*

Stop & Shop (Allston)

60 Everett St, Allston, MA 02134 | (617) 779-9116
Kosher for Pesach groceries & dairy*

Stop & Shop (Stoughton)

278 Washington St, Stoughton, MA 02072 | (781) 341-1797
Kosher for Pesach groceries & dairy*

Stop & Shop (Norwood)

1415 Providence Hwy, Norwood, MA 02062 | (781) 255-1141
Kosher for Pesach groceries & dairy*

Shaw's (Sharon)

780 S Main St, Sharon, MA 02067 | (781) 784-5995
Kosher for Pesach groceries & dairy

CATERERS

Catering by Andrew (www.cateringbyandrew.com)

402 Harvard St, Brookline, MA 02766 | (617) 731-6585
Meat, & Pareve Pesach Catering

Chai Catering @ The Butcherie (www.butcherie.com)

428 Harvard St, Brookline, MA 02766 | (617) 731-9888
Meat Pesach Catering

Ora Catering

450 Cambridge, Allston, MA 02134 | (617) 987-0270
Meat, Pareve, & Dairy Pesach Catering

Tova's Catering (www.tovascatering.com)

253 Mansfield Ave, Norton, MA 02766 | (508) 286-2242
Meat, & Pareve Pesach Catering

Zayde's Market (www.zaydesmarket.com)

15 Washington St, Canton, MA 02021 | (781) 828-3530
Full line of Kosher for Pesach groceries & wine
Meat & Pareve Pesach Takeout & Catering





Veggies Reimagined

A Halachic Discussion of Hydroponics

RABBI ZVI SOLOMON

Until recently, Kosher produce meant that rigorous washing and checking was needed to ensure an insect free product.

With modern innovation this is changing. KVH Kosher has worked together with farms that use Controlled Environment Agriculture (CEA).

CEA farming typically uses hydroponics, a method of growing plants without soil, and is done in enclosed growing structures such as greenhouses. Indoor farming drastically increases food safety by removing sources of contamination. Additionally consumers enjoy a consistent and reliable supply chain since it is unaffected by outside environment and seasonal changes.

For the Kosher consumer, however, the greatest benefit is produce that does not need washing or checking. Farms working together with Kosher certifiers have been able to create an environment that is naturally insect free.

Hydroponic farms alone are not necessarily free from insects. If not properly sealed from the outside they can indeed breed the same insects common to outdoor farming.

Some farms may intentionally introduce predatory insects as part of their Integrated Pest Management. Additionally, some methods of hydroponic farming may contribute to the presence of moisture, algae, and decaying plant matter, causing a whole new host of infestation concerns ranging from flies to mites.

On a Kosher certified farm, systems are set up to maintain an environment free from any inlets or insect breeding grounds. All substances that are used are controlled to ensure that no microbes are inadvertently introduced.

It would seem that Kosher hydroponic produce would be the cure-all for the continuous infestation headache. However, there are some halachic implications to consider:

What Bracha?

Conventional farming grows food from the ground. Hence, the Bracha recited prior to eating vegetables is Borei Pri Hoadomo “Creator of fruits of the ground”. Can one truthfully say this Bracha on a salad that grew in water?

Some authorities¹ are indeed of the opinion that one should recite the generic Bracha of Shehakol Nihiyeh B’dvaro

1 Rabbi Avraham Danzig zt”l in Sefer Chayei Adom introduces this opinion in discussing the halachic status of potted plants. Although there is soil, he opined that the term Eretz and Adama are only appropriate when attached and part of the ground. Although he doesn’t address hydroponics, it would stand to reason that he would rule that a Shehakol Beracha be recited. See also Rabbi Ovadia Yosef zt”l Yechava Daas Volume 6 Siman 12, Siddur Minchas Yerushalayim cited in Shailos Uteshuvos Shraga Ha’Meir Siman 2. It would seem this would also be the opinion of Rabbi Shlomo Zalman

“All came to be through His word”. Others² argue to recite Borei Pri Hoadomo because the term “fruits of the ground” does not refer to the growth of the item at hand, but to its species in general, which does grow from the ground.

Can one fulfill the mitzvah of Maror?

It seems from the Talmud³ that Maror has to grow from the ground, not in water; it would stand to reason that hydroponically-grown lettuce would not be acceptable for use. In addition, the Talmud describes Maror as resembling the bondage in Egypt in that it “starts out soft and then becomes hard”⁴. Not all hydroponically-

grown lettuce will possess qualities identical to those of traditional lettuce⁵. However, similar to the argument made for reciting Hoadomo, one can argue⁶ that the Talmud’s requirement for Maror simply delineates species acceptable for use as Maror; not to require that the Maror at hand have these characteristics itself.

As with all halachic questions, please seek the guidance of your Rav.

Whether you use it for Maror or not, KVH certified produce will certainly sweeten your Yom Tov experience.

Aurbach zt”l in Minchas Shlomo Tinyana Siman 9. He disagrees with the ruling of Chayei Adam regarding potted plants, and argues that even detached potted soil is called Adama or Aretz. It would seem however, that with plants grown in water he would certainly concur that it would be appropriate to say the Shehakol Beracha.

2 Rabbi Moshe Sternbuch Shlita, Rabbi Shmuel Vosner zt”l Shailos Uteshuvos Shevet Halevi Volume 1 Siman 205. Rabbi Asher Weiss Shlita also assumed this opinion while in conversation with this author about a different yet similar topic regarding the status of meat grown from stem cells.

3 פסחים לט ע”א מה מצה גידולי קרקע אף מרור גידולי קרקע

4 פסחים שם וז”ל “למה נמשלו מצריים כמרור לומר לך מה מרור זה שתחילתו רך וסופו קשה אף מצריים תחילתן רכה וסופו קשה” וע’ רש”י שם שפירש שהקלח שלו מתקשה כעץ

5 This concern is raised in Shailos Uteshuvos Shraga Ha’Meir Siman 2. This author was told in passing by the farmers at Fresh Box farms that the Romaine they grow gets harder after every subsequent harvest.

6 It seems to me that one can infer this from the disagreement between Rabbi Auerbach and the Chayei Odom. Rabbi Auerbach bases his disagreement with the Chayei Odom on this Gemara. He argues that it is clear from the Mishna that Maror grown in potted plants is acceptable even though Maror needs to have grown from “earth”. Therefore he concludes that potted soil despite being detached from the ground is still called “earth”. It would seem that the Chayei Odom would refute this proof by explaining that, unlike the qualifications for the Bracha, where the actual item must be a product of the earth, as regards Maror, the Gemara requires only the species to be one that grows from earth, not the actual item used.

Infant Formula

As far as Pesach is concerned, most infant formula is considered Kitniyos because it is made from soy products. Since often this is virtually the only nutrition available to infants, even Ashkenazic custom allows the use of formula. The same would apply to an older child or adult who cannot eat anything besides formula.

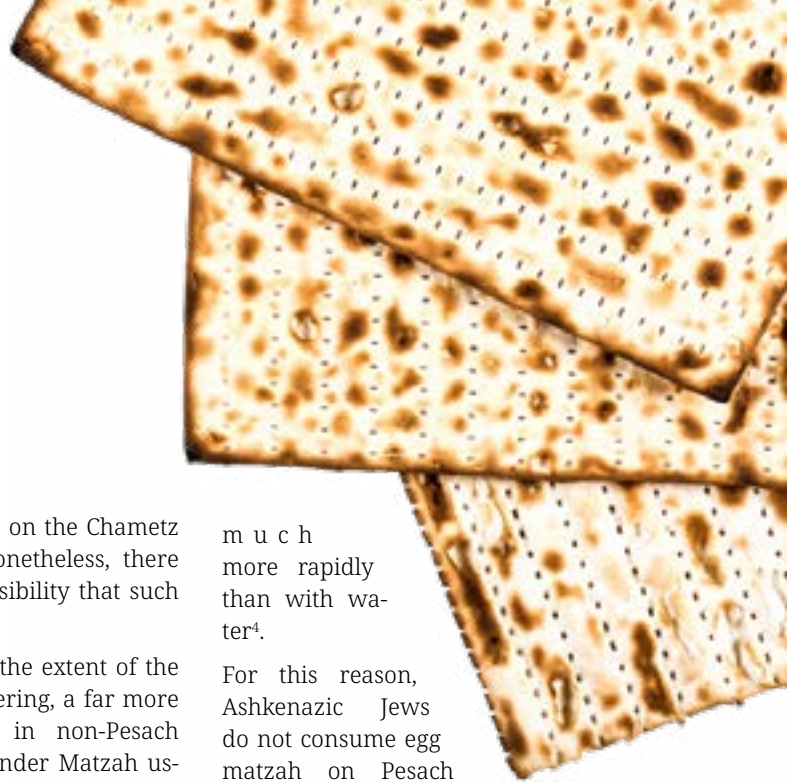
However, care must be taken that the formula does not come in contact with other food. The formula should be prepared and bottles washed in an area outside the kitchen.

Also, while kitniyos in formula is permitted, Chometz is not. One must ascertain that the formula is Chometz-free. For further information and a list of acceptable formulas, please see <https://oukosher.org/passover/baby-products/>



When Matzah is Not Matzah

RABBI AZRIEL BLUMBERG



We associate Pesach with the unique taste of fresh crispy Matzah. If you go to any supermarket, you'll notice that boxes of Matzah are available all year round. Often, they are cheaper than the boxes available for Pesach. Nonetheless, these Matzos are often not Kosher for Pesach.

Matzah with Other Ingredients

Many of these year round Matzos contain other ingredients such as salt, onions or other seasonings. We do not have an authentic Halachic tradition of how long it would take for such a dough to ferment. It could be that it will rise a lot sooner than pure flour¹. Therefore, these Matzos are automatically not fit for Passover.

Non-Passover Matzah

However, even Matzos made of pure flour can be Chometz.

One cannot make Matzah from grain that has been soaked in water, as this starts the fermentation process².

Most flour in the USA undergoes a process called tempering. The wheat kernels are processed with water which allows unnecessary parts of the chaff to separate more easily creating the clean white look we are used to. There is much discussion as to what effect

modern tempering has on the Chometz status of the flour. Nonetheless, there is at least a strong possibility that such flour is Chometz.

While one can debate the extent of the issues caused by tempering, a far more serious issue occurs in non-Pesach Matzah. In order to render Matzah usable for Pesach, constant vigilance is required in the baking and mixing process. Care must be taken that all machines and mixing equipment are constantly cleaned off from any residue from previous batches. If dough remains sitting for any length of time, it is discarded and the line thoroughly cleaned. Steps are also taken to keep the temperature moderate in the mixing area so as not to make the dough rise prematurely.

During the year-round production, these precautions are simply not taken. Therefore it is all but certain that the Matzos produced for year round use are complete Chometz.

Egg Matzah

Matzah made with liquids other than water is somewhat of a double edged sword. While the Talmud states that fruit juices do not cause leavening³, there is a risk that some water may enter the mixture. In that case, it is possible that not only will leavening occur, it will occur

much more rapidly than with water⁴.

For this reason, Ashkenazic Jews do not consume egg matzah on Pesach unless one is elderly or infirm and cannot consume regular Matzah⁵. Even so, egg matzah may not be used for the Seder since only Matzah made of bread and water is considered Lechem Oni - "bread of affliction"⁶.

Buyer Beware

As with all products, look carefully at the symbols and warnings on the package. While two boxes of Matzah may appear similar, one may be kosher for Passover and a mitzvah to eat while the other is completely forbidden.

Rabbi Moshe Reich of Kof-K Kosher Certification provided information for this article.

1 או"ח תנה:ה-ו

2 או"ח תג:ה

3 פסחים לה

4 או"ח תסב:ב

5 רמ"א או"ח תסב:ד

6 משנה ברורה תסב ס"ק ח



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