

# our COMMUNITY

Chanukah 2018

# HAPPY CHANUKA

## JOYEUSE FÊTE DE HANUKKA

➤ **BENNY IS BACK!**  
ALL NEW BENNY & FILS OPENS IN MONTREAL

➤ **QUEBEC'S FIRST KOSHER WINE**  
WELCOME LA BELLE PROVINCE

➤ **SOUHAIL FTOUH**  
OUR TRUE FRIEND AT ALL COSTS

➤ **NEW MEAT COUNTER IN VSL**  
JACOBS CUTS - LOWERS KOSHER MEAT  
PRICES IN MONTREAL



JCC Jewish Community  
Council of Montreal

Conseil de la Communauté  
Juive de Montréal

ועד תעור דמונטריאל



# MESSAGE FROM THE DIRECTOR



Dear Friend,

As we celebrate Chanukah and gather around to light candles each night, we are reminded of our duty to be an "Or Lagoyim", a light unto the nations. Now more than ever, in a world of turmoil where hatred and violence rear it's head, we, as Yidden must look at ourselves and lift ourselves even higher. As each day of Chanukah comes along, we increase the light. So, too we must grow just like the individual flame. The fire gets bigger when two flames join, likewise we must join together as one and bring on the flame of Torah and Mitzvos. The oil which burnt thousands of years ago burns ever strongly now. However the laws have not changed. We do not change our values to conform to the modern world, our flame is an old one, which we keep burning each and every minute by keeping to the Torah and its laws. We keep the same flame burning and maintained with the same values. In the Beis Hamikdash—our holy temple, the Menora and its candelabra all pointed to the central Menora. That is, facing the light of Torah. The flames all dance differently, but all face the main flame at the centre, the flame of Torah. We are all different and we are all flames but with our differences, our flame must always face the main flame, that flame of Torah and it's commandments. Ora Zu Torah—light is Torah.

Now, more than ever in a world where everything has become permissible and some amongst us look to lower the bar to join those who have diluted the Torah, let's stand up strong and be counted. Let's grow the flame, let's grow the true flame the flame which has kept us warm for thousands of years. We all have that flame and should use it to be an example to others by lighting up the kindness, the charity within us, by lighting up the desire to learn Torah, the wish to belong Yisroel, and so much more.

When we do that we are an "Or Lagoyim" a true light to all who come into contact with us.

May this Chanukah be meaningful in our personal growth and may we merit the light of redemption speedily in our day, Or Chadash al Zion Tair—a new light shall shine out on Zion.

Happy Chanukah

Yours sincerely,

Rabbi Saul Emanuel  
EXECUTIVE DIRECTOR

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## WE ARE STRIVING TO SERVE YOU BETTER

Should you have any suggestions, questions or ideas, or if you'd like to see an article written on a certain subject email [kalmanemanuel@mk.ca](mailto:kalmanemanuel@mk.ca)

We'd love to hear from you!



# **B** BENNY & FILS

BY  
JOANNIE  
TANSKY

## WHO DOESN'T REMEMBER CHEZ BENNY, FOR DECADES AN ICON IN THE MONTREAL KOSHER RESTAURANT SCENE?



On August 31, 2017, Chez Benny closed its doors and Montreal mourned. It was a huge loss for the Jewish community.

Benny and his son Yaniv took six months to ponder what they would be doing. Rumors abounded if and when they would re-open, but no one was sure. After some soul-searching, Benny realized that the restaurant business was in his blood. With the love of Montreal's Jewish community and an outpouring of positive vibes he was convinced to search for a new location.

Mid-October 2018 Benny et Fils opened their doors at 4944 Queen Mary. The new location is between Ponsard and Westbury, across the street and a little east of their old location. Once they found a location, it took another six months to renovate. Montrealer's - the wait was well worth it!

### NEW LOOK & UPDATED MENU

The restaurant kept to its basic tenet which is fast, casual food. You will not wait more than five minutes for your order. There are no waitresses, ergo no tipping.

During the cold, dark winter months, you can dine in Benny et Fils and feel like you are in a hip, cool diner. A wall of bright yellow, rippled galvanized steel reflects the light from many windows in the restaurant. The feeling of warmth permeates the large room.

Much of the menu stayed the same but they introduced some very interesting dishes. You will find Israeli specials such as shwarma, falafel, pita, Israeli salads, etc. What is different is their American menu replete with hamburgers, hot dogs and fries, and the piece-de-resistance, KFC and pulled beef, something Montrealer's have yet to see in kosher cuisine.

The restaurant business is not for the faint of heart, of which Benny and Yaniv are well aware. Hard work is their motto, which is reflected in their hours. They are open daily from 11:30 am thru 10:30 pm, closed Fridays and open again after Shabbat until 2:00 am.

Benny et Fils caters to young families, couples, singles, bubby's and zaidy's and teens. They will shortly be associated with Uber Eats and there will be a terrace next spring.

### WHAT TO EAT?

Choose from grilled chicken, pargiot, shnitzle or schwarma and then build your own sandwich. Ever hear of Baladi Eggplant or Tel Aviv Eggplant? How about a hot bowl of soup and a pita? Hummous with mushrooms and caramalized onions on hot dogs and tacos, you build your own hamburger along with four different kinds of fries. Yum...

If you are looking for a salad, they have that too, along with chocolate chip cookies and ice cream for dessert.

Ladies and gentlemen, boys and girls, Benny is Back! He is better, brighter, and energized to serve his community. Pass the word!





# SOUHAIL FTOUH

By Zvi Hershovich

On May 5th, 2011, Souhail Ftouh woke up, ate a quick breakfast, grabbed his briefcase, and walked out his front door. The Tunisian sun was beating down as he made his way toward the car. Two men were waiting there. One held a screwdriver in his hand.

Souhail dropped his briefcase as the men attacked. He was beaten with fists and with the screwdriver but finally he managed to get away. He ran, bleeding, to the nearest police station where he reported what had happened.

The officer at the desk looked him squarely in the eye and said, "Why are you writing pro-Israel articles?"

## THIS SPACE RESERVED FOR THE PLO

Today, Souhail lives in the safe ensconce of our Canadian democracy. He has successfully escaped his narrow minded country and immigrated to Montreal where he is free to speak his mind without fear of retribution.

On behalf of our CommUNITY magazine, I sat down with Souhail, who presently resides in NDG, to learn more of what led a Muslim from Tunis to speak publicly at UNESCO in support of Israel. Nobody convinced Souhail to become one of the most well-known pro-Israel writers in the Arabic world and he didn't grow up with Jewish friends. So what, I want to know, prompted his passion and commitment to Israel's cause?

"In 1985, I was a child living in Tunisia with my family," Souhail recalls as we sit together in Exception Bistro

enjoying a cup of coffee. "We went to the beach. The sun was very hot, so my father parked his car under some trees to take advantage of the shade."

As the Ftouhs started walking towards the beach, two men with Kalashnikovs approached Souhail's father.

"Move your car," they instructed. "This area is reserved for members of the PLO."

This was Souhail's first interaction with the Israel-Palestine issue.

"I asked my father what we did wrong," Souhail continues. "He explained that they weren't police. They were Palestinians. 'Who are the Palestinians?' I asked. My father responded, 'the Arab refugees who came to our country because they had problems in their country.' I was shocked. You enter Tunisia as a refugee and then use guns to threaten the local population!"

## WHEN EDUCATION DOESN'T MEET REALITY

I probed Souhail for more information.

Souhail was in secondary school when Saddam Hussein invaded Kuwait. Two of his cousins were married to Kuwaiti men and living there. Following the invasion, his cousins

returned to Tunisia and stayed in the Ftouh home.

Saddam Hussein had told the Palestinians that the capture of Kuwait was the first step to “liberating” Jerusalem, and the PLO and Palestinians applauded the Iraqi dictator.

“To me it made no sense,” said Souhail. “If Palestinians are victims of Israeli colonization as we were taught, how can they support Saddam Hussein, who was literally colonizing Kuwait? It wasn’t logical.”

In school, Souhail’s teacher praised Saddam Hussein as a Muslim hero. But at home, Souhail’s cousins would call their husbands in tears, to hear firsthand accounts of the crimes committed by the Iraqis.

One day, Souhail had enough. “I asked my teacher why he was claiming that Saddam Hussein is a hero when I could clearly see the exact opposite in my own home? I told him that Saddam is a criminal and a dictator who is killing fellow Arabs.”

As punishment for calling Saddam Hussein a criminal, Souhail was locked into a closet at the front of the classroom. “I was 13 years old. My whole class was laughing at me. It hurt me psychologically. I tried getting out but couldn’t get the door open. It was dark and I was scared. I begged my teacher to let me out.”

## A RE-EDUCATION

When Souhail went to study law in France, he discovered that his education had been a lie. “In my schooling, like in all Arab states, I had learned that Jews had arrived in Israel only recently to colonize and throw out the original Arab inhabitants. We were all taught revisionist history. But in France, I found out the history of Jews in the land of Israel and that Jews had been living there for thousands of years.”

Fascinated, Souhail read up on Jews and Israel in all his spare time, conducting meticulous research to ensure the information was accurate. Then, he decided to write his doctorate on comparative law systems between Jewish law and Islamic law, and its application in Israel and in Muslim countries.

He studied Halacha and sharia law. He discovered that in Israel, the practice of Judaism is very respectful of human rights, but the application of Islamic sharia law in some states like Pakistan and Sudan is catastrophic.

“I observed that in the Jewish system, many concepts were developed over time such as the ban on polygamy, but

in Islam nothing was developed. No one ever completed a work similar to what Maimonides accomplished.”

After writing his 400-page doctorate on comparative systems between the application of Jewish law and the application of Islamic law, Souhail returned to Tunisia and passed the bar.

## TRUE MUSLIMS MUST BELIEVE IN ISRAEL

In addition to preparing for his doctorate, Souhail began writing articles in French and Arabic defending Israel. He opened his own website, [identitejuive.com](http://identitejuive.com), and also wrote for [europe-israel.org](http://europe-israel.org) and [druzeinfo.com](http://druzeinfo.com).

Souhail firmly believes that true Muslims are required to support Jews and the State of Israel. “Muslims are required to respect the Koran, the Torah, and the new testament,” he explains. “In the Torah, I found many mentions of the word Zion. I couldn’t believe it when I saw it. Our G-d talking about Zion, Jerusalem, the Holy Temple. I discovered that the Kotel was based on the Temple Mount and that two Holy Temples had been standing there. I realized that true Muslims must believe in Israel or risk not respecting the word of G-d.”

“The Koran never mentions the word Palestine. Not even once,” he stresses. “But Israel is written 46 times in the Koran. To me that’s proof that Israel existed and exists. The Koran also talks about the justice of David and Solomon. It describes where they lived, and it wasn’t North Africa or South America. They lived in the same place Jews live today. If you don’t believe in Israel, you don’t

believe in the Koran.

“Also, when the Jews left Egypt, G-d chose to give them the land of Israel. In Islam, you must respect the choice of G-d, whether it’s good or bad. I believe that we must respect G-d’s decision to give the Jewish people a homeland in Israel. You cannot be a Muslim and disagree with G-d’s decision.”

## IN TROUBLE WITH THE LAW

After returning to Tunisia, Souhail found an internship at a law firm. In his spare time, he would write articles defending Israel, each one signed proudly with his name and a small blurb explaining who he was.

In 2009, Souhail was contacted by the Bar Association,

who asked him to no longer mention that he's a lawyer at the end of each article. "Our position is to support the Palestinian cause," they said. Souhail acquiesced.

A few months later, Souhail's boss told him that the firm no longer needed an intern. Souhail found another internship and it was there that the pressure intensified. He was spat on and had his phones tapped. Then, one day, his boss asked him to stop using his name on pro-Israel articles.

"I told my boss that the bar had only asked me to remove the information stating that I'm a lawyer and that I refused to write without using my name. He kept pressuring me, despite the fact that I was writing in my own home on my own time. Eventually I was forced to move to a third law firm. This law firm was one of the biggest in Tunisia."

By then it was 2010. After about four months of work, one of the bosses told Souhail the firm would be closing for a week and that all employees can take a vacation. Souhail was surprised but happy to get some time to relax.

After a week, Souhail returned to work and suddenly received a letter from the bar informing him that he had broken his contract with the firm by being absent for a week of work without providing any explanation.

"According to Tunisian law, if you work for a law firm and are absent more than 24 hours without explanation, they can break your contract," Souhail explains. "So they broke my contract and the Tunisian bar issued a ruling forbidding me from practicing law for six months."

## AN UNDERSTANDING WITH THE TUNISIAN REGIME

For half a year, Souhail survived off the funds his articles provided him with. However, a new twist emerged in his story. One day, the police showed up at Souhail's door, and asked him why he was defending Israel. "They suspected I worked for the Mossad," Souhail chuckles. "I told them that if I worked for the Mossad, I wouldn't sign my name on each article I wrote."

The police authorized Souhail to continue in his defense of Israel provided that he did not write about local Tunisian corruption or criticize the government. They also demanded that he inform them of any visits from Israeli people.

The Jewish websites wanted to find out if Souhail was a real person and so he started getting visitors from France and Israel. A month before Israeli reporters were to drop by, Souhail would inform the police. Nine people from Israel traveled to Tunisia to meet Souhail in person, but still the French Jewish media didn't believe he existed.

Then in 2012, Souhail spoke in public to UNESCO - the video can be found on youtube.com - and that's when people realized that he is real. But things had already gotten dangerous for Souhail.

## IMMIGRATION TO CANADA

On December 18, 2010, Mohamed Bouazizi, a Tunisian street vendor, set himself on fire after his wares were confiscated in public. Thus began the Arab Spring that would bring about the downfall of the Tunisian regime of Ben Ali.

Several months later, Souhail was physically assaulted and beaten with a screwdriver as he exited his home.

With his life in danger, Souhail decided to move to Montreal. "I had made friends with people in Canada," he says. "Jean-Charles Chebat, a professor of marketing research at the Universite de Montreal who has since moved to Israel, and David Bensoussan, who was the head of Montreal's Sephardic community."

Souhail immigrated to Canada in 2012. Six years later, he ran for office as the Quebec Conservative party candidate for the NDG borough, garnering 405 signatures.

Upon settling in Montreal, he met with some Muslims and made a few friends. But he felt uncomfortable with the antisemitic comments he heard from them and started avoiding the Muslim community, though he remains a devout Muslim.

His dream: "I'd love to go to Israel on a civil program to help Tzahal. I've never been to Israel. I want to go. Maybe next year."

His brother visited Israel last year. He took his wife, who isn't Muslim to the Temple Mount. When trying to enter the Al Aqsa mosque, the Islamic Waqf denied her entry. "This is for Muslims only," they told him. When he responded that tourists of all religions are allowed to visit mosques in Tunisia, the guard answered, "This is not Tunisia. This is the state of Palestine."

When his brother later went to the Kotel, no one even asked if he was a Muslim. "The Arab world thinks Israel controls everything on the Temple Mount, but the reality is the Waqf control it," says Souhail. "My brother used to not believe some of what I was writing, but having lived through that experience, he now completely supports Israel."

I thanked Souhail for the opportunity to share his story and with a heart to heart hug, we parted with a blessing for peace.





# Kosher Minute

## I'M ON A GLUTEN FREE DIET and my family eats only Pat Yisrael, Do Gluten Free items need to be Pat Yisrael too?

No, Pat Yisrael is only for baked goods that contain one of the 5 grains. Gluten Free products do not contain any grains, and therefore do not require to be Pat Yisrael.

## NESCAFE GOLD ESPRESSO instant coffee, which is getting very popular has something called 'Crema' in it. Does Crema make this espresso Dairy?

No, this product is completely Pareve. Crema is a foam that they add which forms on top of the coffee and contains NO dairy.

## DO ALMOND AND SOY MILK which contain no dairy ingredients require kosher certification?

Yes. There are other various ingredients in these products which absolutely require Kosher Certification.

## WHY IS IT THAT NON-DAIRY MILK, such as soy milk or almond milk are sometimes labeled as dairy?

These products are often produced on a line that also produces hot dairy liquid. Many Kosher Certifying agencies will therefore label these products as Kosher Dairy.



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# NUMBERS

**22** NEWLY CERTIFIED  
 COMPANIES  
*SINCE THE SUMMER*



**40** RABBIS AND  
RABBANIM FROM  
ACROSS MONTREAL  
ATTENDED CHIEF  
RABBI WEISS'S  
MEDICAL SHIURIM'



 **720**  
KOSHER REPORTS  
CAME INTO OFFICE  
*THIS MONTH*

**3,000** MILES TRAVELLED BY  
 INSPECTORS  
*THIS MONTH*



 **600** KOSHER QUESTIONS  
ANSWERED ON EMAIL  
*SINCE SEPTEMBER*

**16**   
COMPANIES CURRENTLY  
UNDERWAY TO JOINING THE  
CANADA KOSHER FAMILY

**25** BETH DIN CASES  
RENDERED  
*SINCE SEPTEMBER*



 **20**  
GEIRUT CLASSES  
*SINCE SEPTEMBER*

 **22,000**  
KOSHER MINUTE VIEWS  
*SINCE THE SUMMER*

# LA BELLE PROVINCE WINE IN QUEBEC

By Zvi Hershovich

Next door to Kollel Kesser Torah on Bates stands a large, Soviet model building. On its second floor, visitors enter a chocolate paradise. Chocolate trucks. Chocolate airplanes. A chocolate vase filled with chocolate flowers. Gamliel Bansabath welcomed me as I gazed around in wonder. Chocolate isn't his only method of delivering gifts to your taste buds. He's also involved in a new project: making Quebec's first commercially available Kosher wine.

## FROM MONTREAL TO MONTPELLIER

Gamliel Bensabath was born and raised in Montreal. As a child, his favourite teacher was a brilliant young man named Rabbi Peretz Jaffe.

He grew and his parents decided to send him to a French Yeshiva in Bnei Brak called Keter Shlomo. The Yeshiva accepts about 30 students per year, and they study Torah at an elite level. Upon completion of the year, most students move to other high Yeshivas such as Ponovezh, or return to France to attend university. After studying for a year, Gamliel opted to stay and continue his studies in the Yeshiva. He developed a close relationship with the Rosh Yeshiva.

After his marriage, he moved to Israel to study in Kollel, and then an opportunity arose. A former Keter Shlomo student had moved to Montpellier, France to take the position of Chief Rabbi of the region, and he was looking for an assistant.

Montpellier is a large city of half a million located in Southern France on the Mediterranean coast. It's known for its old city which dates back to the year 985, and its medical university. It's a student city.

Benjamin of Tudela visited Montpellier in 1165 and described the Yeshivas located in the town. A Hebrew sign still stands at the world famous medical faculty where Jews and non-Jews at one point studied in the Jewish language. Until today, it's one of the only medical faculties in the world whose degree is accepted internationally.

A Mikvah also exists that dates back to the time of the Rambam (Maimonides). It's now a tourist attraction. "It's a well, similar to the Arizal's Mikvah in Tzfat," said Gamliel. "When tourists weren't around, we would manage to get the key and use it.



## THE RABBI OF MONTPELLIER

5000 Jews live in the region, which extends from Perpignan and the Spanish border to Avignon. The famous city of Narbonne, known for its Tosaphists, is also in the region.

In order to become an official Rabbi in France, Jews are required to get government certification from a Rabbinic school called Vauquelin, so named after the street it is located on (not to be confused with Vauquelin Square in old Montreal, where a statue of French Naval Officer Jean Vauquelin stands).

This school has been around from the time of Napoleon. The Chief Rabbi of France is an official Rabbi of the state, not just the Jews. It's a formal title. He is a member of the government, paid by the government, provided with security.

To become an official Rabbi in any city, one must pass a test at the Vauquelin. The courses to pass are similar to Smicha with additional materials adapted for the French population. These include studying a history of France and French literature.

The Rabbi of the Montpellier community wasn't an official rabbi but had been given the title of Chief Rabbi for the region due to his hard work. For example, he wanted to open a school for his own children. So when the community President promised the Rabbi that if he could find 36 kids he would find a location to use as a school, Montpellier's Rabbi got to work, and somehow found exactly 36 kids from all over the region.

## FINDING WORK IN MONTPELLIER

When the Bensabaths moved to Montpellier, Gamliel was encouraged to study Nikkur (the process of removing certain fats and veins from kosher meat prior to their salting). He traveled an hour and a half every morning to Marseilles, where a Rabbi would pick him up at the train station and train him throughout the day.

After completing his Nikkur studies, Gamliel opened a Glatt kosher butcher shop in Montpellier. It didn't last long but brought about a memorial pre-Passover experience that involved Gamliel sleeping in the butcher shop, and koshering hundreds of sheep.

Gamliel then opened a pastry shop and finally went into catering. Eventually he turned to what the region is famous for. Wine.

Montpellier region used to primarily make table wines but strong competition led everyone to raise their standards. "They were good wines, but not Bordeaux," said Gamliel. "For example, in one place where we worked we would top the wine with water. If you do that in Bordeaux, they would kill you."

Gamliel worked for Kashrut organizations at many wineries, including King Georges, Lafon-Rochet, and Haut Condissas. He made wine of all types in places that were enormous. "One example would be Listel, where you can visit the wine production factory, go upstairs and look around, and all you'll see in any direction are vines."

The quantities of wine made in the wineries were humongous. "We had a cement tank that was 2000 hectolitres (one hectolitre is 100 litres)," he recalled. "To Kasher the tank before we used it, we would clean it thoroughly and then we had to fill it with water three times."

## BLI RE'IAT AKUM

In Listel, Gamliel made grape juice without sulfites. "One way of making grape juice is to pasteurize it after it's in the bottle, which means that they close the bottle when it's approximately 90 degrees," he explained. "Alternatively, you can use sulfites to stop the fermentation but the grape juice will become undrinkable until you pull it out and it returns to juice. There's actually a Halachic discussion on whether you need to make the blessing of Hagafen on such grape juice."

That was in Montpellier. Much of the wine Gamliel made was "Bli Re'iat Akum" (non-Jews were forbidden from seeing the wine). Gamliel would close off entire sections of the winery for periods of time, and make the wine with another experienced Rabbi per the winery's instructions.

Sometimes, Gamliel was required to drive out with the machines cutting the grapes. These tractors have two bins on its sides and baskets that keep moving up and emptying grapes into the bins. The tractor drives across the vines, hits them thereby knocking the grapes into the baskets, which then drops the grapes into the bins. Some of these tractors also de-stem the grapes from the vines. If the machine de-stems the grapes, Rabbis are required to keep watch. In both cases Rabbis must empty out the bins.

When wine is made Bli Re'iat Akum, even the wine cellars are kept separate. "We had one wine cellar for kosher wine, and we would seal it and were the only ones with the key."

## LEARNING THE BORDEAUX METHODOLOGY

After several years, the Rabbi who brought the Bensabaths to Montpellier moved to Paris and they followed him to the metropolis. Gamliel continued working in Montpellier using "the fast train," a three hour ride each way. But he also started working in different wineries in the Bordeaux region.

The differences were massive. In Bordeaux, everyone has tremendous respect for the wine and all the materials that go into the making of the wine. The atmosphere is almost religious.

"In Montpellier, we had things flying all over, but in Bordeaux it was a higher stress environment," recalled Gamliel. "If the wine doesn't come out perfect, they dump it all in the sewer. They make their own wooden barrels. The pipes are all closed by hand instead of with a key. They handpick each grape instead of using machinery."



## FERMENTATION

Working in wineries across France, Gamliel learned the method of making wine. We asked him to detail the wine-making process.

"You have approximately ten to fifteen days of sugar fermentation, depending on whether you control the temperature or not. The procedure for red wine is that it

goes through the de-stemmer and everything else goes into the tank. It's important to remember that the majority of red grapes get their strength of colour and flavour from the skin."

To get the wine to ferment, you need to add yeast and enzymes, as well as phosphates to nourish the yeast so that the wine doesn't turn to vinegar. During the fermentation process, the wine gets hot to the point where you can see it bubbling. The sugar slowly turns to alcohol.

During the fermentation process, after about a day, a cap forms at the top of the wine, made of the grapes which get stuck to the top. If you leave the cap on top, the wine will be very light and you risk it turning into vinegar. In order to get a good, strong wine you need to keep breaking the cap. Some people use a stick with a flat bottom to push the grapes down, others use a spout and a pump and have someone spraying the top of the wine. Some places do this procedure three times a day because the more you do it, the more of a kick you'll get out of your wine.

Next in the process is the lactate fermentation, which finishes the wine. During this fermentation period the tank must be closed, because at this point humidity and bacteria, which comes from air, will ruin the wine.

## FROM FERMENTATION TO WINE

Once fermentation is done, to give it an extra kick, the grapes are pressed. To do this you remove all the liquid from the tank, then you climb into it and you stand in the grapes shoveling them toward a pump that has a wheel which leads to a thick pipe that carries the grapes to the press.

The grapes are pressed until they are dry. Then the juice from the press, which is the best part, is put back in the machine together with the rest of the juice. The grapes are usually tossed out, but in some places in France, they are used for fertilizer, oils, alcohol or colouring.

The next step after the press is the collage, the fining or clearing of the liquid. "Some people think that wine is only kosher because Jewish people touch it, but that's a mistake," said Gamliel. "Before mad cow disease, the collage was done with blood."

In the non-kosher market, blood or gelatin is still used, but the kosher market uses egg whites that are frothed or bentolite (a clay made of ground seashells). You mix the collage into the wine, which initially becomes a blur, and two days later everything is at the bottom and the liquid is clear.

The next step is to filtrate and remove the clear liquid and there are various systems to get it out, and then the tank is completely sealed.

## WHITE WINE AND ROSÉ

For white wine, white grapes are de-stemmed, pressed, then dumped into the tank. "Then you remove it from the

tank, clean the tank and put it back in," Gamliel explained. "Then you add yeast and food for the yeast, and you let it ferment for around fifteen days."

Rosé uses the same system as the white except it's done with red grapes. Alternatively, you can follow the instructions for making red wine, and remove the wine when it's the colour you want. The wine will have a lighter taste than the red.

Gamliel then went into particular differences between various wineries. It is clear that he appreciates the nuances of each winery and has the knowledge of how to make quality wines. We steered the conversation to his efforts in launching what he believes is "Quebec's first local kosher wine."



## QUEBEC'S FIRST LOCAL KOSHER WINE

Four years ago, Gamliel moved back to Montreal to be close to his family. He bumped into Rabbi Jaffe, where he shared his desire in making wine here in Quebec. Rabbi Jaffe immediately connected Gamliel with Rabbi Efraim Cremisi, who had gotten the ball rolling on a wine project with a winery called La Belle Alliance. Gamliel was quickly brought on board as  Canada's Kosher Certifiers Mashgiach.

"This wine already smells delicious," admitted Gamliel.

The wine, which will be Quebec's first mass produced kosher wine, had been under intense Rabbinic supervision months before Gamliel arrived, and leading authorities continue to visit on a regular basis. These include Rabbi Saul Emanuel, Rabbi Peretz Jaffe, Rabbi Efraim Cremisi, Rabbi David Banon, and Rabbi Yonasan Binyamin Weiss.

The primary difference between French and Quebec wine is that in Quebec, the weather and lack of sun affects the grapes so you need to add sugar.

The wine being made by La Belle Alliance won't be Mevushal and will be Bli Re'iat Akum. We asked Gamliel to explain what Mevushal means. "It means cooked. When pagans would offer wine for idolatry, they would only use the best wine. When you cook wine, it's not considered good anymore. Nowadays Mevushal is done with a flash-pasteurization method. Non Mevushal wines can be kept a lot longer than Mevushal wines. They last longer. And that's what we're making."

La Belle Alliance's first kosher run is expected to hit shelves in late December. ●●●



# ESPOSITO'S KOSHER MEAT DEPARTMENT

By Blanche White

Did you know kosher meat is sold in Esposito in St. Laurent? At prices that are affordable to everyone? No? Well, now you know.

**TEN YEARS AGO**, Johnny Esposito was approached to start selling kosher meat not just in packages. Rather, to have fresh meat on a daily basis.

At that time, St. Laurent had a small Jewish community. It took almost ten years and a huge influx of Jews to get the kosher meat counter – Jacob's Cuts - up and running. Right now, the only place to get kosher meat in St. Laurent is said counter. Plans are underway for Esposito in St. Laurent (on Marcel Laurin) to be renovated to a state-of-the-art supermarket, which will include a large kosher department.

The **MK** was helpful, encouraging and the backbone to help set up the deli counter and selling of Beit Yosef meat, with Rabbis Banon and Cremesi at the head. Together they ensured that the meat prices are less expensive than in most other supermarkets.

## MEAT ARTISAN

There is a team of five behind the meat counter which includes two butchers, two managers and the owner. Their aim is to make Esposito a one-stop shop for all your kosher grocery needs, plus fruit and vegetables.

But there is something else that

sets aside Esposito as your place for meat. That team of five includes a certified butcher.

The difference between a meat-cutter and a butcher is similar to the relationship between the line cook and the chef. The line cook can be excellent at cooking a fine dish, but the chef understands the entire process of putting that plate together.

The certified butcher at Esposito understands the entire process of meat, especially the cutting. From a standing rib roast to lamb, he designs a cut of meat specifically for you. Master butchers are few and far between and take exceptional pride in their work. It is Esposito where you will find such an artisan.

As for the vast selection – the key word is vast. They have chicken, ribs, briskets, steaks, minced meat, cholent meat and hot dogs.

## DEMOGRAPHY

St. Laurent has a large Jewish community, with many Synagogues both Ashkenazi and Sephardic.

Those running the meat counter saw the surge in population and were aware that it was difficult to find kosher meat in St. Laurent.

With determination and a sense of community, they picked up the ball and filled the void. Along with their sales acumen, they have a mission: To supply the best quality kosher meat at the best prices in town.

They have done little advertising, yet they are extremely busy. Turns out that when you have a good product at a good price, people find you!

## UPCOMING EVENTS, EXCITING PRODUCTS

As Chanukah is coming up shortly, those running the meat department are planning a fun, exciting 'noisy' Chanukah event. Food, entertainment and creating a sense of city-wide community are their main focus. They have innovative ideas for cooked food and different cuts of meat, including delicious BBQ chickens, slow roasted on a spit.

St. Laurent is centrally located within Montreal's tight-knit Jewish community. If you didn't know about their kosher meat department, now you do. It's a very short drive away for the best meat and prices in town.

# CHANUKAH

## INTEGRITY, COURAGE & BRAVERY By Blanche White

Long before anyone ever heard about the feminist movement, there were strong, courageous and determined women who did what they had to do regardless of how they were viewed in terms of their gender. In the story of Chanukah we find one such woman. Her name is Yehudit (in English Judith) and without her fearless actions, the story of Chanukah would have unfolded in a very different way.

### WHAT WAS CHANUKAH ALL ABOUT?

#### WHAT DID THE GREEKS WANT FROM JEWS?

They were not out to annihilate the Jewish people or to enslave us or drive us from our land. The Greeks were at war not with our physical existence, but with our souls. Their aim was to strip our way of life of its spirituality, of its holiness. It was acceptable, in the eyes of the Hellenists, for Jews to identify as Jews, and even to study Torah and do mitzvas, provided that we were willing to forsake the G-dliness of Torah.

In other words, as long as we did 'Jewish' things and did not connect it to the Torah, the Greeks were willing to go along. As soon as G-d was brought into the picture, the Greeks put a stop to whatever we were doing.

#### YEHUDIT

In a small village called Bethulia, the people refused to give up the Torah. In response, the Greeks laid siege to the village, until its residents were weak from lack of food and water. The village leaders, seeing no escape, decided to submit to the Greek demands.

Yehudit, who lived in Bethulia, realized that everyone was going to starve to death as a result of the Greek general Holofernes cutting off all food and water. After a town meeting, the people overruled their leaders and decided they would rather die of starvation than give into the enemy. It was then that Yehudit put forth her plan.

#### THE STRATEGY

Yehudit's plan was to befriend the general and then, after a short time, gain access to his tent. Part one worked perfectly.

Once in the general's tent, she plied him with salty cheese and glass after glass of wine. He became intoxicated and fell into a deep sleep. At that moment Yehudit prayed to G-d that what she was about to do would save her people and she slew him. In the

morning, when the Greek army saw that their general had been killed, they fled in terror, allowing the meagre Jewish army of the Maccabees to win the battle.

It was the bravery, intelligence and determination of Yehudit that saved her people. This was long before the feminist movement and a couple of thousand years before women could even vote.

In Judaism, the Torah and events such as Chanukah or Passover are not merely viewed as historical stories. Torah is eternal and therefore all of the stories and events are to be taken as a lesson for our lives today.

#### YEHUDIT: INTEGRITY, COURAGE & BRAVERY

Women do not have to be 'feminists' to be heroes. They quietly and with little or no fanfare make the lives of those they meet just a little bit better.

Women who are bringing up the next generation of Jews with morals, decent values and a strong home foundation are heroes. Quietly, with courage, bravery and integrity, they teach their children and those in their orb, the depth and truth of what it means to be a Jew.

Yehudit is still a role model in our times. Her confidence and resolute determination to fight for what she believed in, despite what appeared to be overwhelming odds, is what women must emulate in our day-to-day lives.

The wisdom of the woman is the ability to step back and see the entire picture - the past, the present and, most importantly, the future. In fact, it is not a mystery at all. It is, as the lights of Chanukah are out in the open for all to see.

May the lights of the Chanukah Menorahs, lit around the world, illuminate this wisdom for all to see and bring, at long last, peace in the world. Forever. ■



# NOTRE REPRÉSENTANT À QUÉBEC RABBIN LEWIN

By Rabbi  
Saul Emanuel

**EN 2007**, les membres de la communauté juive de la ville de Québec ont demandé au Rabbin Dovid Lewin et son épouse Leah, lesquels sont originaires de France de venir s'installer dans leur ville pour assurer une présence Chabad aussi bien dans la ville que sur le campus universitaire. Le rabbin Lewin a rapidement établi une Maison Chabad près de l'Assemblée nationale et du Vieux-Québec afin d'attirer à la fois la population locale et touristique.

Aujourd'hui, la maison Chabad de la ville de Québec est l'une des rares maisons Chabad au Canada qui accueille régulièrement les touristes juifs (le Chabad du Mont Tremblant et le Chabad du Vieux-Montréal en sont deux autres exemples). Au cours d'une seule année, les Lewin livrent presque 700 repas cachères aux écoles, aux camps, aux hommes d'affaires, aux diplomates et aux touristes.

Même si l'établissement se trouve près de l'Assemblée nationale, le Rabbin Lewin, dont la langue maternelle est le français, ne s'implique pas dans la politique. « Il est possible que nous invitions un membre de l'Assemblée nationale à prononcer un discours lors de l'un de nos événements, mais ce n'est pas notre objectif », explique le Rabbin Lewin. « Notre but est d'amener plus de judaïsme aux élèves à l'Université Laval et aux familles juives du quartier, surtout maintenant que nous avons construit le premier mikve à Québec. »

Il n'en faut pas beaucoup pour convaincre les élèves d'assister aux repas du shabbat, aux offices de prière et aux programmes des fêtes. Presque tous les étudiants français sont loin de chez eux et cherchent à établir des liens et à faire partie d'une communauté, et la famille Lewin leur offre un «

second chez-soi ». Les étudiants de Montréal sont pour la plupart d'origine séfarade traditionnelle et sont heureux de participer aux programmes religieux. Pendant Souccot, les Lewin ont reçu 50 étudiants chaque jour à la maison pour les cours, les repas et les offices de prière.

Toutes les semaines, les Lewin se déplacent à Montréal pour que leurs enfants puissent aller à l'école juive avec leurs pairs Chabad. Ils y restent deux à quatre jours et font des provisions de nourriture cachère, afin de pouvoir servir des repas de Shabbat et de fêtes et préparer de la nourriture pour leur service de traiteur cachère pour les visiteurs de la ville de Québec. Leur rêve est d'ouvrir un restaurant cachère dans le Vieux-Québec afin d'encourager plus de juifs pratiquants à visiter le patrimoine mondial.

La Maison Chabad est un endroit où les juifs de Québec peuvent étudier la Torah et établir des liens entre eux et rencontrer des diplomates à l'occasion. Des non-juifs qui s'intéressent au judaïsme s'arrêtent souvent pour parler au rabbin. Il y a également un groupe de Noahides (non-juifs qui observent les sept lois de Noah) qui s'est formé et qui invite régulièrement le Rabbin Lewin à donner des conférences.



## LA BÉNÉDICTION DE PARRAINAGE D'UN MIKVE

Quand la famille Lewin s'est installée à Québec, le mikve le plus proche était à trois heures de route, à Montréal.

Après leur arrivée, le Rabbin Lewin a décidé qu'il était temps de construire un mikve et a contacté l'organisme Mikvah USA et d'autres donateurs potentiels pour essayer d'obtenir des fonds. Mikvah USA a accepté de financer le projet partiellement et une famille du quartier a décidé d'égaliser les dons jusqu'à 5 000 \$ dans une campagne de collecte de fonds qui a amassé plus de 16 000 \$.

Le projet avait encore besoin de financement important lorsque le rabbin Lewin a reçu un appel de la part de Mikvah USA. « Ils m'ont dit qu'à leur dîner à New York, un couple a partagé une histoire incroyable » se souvient le rabbin Lewin. « Ils avaient financé la construction d'un tout nouveau mikve pour une communauté en Floride grâce à Mikvah USA, et après 15 ans sans enfants, ils ont eu un bébé. »

« À ce dîner, un couple hassidique du nom de Braun, était présent. Celui-ci n'avait toujours pas eu d'enfant après 21 ans de mariage » continue le Rabbin Lewin. « Ils ont décidé de faire la même mitzvah et ont approché Mikvah USA. Ils n'avaient pas assez d'argent pour financer totalement un mikve, mais ils voulaient contribuer à la construction d'un nouveau mikve dans une ville qui n'en avait pas encore un. Mikvah USA m'a contacté pour savoir si on voulait accepter leur don, qui était suffisant pour financer le reste du projet, mais à la condition que le mikve soit nommé après eux. »

Après avoir consulté les membres de la communauté, le Rabbin Lewin a accepté l'offre. « Quelques mois plus tard, juste avant Rosh Hashana, j'ai reçu un appel de Mikvah USA me disant que Mme Braun était enceinte », a dit le Rabbin Lewin. « Grâce à D. elle a eu un bébé en santé ».

Le jour d'avant la fête de Shemini Atzeret, la Maison Chabad a obtenu le permis pour commencer la construction du nouveau mikve. À Simchat Torah, ils ont pris la décision de commencer le travail aussitôt que possible. « Nous avons fait un l'chaim et nous avons décidé de commencer à creuser juste après Shabbat » raconte le Rabbin Lewin en pointant vers la devise Lechat'chila Aribber, une expression en yiddish du Rabbin Shmuel de Loubavitch qui veut dire « le monde dit que si tu ne peux pas ramper sous un obstacle, essaie de grimper par-dessus, mais moi je dis, d'emblée essaie de grimper par-dessus. »

Le dimanche nous avons commencé à faire des appels, malgré que toutes les compagnies étaient fermées » se souvient le Rabbin Lewin. « Nous avons appelé plusieurs



entreprises, mais nous sommes tombés à chaque fois sur des répondeurs. Finalement nous avons réussi à joindre une compagnie sur son cellulaire. J'ai dit au monsieur que nous aimerions commencer le projet immédiatement. »

Le monsieur est venu à la Maison Chabad et a donné une estimation au Rabbin Lewin, qu'il a rapidement accepté. Dans l'heure qui suivit, il a apporté sa machine et a commencé à creuser les fondations du mikve. Le projet a pris un an et demi.

Le 19 juin 2016, un grand nombre de juifs de toutes origines s'est réuni à l'extérieur de la Maison Chabad pour inaugurer le premier mikve dans la ville de Québec. Après avoir entendu l'histoire de la bouche de Mme Braun elle-même, plusieurs femmes ont décidé d'observer les lois de la pureté familiale et du mikve.

## LE RABBIN LEWIN ET LE

Il y a quelques années, le Rabbin Lewin a reçu un appel du Rabbin Jaffe, directeur de la cacheroute du . Le Rabbin Jaffe avait entendu dire qu'il y avait une présence Chabad à Québec et il a demandé au Rabbin Lewin s'il pouvait aller vérifier quelque chose dans une usine à proximité. L'usine était sous la certification cachère du  et le temps pressait.

Le Rabbin Lewin a donc visité l'usine, et ce fut le début d'une relation amicale et professionnelle entre le  et le Rabbin Lewin, ainsi que l'entrée du Rabbin Lewin dans le monde de la cacheroute commerciale.

Aujourd'hui il s'occupe de la Ville de Québec, du Saguenay, et de la province de Québec à l'exception de la ville de Montréal. Il est responsable des entreprises francophones qui souhaitent obtenir la certification cachère.

Aujourd'hui, le  est présent au Québec et au Saguenay dans environ une cinquantaine d'entreprises, qui fabriquent principalement des produits laitiers, des produits acéricoles et des fruits. Il cachérise d'énormes silos et de l'équipement de production. Comme tout est lié à l'informatique, le Rabbin Lewin doit rester à l'affût de l'évolution constante du monde de la technologie. Il veille également à protéger l'équipement de chaque entreprise pour s'assurer que rien n'est endommagé dans le processus de la cachérisation.

Les voyages occupent maintenant une grande place dans le travail du Rabin Lewin. Le  est toujours à la recherche d'entreprises dans la ville de Québec et ses environs. Lorsqu'une nouvelle entreprise décide d'obtenir la certification cachère, le Rabbin Lewin est chargé d'effectuer les inspections initiales, d'interroger les propriétaires et de tâter le terrain. 

# DONUT A DAY

## 2018 GUIDE TO MONTREAL'S BEST DONUTS!



Adar	5634 WESTMINSTER	514-484-1189
Beso	5497 ROBERT BURNS	514-387-0313
Best Simcha BISTRO	5792 AVENUE ROYALMOUNT	514-748-5151
Cheskie Bakery	5663-A AVENUE ROYALMOUNT	514-731-1862
Chez Daniel - Esposito	359 BERNARD WEST	514-271-2253
Cite Cachere	340 MARCEL LAURIN	514-747-6464
Coco Praline	4747 VAN HORNE	514-733-2838
Creative Cakes by Ilana Cakes	11 SUNNYDALE, D.D.O.	514-685-2626
Delicious Without Gluten Inc.*	5500 WESTBURY AVENUE	514-458-4279
District Bagel	90 BRUNSWICK BLVD	514-542-3943
Ernies and Ellies	709 LUCERNE	514-735-1174
ESB Creations	6900 DECARIE	514-344-4444
Exception Bistro Resto	6124 COTE ST LUC RD	514-588-3613
Fooderie Market	5039 QUEEN MARY ROAD	514-344-0508
Fooderie Midtown	6680 PARK AVE	514-279-3663
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IGA Cote St Luc	5800 CAVENDISH	514-482-4710
Irisistible	7151 COTE ST LUC RD	514-486-3254
Kosher Quality	3855 DECARIE BLVD	514-488-8500
La Marguerite	5855 VICTORIA	514-731-7883
Mimimelon Canada Inc.	6630 COTE ST LUC RD	514-488-4111
Montreal Kosher	2069 RUE SAINT LOUIS, VSL	514-737-6887
Montreal Kosher	7005 VICTORIA	514-739-3651
Munch Real Kosher*	2135 ST. LOUIS	514-747-5116
One Stop Kosher	5495 PARE ST	514-738-3600
Paradise Cachere	6735 DARLINGTON AVENUE	514-738-3207
Pizza Gourmetti	11608 DE SALABERRY	514-421-0421
Renfell's	5795 VICTORIA	514-839-5050
Taty's Pizza	2800 BATES	514-733-5538
Westminster Gourmet	6540 DARLINGTON	514-734-8289
	5458 WESTMINSTER	514-489-7111

\*gluten free!



WISHES YOU A  
HAPPY CHANUKAH!